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**VENERABLE POPE PIUS XII
AND THE 1954 MARIAN YEAR:
A STUDY OF HIS WRITINGS WITHIN THE
CONTEXT OF THE MARIAN DEVOTION AND
MARIOLOGY IN THE 1950s**

**A Thesis submitted in partial fulfillment of the
requirements for the degree Licentiate of Sacred Theology
with Specialization in Mariology**

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To
The Blessed Virgin Mary,
with filial love
and deep gratitude
for her maternal protection
in my priesthood
and studies.

MATER MEA, FIDUCIA MEA!

My Mother, my Confidence

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Goal of the Research

The year 1954 was very significant in the history of devotion to the Blessed Virgin Mary. A Marian Year was proclaimed by Pope Pius XII by means of the encyclical *Fulgens Corona*¹, dated September 8, 1953. This special year dedicated to Mary lasted from December 8, 1953 to December 8, 1954. The celebration of the Marian Year commemorated the centenary of the proclamation of the dogma of the Immaculate Conception, defined by Pope Pius IX in the Bull, *Ineffabilis Deus*² in 1854. In it, he proclaimed “as an infallible dogma of the Catholic faith that the Virgin Mary at the first moment of her conception was, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, preserved exempt from all stain of original sin, is revealed by God and therefore to be firmly and resolutely believed by all the faithful.”³

During this Marian Year, a second important encyclical, *Ad caeli Reginam*,⁴ was issued on October 11, 1954. In it, Pope Pius XII instituted the feast of Mary the Queen, to be celebrated throughout the world every year on May 31. During the Marian Year, Pope Pius XII issued many additional documents, such as prayers, addresses and radio messages.

It is the purpose of this study to have an understanding of and appreciation for the Mariological context of the time in which these Marian Year encyclicals and documents

¹ *ActaApSed* 45 (1953): 577-593.

² Dogmatic Bull, December 8, 1854, *Acta Pii IX* 1,1.

³ *Ibid.*, 597.

⁴ *ActaApSed* 46 (1954): 625-640.

were issued. In an effort to reach this goal, the major developments and concerns of the Mariological atmosphere prevailing at that time will be analyzed.

The goal is to see the relationship between the prevailing Mariological context and the papal documents, and try to answer the following questions: did these documents reflect the Mariological context of the time? Did the papal writings of the Marian Year in any way help to set the direction for the future of Mariological study and investigation?

To reach this goal, it is necessary to make a detailed study of the purposes of the Marian Year and to analyze the leading Marian themes contained in the documents. The primary tools will be the encyclicals and documents written by Pope Pius XII during the Marian Year. Secondary tools are the commentaries of scholars who study the theology of Mary, and who have analyzed the papal writings of the Marian Year and the themes and images of Our Lady contained therein.

The tools that will be used to understand the Mariological atmosphere prevailing at that time are the many documents found in the proceedings of Mariological Congresses in the 1950s. In that era, the members of various national Mariological Societies in Europe and the United States, as well as other theologians who were prolific in their publications of articles and books about the Blessed Virgin Mary. A valuable source for analyzing the books and articles published by the theologians of the time is *Bibliografia Mariana* “Marian Bibliography” by Giuseppe Besutti. The three important volumes for consideration are: 1948 - 1951; 1952 – 1957; 1958 – 1966.

This study, then, will attempt to show the rich heritage of the Mariological thought of Pope Pius XII and its relationship to the Marian atmosphere of the time. We will see that the papal documents did reflect the Mariological context of the time. Not

only that but earlier writings of Pope Pius XII were in the forefront of Mariological thinking during the 1950s. Finally, Pius XII's writings did foreshadow the direction of later Mariological study.

The pontificate of Pope Pius XII is considered by some as the "official zenith of the Marian movement."⁵ The radiance of the Marian writings of Pope Pius XII has indeed continued to illuminate subsequent Mariological thought. This is seen in the fact that in the final text of the Vatican II document on Mary, chapter 8 of *Lumen Gentium*,⁶ the document on the Church, Pope Pius XII is quoted seven times, more than any other non-biblical or patristic source. The legacy of the beautiful Mariological thought of Pope Pius XII did not die with him. (Please note that unless otherwise stated, the translations of the encyclicals are by the NCWC⁷; additional documents are my own).

⁵ Rene Laurentin, *A Short Treatise on the Virgin Mary* (Washington, NJ: AMI Press, 1991), 140.

⁶ Second Vatican Council, Dogmatic Constitution on the Church: *Lumen Gentium*, (November 21, 1964).

⁷ This organization, the National Catholic Welfare Conference is the forerunner to the United States Catholic Conference of Bishops, the USCCB.

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Chapter 1: The Mariological Context of the 1950s

A. Theological Interests in the Study of Mary

It is necessary to examine the Marian Year 1954 in its historical context, including both the time it was observed as well as the man who proclaimed it. We will therefore consider the principle theological interests in the study of Mary in the 1950s. They were: Mary as Mediatrix, Mary as Associate of the Redeemer and Mary and the Church. Then we will consider the importance of apparitions.

Several authors and historians have noted that the pontificate of Pope Pius XII took place in the period of history when devotion to Mary was “at its peak.”⁸ It is important to situate the pontificate of Pope Pius XII within this historical context, specifically, examine the Marian atmosphere prevailing at the time and the issues that regarded Mary that had been addressed during his reign.

Edward O’Connor wrote: “Pope Pius XII defined the Assumption, issued the encyclical *Fulgens Corona*, (Radiant Crown of Glory) consecrated the world to the Immaculate Heart of Mary and instituted several Marian feasts. However, he lived when Marian devotion was at its peak of fervor, and had only to direct and foster it.”⁹ According to Rene Laurentin, who wrote about the great interest in Mary among scholars and the faithful during the years of the pontificate of Pius XII, “certain addresses and works at the time envisaged a crescendo of new heights and conquests.”¹⁰

⁸ Frederick M. Jelly, O.P., “Introduction to Chapter 8,” *Marian Studies* 37 (1986): 44.

⁹ Edward T. O’Connor, “The Roots of Pope John Paul II’s Devotion to Mary,” *Marian Studies* 39 (1988): 80.

¹⁰ René Laurentin, *A Short Treatise on the Virgin Mary* (Washington, NJ: AMI Press, 1991), 140.

Alfonso Santonicolo wrote that, after the definition of the dogma of the Immaculate Conception in 1854, three great Marian movements developed. They were the studies of the Mediation of Mary, the Assumption and the Queenship of Mary.¹¹ These movements seem to have attained their goals by the 1950s: a feast day honoring the Mediation of Mary had been established in the 1920s, and the dogma of the Assumption was defined in 1950. There was, as well, a pious international movement, *Pro Regalitate Mariae*, that had been established to petition the Holy See for the official declaration of the Queenship of Mary; this declaration occurred on October 11, 1954

1. Mary as Mediatrix

The title of Mediatrix was applied to the Blessed Virgin Mary in the Eastern Church. St. Andrew of Crete (660-740) was the first writer in whose work the usage can be verified with certainty.¹² In the Latin Church, St. Bernard of Clairvaux popularized it. Catholic tradition frequently used metaphors and referred to Mary as a “channel” or “aqueduct” of divine grace. St. Bernard wrote, “God wishes that we obtain everything through the hands of Mary.”¹³

a. Documents of the Magisterium

Papal documents, as well, have frequently portrayed Mary as Mediatrix of all graces. Pope Leo XIII who reigned from 1878 to 1903, wrote in his encyclical on the rosary, *Octobri mense*, promulgated on September 22, 1891. In it, he wrote, “it may be

¹¹ Alfonso C. Santonicola, C.Ss.R., “La Regalità di Maria,” *Alma Socia Christi* (The Acts of the International Mariological Congress in Rome: Academia Mariana, 1952), 127.

¹² *New Catholic Encyclopedia* (Vol. 9; Washington, D.C.: Catholic University of America, 1967), 570.

¹³ St. Bernard, Sermon: Nat. B.V.M., 7.

affirmed with truth and precision that, by the will of God, absolutely no part of that immense treasure of every grace which the Lord amasses is bestowed upon us except through Mary.”¹⁴ The 1892 encyclical, *Magnae Dei Matris*, by the same pope further explained the concept of Mary as Mediatrix or channel of graces:

“Christ is the Head of the Church; Mary the channel therein of Christ’s graces. All benefits, all graces, all heavenly favors come from Christ as the Head. All descend into the Body of the Church through Mary, as through the neck of the human body the head vivifies the members, and every grace given to the world comes by three steps in perfect order; from the Father to Christ; from Christ to the Virgin; from the Virgin to us.”¹⁵

According to Laurentin, the twentieth century began with enthusiastic gatherings that aimed to promote new ways to glorify Mary “with multiplying dogmas and manifestations of devotion.”¹⁶ In 1920 in particular, the dogmatic definition of Mary’s universal mediation was sought by members of the mediationist movement. Cardinal Desire’ Joseph Mercier (1851-1926) was the promoter of this mediationist movement. He put in motion the continuing interest in the study of the question.

In the Roman Rite, the Office and Mass of Mary, Mediatress of All Graces, was composed at the initiative of Cardinal Mercier. In 1921, Pope Benedict XV, who reigned from 1911 to 1922, approved the liturgical celebration that was originally celebrated by numerous religious orders and over 450 dioceses throughout the world. The date for the celebration was established to be May 31.¹⁷ (In 1954, Pope Pius XII chose this date to

¹⁴ Pope Leo XIII, Encyclical: *Octobri mense* (1891), ActaSSed 24:195.

¹⁵ Pope Leo XIII, Encyclical: *Magnae Dei Matris* (1892), ActaSSed 25.

¹⁶ Laurentin, *Short Treatise*, 138.

¹⁷ J. B. Carol, “Mediatrix,” *Dictionary of Mary* (NY: Catholic Book Publishing Co., 1985), 229.

establish the Feast of the Queenship of Mary and the feast in honor of Mary's mediation was discontinued or transferred by some to May 8.¹⁸)

The immediate predecessor of Pius XII, that is, Pope Pius XI who reigned from 1922 to 1939, established three commissions, Belgian, Spanish, and Roman,¹⁹ to study the possibility of a dogma on Mary's mediation. In 1950, the first International Mariological Congress, held in Rome, sent to Pope Pius XII its recommendation:

since the principle, personal attributes of the Blessed Virgin Mary have been already defined, it is the wish of the faithful that it should also be dogmatically defined that the Blessed Virgin Mary was intimately associated with Christ the Savior in effecting human salvation, and, accordingly, she is a true collaborator in the work of redemption, spiritual Mother of all men, intercessor and dispenser of graces, in a word, universal Mediatrix of God and men.²⁰

Historians have seen two different interpretations of the title Mediatrix. The first, espoused by St. Bernard of Clairvaux, the French School and Pope Leo XIII, visualized Mary as mediating between Christ and His members. The second interpretation of Mediatrix saw Mary as the associate of Christ in His work of mediating between God and men. "Pope Pius XII preferred to represent her in this latter interpretation."²¹ (It might be said that the feast day in honor of the Mediation of Mary, established in the 1920s, referred to the first understanding of "Mediatrix." When the topic came up again in the 1950s, it was under the second understanding of the title.)

¹⁸ *Dictionary of Mary*, 392.

¹⁹ Domenico Berdetto, S.D.B., "Maria nell'insegnamento di Pio XI," *Salesianum* 20 (1958): 596-647.

²⁰ *Alma Socia Christi*, Proceedings of the Rome International Mariological Congress, (Vol.I; 1950), 234.

²¹ *New Catholic Encyclopedia*, Vol. IX, 570.

Some historians state that Pius XII purposely left open to theological discussion the question of Mary's mediation and coredemption.²² Other authors cite eight occasions where Pope Pius XII used the word "Mediatrix" in his nineteen-year pontificate.²³ However, this appears more in the sense of *Dispensatrix*, a word used by Pope Leo XIII in the first of his Rosary encyclicals, *Supremi apostolatus* (1883) where he called Mary "the guardian of our peace and the dispensatrix of heavenly graces."²⁴

Among those citations²⁵ of Pius XII was his 1942 decree written to recognize the miracles for the canonization of Louis-Marie Grignion de Montfort, in which he quoted St. Bernard: "gathering together the Tradition of the Fathers, the Mellifluous Doctor teaches that God wants us to have everything through Mary."²⁶ He continued in this same decree: "this pious and salutary doctrine all theologians hold in common accord."

In the encyclical *Mediator Dei* promulgated on November 20, 1947, the pope also quoted St. Bernard on Mary's mediation, "she teaches all virtues, she gives her Son and with Him all the help we need, for 'God wished us to have everything through Mary.'"²⁷ Clearly, Pius XII did not repudiate the first interpretation of the title "Mediatrix," but he also made the connection between Mary's work as the associate of her Son in the work of redemption and her role as mediatrix in his 1946 radio message to Fatima: "having been associated, as Mother and minister with the King of Martyrs in the ineffable work of

²² *New Cath. Encyc.*, Vol XI, 417.

²³ Michael C. O'Carroll, S.Sp., *Theotokos* (Wilmington, DE: Michael Glazier, Inc., 1982), 242.

²⁴ J. Carol, O.F.M., ed., *Mariology* (3 vols.; Milwaukee, WI: Bruce Publishing Co., 1954), 1:430.

²⁵ Also cited is the following: *L'Osservatore Romano*, (April 22-23, 1940), 1.

²⁶ "Decree of the Sacred Congregation of Rites on Canonization of Louis M. de Montfort," *AAS* 34 (1942), 42.

²⁷ "Mediator Dei," *AAS* 39 (1947): "Omnes nos ipsa virtutes docet; nobisque suum porrigit Filium, unaque cum eo cuncta, quibus indigemus auxilia."

human redemption, she remains always associated with Him, with an almost measureless power, in the distribution of graces flowing from the Redemption.”²⁸

Pius XII wrote of Mary’s mediation in an ecclesial sense implying that Mary is the Mother of the members of Church in his encyclical *Mystici Corporis*, (Mystical Body) in 1943. Laurentin states that because of the text of I Timothy 2:5-6 on the “one Mediator,” Pope Pius XII “abstained more and more from using the title mediatrix,”²⁹ which does not figure in his solemn acts and gradually ceases to appear in his addresses.

We see that the thought of Pope Pius XII moved from Mary as Mediatrix to Mary as the “Associate of the Redeemer” and Mary as “Mother of the Church.” The latter may be implied in his writing: “she who was corporally the mother of our Head became spiritually the mother of all His members through the added title of pain and glory.”³⁰

This occurred in the 1940s, and in the microcosm follows the change from Pope Leo XIII’s conception of Mary as Mediatrix (mediating between Christ and His members), through “Mary as Associate” to “Mary and the Church,” the topic at issue at the time of the Second Vatican Council. Since Pope Pius XII wrote about these things in the 1940’s, it can be said that he in some way helped to pave the way in Mariological thinking in this matter.

b. The Writings of Theologians

The theological scholarship on this subject of “Mary as Mediatrix” was also addressed by theologians of that day in books and articles for publication. The source

²⁸ “Radio Message to Fatima, May 13, 1946,” *AAS* 38 (1946), 266.

²⁹ Laurentin, *Short Treatise*, 258.

³⁰ Encyclical: “*Mystici Corporis*, #110,” *AAS* (1943), 247.

book to locate these works is Giuseppe Besutti's *Bibliografia Mariana*,³¹ "Marian Bibliography." In the 1948-1951 issue of this work, the subjects of Mary's mediation and co-redemption are listed together and there were forty-three articles on the subject. However, only eight of these noted the aspect of Mary's mediation in their title and the remaining articles were concerned with Mary's role in co-redemption. Several examples of the articles on the mediation of Mary were by French authors, Francois Barral³² and Maurice Becque³³ as well as two Jesuit writers, José Maria Bover³⁴ and E. Druwe',³⁵

In the 1952-1957 Besutti³⁶ edition, the subject of Mary's mediation has a separate listing with a total of fifty-five articles. This topic has then been subdivided into various headings to indicate the area in which this topic was treated. These are divided as follows: Magisterium (4), Sacred Scripture (3), Tradition in General (10), articles which focused on a particular author (9) and varied questions on the subject (29).

Authors of note in the time period of 1952-1957 were Domenico Berdetto³⁷ (with two articles), Wenceslaus Sebastian³⁸ and Otto Semmelroth.³⁹ The Patristic writer of

³¹ Giuseppe Besutti, O.S.M., *Bibliografia Mariana* (Rome: Edizione Marianum, 1952).

³² Francois Barral, M.S.C., "La mediation de Marie," *Marianum* 12 (1950): 121.

³³ Maurice Becque, C.S.S.R., *Marie-mediatrix* (Tournai-Paris, Casterman Publ.) 63.

³⁴ José Maria Bover, S.J., "Nuevas precisiones sobre el concepto esencial de la mediacion de Maria," *Est. Ecl.* 23 (1949): 5-17.

³⁵ E. Druwe', S.J., "La mediation universelle de Marie," *Maria* I, 417-572.

³⁶ Giuseppe Besutti, O.S.M., *Bibliografia Mariana* (Rome: Edizione Marianum, 1959).

³⁷ Domenico Berdetto, S.D.B., "La mediazione celeste di Maria nel magisterio di S.S. Pio XII," *Euntes doc.* 9 (1956): 134-159.

---, "La mediazione sociale di Maria SS. secondo I Padri della Chiesa," *L'Immacolata Ausiliatrice* (Torino, 1955), 131-180.

³⁸ Wenceslaus Sebastian, O.F.M., "de B. Virgine Maria universali gratiarum mediatrix." *Doctrina Franciscanorum ab an. 1600 ad an. 1730* (Rome: Academia Mariana, Catholic Book Office 1952), 222.

³⁹ Otto Semmelroth, S.J., "Aller Christusgnaden Vermittlerin," *Grosse Entschluss* 9 (1954): 198-301.

most interest of this period was St. Bernard of Clairvaux; two authors wrote about his teachings and sermons on the mediation of Mary.⁴⁰

The Besutti⁴¹ 1958-1966 listing of articles on Mary's Mediation has 63 entries, listed without any subdivisions. Michael O'Carroll⁴² published a book on the subject and other authors concentrated on particular aspects. J. Hemery⁴³ focused on Mary's mediation in the church, Manuel Cuervo⁴⁴ focused on the definability of the universal mediation of Mary and Gerard Phillips⁴⁵ wrote of Mary's mediation and of the apparitions.

The headings listed in the three editions of Besutti show that the theological topics about "Mary as Mediatrix" moved from the traditional French one of "Mary mediating between Christ and His members" to ideas of co-redemption, and then to a variety of topics and sources. These included the idea of "Mediatrix" in Sacred Scripture and Tradition, and the connection between the idea of "Mediatrix" and apparitions. It seems theologians were analyzing the idea of "Mediatrix" from many angles, including its implications for the relationship between Mary and the Church. Although the theological writing is more scattered, it seems to follow the line laid out by Pius XII in the 1940s.

⁴⁰ Bernardo Aperribay, O.F.M., "Fundamentos y caracteres de la mediacion de Maria en cuanto a la dispensacion de las gracias, segun San Bernardo," *Estudios Marianos* XVI: 249-270.

J. M. Humeres, C.M.F., "Quanta polleat auctoritate sanctus Bernardus in doctrina de mediatione B. M. Virginis declaranda," *Eph. Mar* 2 (1952): 325-350.

⁴¹ Giuseppe Besutti, O.S.M., *Bibliografia Mariana* (Rome: Edizione Marianum, 1968).

⁴² Michael O'Carroll, C.S.Sp., *Mediatress of All Graces* (Westminster, MD: The Newman Press, 1958), 308.

⁴³ J. Hemery, S.M.M., "La mediation maternelle de Marie dans l'Eglise," *Cahiers Mar.* 34 (1962): 257-270.

⁴⁴ Manuel Cuervo, O.P., "Definibilidad de la mediacion universal de Maria," *Salmani* 8 (1961): 3-28.

⁴⁵ Gerard Phillips, "La doctrine de la mediation mariale et les apparitions de la Vierge," *Notre-Dame de Banneux II* (Dessain: Liege, 1959), 139-157.

2. Mary as the Associate of the Redeemer

a. Documents of the Magisterium

The next Mariological theme of the 1950s to be considered is that of Mary as the “Associate of the Redeemer.” In her role as associate of Jesus Christ in His work, Mary is presented “as closely associated with her Son as to offer him to the Heavenly Father on Calvary.”⁴⁶ This is found in Pius XII’s encyclical, *Mediator Dei* (1947), in which he writes of the importance of devotion to saints who act as intercessors before the throne of God. In the encyclical, he encourages honor to the saints in heaven and urges us “to implore their help that we be aided by the pleadings of those whose praise is our delight.”⁴⁷

He proceeds to recommend, in particular, devotion to the Blessed Virgin Mary, noting her pre-eminence due to the important mission that she received from God. Without specifically mentioning the word *hyperdulia*, the pope wrote that “she receives unquestionably greater glory than all the other saints, for she is ‘full of grace.’”⁴⁸ Pius XII also notes the important role of Mary in God’s plan and her collaboration in the salvific work of Jesus Christ. He recommends to the readers that they entrust all to Mary, who together with her Son will aid the faithful in their necessities:

She is therefore, “Mother of mercy, our life, our sweetness and our hope” let us all cry to her “mourning and weeping in this vale of tears” and confidently place ourselves and all we have under her patronage. She became our Mother when the Divine Redeemer offered the sacrifice of Himself; hence by this title also, we are her children.⁴⁹

⁴⁶ E. Carroll, “Our Lady’s Queenship in the Magisterium of the Church,” *Marian Studies* IV (1953): 69.

⁴⁷ “Mediator Dei, #168,” *AAS* 39 (1947): “*Ut scilicet eorum imploretur auxilium, et ‘quorum delectamur praeconiis, sublevemur eorum patrocinis’*. (St. Bernard, Sermon II in festo Omnium Sanctorum).

⁴⁸ “Mediator Dei, #169,” *AAS* 39 (1947): “*Ac prae ceteris caelitibus ampliore prosus potitur gloria, cum sit ‘gratia plena.’*” (Luke 1:28).

These references to Mary's cooperation in the work of her Son demonstrate her role as "associate" of Christ. The encyclical continues: "in Mary's virginal womb, Christ our Lord already bore the exalted title of Head of the Church."⁵⁰ The pope writes that Mary was united to her Son throughout His life and ministry and cites the wedding feast at Cana in Galilee when Jesus, "condescending to His mother's prayer,"⁵¹ performed His first miracle. Domenico Berdetto wrote:

Pius XII, in his Marian documents, never uses the title "Coredemptrix"; very frequently, however, continuing the teaching of his predecessors, Leo XII, St. Pius X, Benedict XV and Pius XI, he proposes the doctrine of the association and cooperation of Mary in her earthly life joined in the Redemptive work of Jesus.⁵²

b. The Writings of Theologians

It is clear that Pius XII wrote often of Mary as the Associate of the Redeemer. As for theologians of the time, we can start by noting that the organizers of the First Mariological Congress, held in Rome, Italy, October 23-31, 1950, chose as the theme of their proceedings the title: "*Alma Socia Christi*" (Loving Associate of Christ).⁵³ Many of the presentations during this event focused on the themes of the "cooperation of Mary with her Son in the work of Redemption, and [many of the presentations] saw this

⁴⁹"Mediator Dei, #169," *AAS* 39 (1947): "*Ut est igitur 'Mater misericordiae, vita, dulcedo et spes nostra', ad eam clamemus omnes 'gementes et flentes in hac lacrimarum valle', ac nos nostraque omnia patrocinio eius fidentes concredamus. Ipsa Mater nostra exstitit, cum Divinus Redemptor sui ipsius sacrificium perageret; atque adeo, hoc quoque titulo, eius nos filii sumus.*"

⁵⁰"Mystici Corporis, #110," *AAS* 35 (1943): "*Ipsa fuit, quae Chritum Dominum, iam in virgineo gremio suo Ecclesiae Capitis dignitate ornatum*" (247).

⁵¹"Mystici Corporis, #110," *AAS* (1943): "*Ac praeterea Unigena eius, eius maternis precibus 'in Cana Gailieae' concedens, mirabile signum patravit*" (247).

⁵²Domenico Berdetto, *Il Magisterio Mariano di Pio XII*, "Pio XII nei Suoi documenti mariani non usa mai il titolo "Coredentrica"; molto frequentemente però, continuando l'insegnamento dei suoi Predecessori Leone XIII, S. Pio X, Benedetto XV e Pio XI, Egli propone la dottrina dell'associazione e cooperazione di Maria, durante la vita terrena, nell'opera redentrica di Gesù" (787).

⁵³*Acta Congressus Mariologici Mariani*, (Roma, 1950).

principle of Mary as the Associate of the Redeemer as the basis and hinge of all Mariology.”⁵⁴

At the congress, the presentation by the Jesuit theologian Uldaricus Urrutia, along with those of many others, brought forth this idea that Mary cooperated with Christ her Son in the work of sanctification:

when Mary visited Elizabeth, the first miracle took place, the sanctification of John the Baptist in the womb. Mary was also there with her Son, Jesus at the wedding of Cana in Galilee when she was indissolubly linked to Him as He performed his first sign. In the public preaching of Jesus, the Divine Master praised the faith of Mary, as a response to the woman in the crowd who called out, “Blessed is the womb that bore you and the breasts that nursed you.” Mary was there next to the Cross of her Son, it was there that she became the new Eve, the Mother of Life for those alive by grace, as she became intimately united in the immolation of Christ.⁵⁵

Urrutia quoted Pope Benedict XV, who wrote, “as the Son suffered the pains of His passion and death, so the mother, united with the Son, helped in the work of the salvation of mankind.”⁵⁶ It appears that Pope Pius XII frequently throughout his Marian Year discourses and letters brought into focus this same concept of the collaboration of Mary

⁵⁴ Uldaricus Urrutia, S.J. “De Nomine Sponsae Unionis Hypostaticae,” *Alma Socia Christi, Actua Congressus Mariologici Mariani, Op. Cit., Vol. XI*, “*Maria consors Christi in toto redemptionis opere effecta est, Hoc principium est quasi axis et cardo totius mariologiae*” (146).

⁵⁵ Ibid. “*In primo opere sanctificationis, cum visitavit Elisabeth, et in primo opere miraculoso.. cum Iesus initium fecit signorum in Cana Galilaeae, in utroque, , inquam, Maria indissolubiliter unita Christo exhibiter...In publica praedicatione Iesu haec fida consors con semel apparret, et divini Magistri laudes etiam Maria participat cum illa mulier de turba quae suxisti, 'Beatus venter qui te portavit et ubera quae suxisti' In sacrificio crucis, apparet etiam nova Eva, mater vitae et cunctorem viventium per gratiam*” (150).

⁵⁶ Benedict XV, “Inter sodalicia,” *AAS* 10 (1918): “*Ita cum Filio patiente et moriente passa et paene commortua est, sic materna in Filium iura pro hominum salute*” (182).

from the moment of her *Fiat* at the Incarnation and her cooperation in the work of Jesus at Cana and Calvary.⁵⁷

To see what the theologians wrote about the topic “Mary as Associate of the Redeemer.” we again turn to the Besutti⁵⁸ bibliographies. In Besutti’s “Marian Bibliography” for the time period 1948-1951, there is no separate listing for that topic. However, there were thirty-five articles regarding Mary as co-redemptrix. Significant among these were a total of five articles between the authors Juniper Carol,⁵⁹ and Clemens Dillenschneider.⁶⁰ Several authors synthesized the teaching of others who wrote on the subject such as M. Liano,⁶¹ who focused on Francisco Suarez, and Luigi Giuliani,⁶² who wrote of St. Louis-Marie Grignion de Montfort.

The Besutti⁶³ listing on this subject of Mary’s co-redemption for the 1952-1957 time period had ninety-six entries, that were broken into the following particular

⁵⁷ Discourse, *Dans L’Encyclique*, July 17, 1954, original text in French, *AAS*, XLVI (1954): 491-494; Italian translation in *Atti e Discorsi di Pio XII*, Vol. XVI (1954): 204-209.

⁵⁸ Besutti, O.S.M., *Bibliografia Mariana* (1951).

⁵⁹ Juniper Benjamin Carol, O.F.M., “De coredeptione B.V. Mariae in quibusdam postulatis as S. Sedem delatis,” *Misc Franc.* 48 (1948): 85-90.

J. Carol, “Episcoporum doctrina de beata Virgine Corredeptrice,” *Marianum* 11 (1949): 211-258.

J. Carol, “Mary’s co-redemption according to Nineteenth century Italian writers,” *Marianum* 11 (1949): 407-422.

J. Carol, “Mary’s co-redemption in the teaching of Pope Pius XII,” *American Eccl. Review* 121 (1949): 353-361.

J. Carol, “The problem of Our Lady’s coredeption,” *American Eccl. Review* 123 (1950): 32-51.

⁶⁰ Clemens Dillenschneider, C.S.S.R., “Pour une coredeption mariale bien comprise,” *Marianum* 11 (1949): 121-258.

⁶¹ M.A. Liano, S.J., “La redencion passiva segun P. Suarez,” *Arch teol. gran.* 11 (1948): 195-223.

⁶² Luigi Giuliani, “La cooperazione di Maria SS. alla nostra Redenzione e S. Luigi Grignion da Montfort,” *Marianum* 10 (1948): 31-64.

⁶³ Besutti, O.S.M., *Bibliografia Mariana* (1959).

categories: Magisterium (6), Sacred Scripture (2), Tradition in general (9), articles which focused on particular authors (11), and varied questions (68) .

Four of the writers focused on the teaching of Pope Pius XII, by Juniper Carol,⁶⁴ B. Prada,⁶⁵ Juan Maria Cascante⁶⁶ and Gregorio de J. Crucificado,⁶⁷ who used the word “association” in speaking of Mary’s work with her Son. In the writings on particular authors on the subject of Mary’s co-redemption, the writings of St. Bernard,⁶⁸ (1090-1153) were considered as well as St. Alphonsus di Liguori⁶⁹ (1696-1787) and St. Louis-Marie Grignon de Montfort⁷⁰ (1673-1716). Regarding various questions on the matter, there were many articles presented as papers at the 1950 Mariological Congress and published in “Alma Socia Christi.” Among these were articles by Charles Boyer,⁷¹ Auguste Ferland⁷² and Henri Guindon.⁷³

⁶⁴ Carol, O.F.M., “Mary’s co-redemption in the writing of Pope Pius XII,” 161-170.

⁶⁵B. Prada, C.M.F., *Consociationis Deiparae V. cum Christo adversus novatorum censuras vindicatio juxta Pii XII magisterium*,” *Eph. Mar.* 6 (1956): 5-43.

⁶⁶Juan Maria Cascante, “Nuevas perspectivas sobre la corredencion de Maria a la luz de la ‘Ad coeli Reginam’,” *Ap. sac.* 12 (1955): 133-137.

⁶⁷ Gregorio de J. Crucificado, O.C.D., “La corredencion o asociacion de Maria con Cristo recalada en la ‘Munificentissimus’,” *Estudion Marianos* XII: 157-167.

⁶⁸Laurentio Maria Herran, “Soterologia del consentimiento y satisfaccion de Maria en San Bernardo,” *Estudios Marianos* XIV: 187-208.

⁶⁹Gabriele Roschini, O.S.M., “La corredentrice negli scritti di S. Alfonso M. di Liguori,” *Marianum* 18 (1956): 314-336.

⁷⁰Lucien Ledoux, S.M.M., “The acquisition and the distribution of grace in the works of St. Louis-Marie de Montfort,” *Alma Socia Christi* VIII: 45-65.

P.J. Hermans, S.M.M., “La coredemption de Marie selon la doctrine du Pere de Montfort,” *Nouv. Rev.* (1955): 177-189, 246-255.

⁷¹Charles Boyer, S.J., “Reflexions sur la coredemption de Marie,” *Alma Socia Christi* II: 1-12.

⁷²Auguste Ferland, P.S.S., “Le caractre marial de la Redemption,” *Alma Socia Christi* II: 87-92.

⁷³Henri Guindon, S.M.M., “Compassion coredemptrice,” *Alma Socia Christi* II: 61-73.

Besutti's⁷⁴ "Marian Bibliography" for the years 1958-1966 under the subject of Mary as Associate of the Redeemer or as coredeptrix listed exactly one hundred articles on the subject, with no subdivisions. Many of those articles were presented as papers at the 1958 Mariological Congress and published under the title "Maria et Ecclesia."

The focus of some of the articles was ecclesial in nature, such as those by Wenceslaus Sebastian,⁷⁵ Henri Guindon⁷⁶ and Emilien Lamirande.⁷⁷ Additional articles of interest on the matter of Mary's association or participation in the redemption were by Roschini,⁷⁸ and William Most.⁷⁹

It is clear that Pius XII thought and wrote extensively on the role of Mary as Associate of the Redeemer during his papacy. He moved away from the term "Mediatrrix" after connecting it to the term "Associate of her Son." He never used the term "Coredeptrix" in his writing, much of which was done in the 1940s. The theological thought of the time, considering Mariological Congresses and the listings in the Besutti biographies, similarly moved toward the Marian title "Associate of the Redeemer," and the number of articles on this topic increased greatly through the 1950s. In this topic, as well, Pius XII seems to have led the way.

⁷⁴ Besutti, O.S.M., *Bibliografia Mariana* (1968).

⁷⁵Wenceslaus Sebastian, O.F.M., "La cooperation de Marie et de l'Eglise a la Redemption selon les Peres de l'Eglise," *Marie Egl. Red.*, 39-73.

⁷⁶Henri Guindon, S.M.M., "Cooperation de Marie et de l'Eglise dans l'application des fruits de la redemption," *Maria et Ecclesia* IV: 421-443.

⁷⁷Emilien Lamirande, O.M.I., "La cooperation de Marie et de l'Eglise a la Redemption," *Marie Egl. Red.* 1-38.

⁷⁸Gabriele Maria Roschini, O.S.M., "De natura influxus B.M. Virginis in applicatione Redemptionis," *Maria et Ecclesia* II: 223-295.

G. Roschini, *The nature of the corredemptive merit of the Blessed Virgin Mary*, (Dayton: Marian Library, 1960), 11.

⁷⁹William G. Most, "The Co-Redemptrix," *Mar. era*, 1 (1960): 8-11, 121-123.

3. Mary and the Church

a. Documents of the Magisterium

It was Pope Leo XIII who stated that the Blessed Virgin Mary is the “Mother of the Church.”⁸⁰ Pope St. Pius X wrote that when Mary conceived Christ, she spiritually conceived all the faithful, since as mother of Christ the Head, she is mother of the Whole Body. He wrote,

“Therefore Mary, while carrying the Savior in her womb, may be said to have carried likewise all those whose life was contained in the Savior’s life. All of us, consequently, who are united with Christ ... have come forth from Mary’s womb, like a body attached to its head.”⁸¹

In the encyclical *Mystici Corporis* (1943), Pius XII connected Mary to the church by pointing out that she was present at each significant event in the Church’s history. He wrote of her participation in the Incarnation and Redemption and reminded the faithful that Mary was given to us explicitly as our mother during the passion. Although he wrote about this in the 1940s, his actions in the 1950s -- definition, proclamation and centennial celebration -- helped to further establish Mary’s role in the Church.

Referring to Mary’s role in the work of redemption, Pius XII called Mary the “Second Eve,” always united with her Son who offered Him on Golgotha to the Eternal Father. He wrote, “she who was corporally the mother of our Head became spiritually the mother of all His members through the added title of pain and glory.”⁸²

⁸⁰ Encyclical, “Adiutricum populi,” *AAS* 28 (1895-1896): “*verissime quidem mater Ecclesiae.*”

⁸¹ Encyclical, “Ad diem illum,” *ASS* 36 (1903-1904): 452.

⁸² “*Mystici Corporis*, #110,” *AAS* (1943): “*Ita quem, ut quae corpore erat nostri Capitis mater, spiritu facta esset, ob novum etiam doloris gloriaeque titulum, eius membrorum omnium mater*” (247).

In the encyclical, *Mystici Corporis*, (1943) the pope referred to Mary's participation in prayer with the apostles at Pentecost (Acts 1:14) when she accompanied the newly founded church. He also referred to her love for the Mystical Body of Christ. The pope implored that "she throw about the Church today, as in times gone by, her mantle of protection."⁸³ Some authors, such as Eamon Carroll, have referred to this epilogue of the encyclical *Mystici Corporis* as "Mariology in Miniature".⁸⁴ It presents the Virgin Mary not only as the Mother of God but also as the Mother of all the members of His Mystical Body, the Church. The pope traced Mary's close association with her Son from the virginal conception and birth to her prayer of intercession at Cana. He noted her intimate union with her Son at Golgotha, and, as mother of Our Head, that there she became mother of all His members. Mary was there united in prayer with the newly founded church at Pentecost and continues to have motherly care for the Mystical Body of Christ. That passage from this encyclical is worthy of inserting here:

It was she, the second Eve, who, free from all sin, original and personal, and always most intimately united to her Son, offered Him on Golgotha to the Eternal Father for all the children of Adam, sin-stained by his unhappy fall, and her mother's rights and her mother's love was included in the holocaust. Thus she who, according to the flesh, was the mother of our Head, through the added title of pain and glory became, according to the Spirit, the mother of all His members. She it was who through her powerful prayers obtained that Spirit of our Divine Redeemer, already given at the Cross, should be bestowed, accompanied by miraculous gifts, on the newly founded Church at Pentecost; and finally, bearing with the courage and confidence the tremendous burden of sorrows and desolation, she, truly the Queen of Martyrs, more than all

⁸³ "Mystici Corporis, #111," *AAS* (1943): "Itemque praesentissimo patrocinio suo, sicut anteaetis temporibus, ita in praesens Ecclesiam tueatur" (248).

⁸⁴ E. Carroll, "Our Lady's Queenship in the Magisterium of the Church," *Marian Studies* IV (1953): 69.

the faithful “filled up those things that are lacking in the sufferings of Christ... for His Body, which is the Church.”⁸⁵

Pope Pius XII subsequently placed his attention on the study of the Assumption. He consulted the episcopacy of the world in the 1946 encyclical *Deiparae Virginis Mariae*, and solemnly proclaimed this dogma in 1950. Some authors suggest that the pageantry which accompanied the definition of the dogma of the Assumption was extended through the proclamation of Mary’s Queenship in the 1954 Marian Year and then even to the centenary celebrations of the Lourdes apparition in 1958.⁸⁶

b. The Writings of Theologians

From the writing of the church Fathers, Mary was presented as the image and type of the church.⁸⁷ She has been called the Church’s most eminent member and its loving mother.⁸⁸ This was cultivated by the writers of the Middle Ages.⁸⁹ In the modern period, according to Cyril Vollert, Matthias Scheeben (1835-1888) “initiated the movement, although he had few followers.”⁹⁰ However, according to Vollert, who wrote in 1954,

⁸⁵ Encyclical, “Mystici Corporis” (Vol. 10) 1943, n. 110 “*Ipsa fuit, quae vel propriae, vel hereditariae labis expers, acctissime semper cum Filio suo coniuncta, eudem in Golgotha, una cum maternorum iurium maternique amoris sui holocausto, nova veluti Eva, pro omnibus Adae filiis. Misereando eius lapsu foedatis, Aeterno Patri obtulit; ita quidem, ut quae corpore erat nostri Capitis mater, spiritu facta esset, ob novum etiam doloris gloriaeque titulum, eius membrorum omnium mater. Ipsa fuit, quae validissimus suis precibus impetravit, ut Divini Redemptoris Spiritus, iam in Cruce datus, recens ortae Ecclesiae prodigialibus muneribus Pentecostes die conferretur, Ipsa denique immensos dolores suos forti fidentique animo tolerando, magis quam Christifideles omnes, vera Regina martyrum, “adimplevit ea quae desunt passionum Christi, pro Corpore eius, quod est Ecclesia” (Col. 1:24).*

⁸⁶ Laurentin, *Short Treatise*, 140.

⁸⁷ St. Ambrose, *In Lucam*, 2,7 in PL, 15, 1555.

⁸⁸ H. Barre’, C.S.Sp., “Marie et l’Eglise du Venerable Bede a’ Saint Albert le Grande,” *Bulletin de la Societe Francese d’Etudes Mariales* 11 (1951): 59-143.

⁸⁹ J. Carol, O.F.M., *Mariology*, (Milwaukee, WI: Bruce Publ. Co, 1954), 2:550-551.

⁹⁰ *Ibid.*, Article by Vollert, Cyril, S.J., “Mary and the Church,” *Mariology*, (Wilwaukee, WI: Bruce Publ. Co. 1954) II: 551.

there was a resurgence of the matter among theologians in “the past thirty years.”⁹¹ He also wrote that “the encyclical of Pope Pius XII on the Mystical Body has also provided an incentive.”⁹²

The theme of the relationship between Mary and the Church, *Maria et Ecclesia*, was chosen for the third International Mariological Congress, which was held in Lourdes September 10-17, 1958. Carolus Balic, the president of the International Marian Academy, offered the opening talk on the subject.⁹³ He quoted the patristic fathers, in particular St. Ambrose, who wrote that “Mary is the type of the Church.”⁹⁴

Balic made note of the many theological treatments as well as the numerous Congresses celebrated by the various Marian Societies and Academies that studied the attributes of the Church and Mary. In particular, he noted the many variations on the theme: *Virgo Immaculata - Ecclesia immaculata*, *Maria Virgo - Ecclesia virgo*, *Maria Mater- Ecclesia mater*, *Maria Sancta - Ecclesia sancta*, *Maria Mediatrix - Ecclesia mediatrix*, and *Ecclesia in Maria, Maria in Ecclesia*.⁹⁵ He also noted there was an abundant bibliography on the parallelism between Mary and the Church, including the work of Gerard Philips in 1953⁹⁶ and Laurentin in 1951⁹⁷ and the entire volume of *Estudios Marianos*⁹⁸ in 1957.

⁹¹ Ibid.

⁹² Ibid., 552.

⁹³ Found in *Ephemerides Mariologicae* VIII: 317.

⁹⁴ Ibid.

⁹⁵ Ibid., 318.

⁹⁶ Gerard Philips, “Perspectives Mariologiques: Maria et l’Eglise,” *Marianum* 17 (1953): 457-470.

⁹⁷ Rene Laurentin, “Bibliographie Critique sur Marie et l’Eglise,” *Bulletin de la Socite’ Francaise d’Etudes Mariales* 9 (1951): 145-154.

⁹⁸ *Estudios Marianos* XVIII: 1957.

The study of the relationship between Mary and the church by additional authors, such as Marie-Joseph Nicholas,⁹⁹ Otto Semmelroth¹⁰⁰ and Yves Congar,¹⁰¹ were also cited by Balic. It is of interest to note also the pioneer work in this field of study by Hugo Rahner¹⁰² and Alois Muller,¹⁰³ both in 1951.

This subject of Mary and the church would later develop a great outpouring of theological writing over the coming years as reported by Giuseppe Besutti. In the 1948-1951 issue of Besutti's work, *Bibliografia Mariana*,¹⁰⁴ "Marian Bibliography," the subject 'Mary and the Church' was not given its own section, and the eleven articles on that topic were listed under the heading *Questioni Dogmatiche Varie*, "Various Dogmatic Questions."

In the 1952-1957 issue of this work by Besutti,¹⁰⁵ there were eighty entries under the topic "Mary and the Church" for that time period. According to the languages in which they were written: French: 31; German: 21, Spanish: 17; Latin: 4; Italian 4 and English 3. In the 1958-1966 collection, also by Besutti,¹⁰⁶ the number of articles on "Mary and the Church" for that time period had risen to one hundred and forty-six. According to the languages they were written: Italian: 26; German: 25; Spanish: 24; French: 22; English: 19; Latin: 14; Polish: 3 and Portuguese: 2.

As previously noted, *Maria et Ecclesia* had been the theme of the 1958 International Mariological Congress held in Lourdes and also the theme of *Estudios Marianos* in 1957. The proceedings of the Mariological Society of America held in

⁹⁹ Marie-Joseph Nicholas, O.P., "Marie et l'Eglise dans le Plan Divin," *Bulletin de la Societe' Francaise de Etudes Mariales* 11 (1953): 159.

¹⁰⁰ Otto Semmelroth, S.J., *Urbild der Kirche, Organischer Ausbau des Mariengeheimnisse* (Wurzburg, 1950), 36-39.

¹⁰¹ Yves Congar, O.P., "Marie et l'Eglise dans la Pensee Patristique," *Revue des Sciences Philosophiques et Theologiques* 38 (1954): 3-38.

¹⁰² Hugo Rahner, S.J., *Maria und Kirch: Zehn Kapitel uber das geistliche Leben* (Innsbruck: Marianischer Verlag, 1951).

¹⁰³ Alois Muller, *Ecclesia-Maria: die Einheit Marias und der Kirche* (Freiburg/Schweiz: Paulusverlag, 1951).

¹⁰⁴ Besutti, *Bibliografia Mariana* (1951).

¹⁰⁵ Besutti, *Bibliografia Mariana* (1959).

¹⁰⁶ Besutti, *Bibliografia Mariana* (1968).

Dayton, Ohio, January 2-3, 1958, were dedicated entirely to this subject of “Mary and the Church.”¹⁰⁷

In the proceedings of the Dayton convention, Vollert presented a paper regarding “The Mary-Church Analogy in its Relationship to the Fundamental Principle of Mariology.”¹⁰⁸ He noted the privilege-centered principle of Mariology which regarded Mary as the Mother of the Second Person of the Trinity as “the principle, the key and the center of all the privileges of Mary”¹⁰⁹ as delineated by Pius XII. He proceeded to speak about not only the vital union between Christ and Mary, but also “the vital union between Christ’s body, the Church, and Mary.”¹¹⁰ He noted that Mariologists at that time were “far from unanimity”¹¹¹ in seeking the place of Mariology in either a Christological or an Ecclesiological perspective. At that time, some theologians saw the principle of Mariology based on the Divine Maternity and her collaboration in the Redemptive work of her Son. Others, with a more ecclesiocentric view, seemed to “situate Mariology in the economy of salvation, which proceeds from Christ to His Church... and Mary is regarded as prototype, personification or representative of the Church.”¹¹²

B. The Importance of Apparitions

As we shall see, Pius XII and the theologians of the time respected and honored the two great apparitions of Lourdes and Fatima. Pius XII, even before his election to the

¹⁰⁷ *Marian Studies* IX (1958).

¹⁰⁸ *Ibid.*, 107-128.

¹⁰⁹ “Por un designo” (Radio Message, Dec. 31, 1950), *AAS* 43 (1951): 123.

¹¹⁰ *Marian Studies* IX: 108.

¹¹¹ *Ibid.*, 108

¹¹² *Ibid.*, 110.

papacy, participated in significant anniversaries of the apparitions. He wrote that Mary had appeared at Lourdes to confirm the 1854 proclamation of the dogma of the Immaculate Conception. In the 1940s, he established the feast of the Immaculate Heart of Mary, which stemmed from the Fatima apparition, and he consecrated the human race to the Immaculate Heart of Mary, fulfilling a request of Mary made at Fatima. Pius XII was also capable of interpreting the political implications of the Fatima apparition because of his extensive experience as the Secretary of State of the Vatican. He clearly used Fatima as a guide in this area.

Scholars of Marian theology over the years have, among other concerns, attempted to examine the subject of apparitions. In 1958 the International Mariological Congress, meeting at Lourdes in during the Centennial Year celebration of the verified apparitions there. It aimed “to establish the exact criterion between true and false revelations, making a study of diocesan processes and magisterial decisions.”¹¹³ In establishing the authenticity of apparitions, a very important consideration involved the messages given in the apparitions, and this applied particularly to Lourdes and Fatima.

In the 1950s, theologians were very much concerned with “the messages of Fatima, and in particular, the great promise of Fatima, that Russia would be converted.”¹¹⁴

According to Balic,

The nucleus of 1917 Fatima messages centered on promoting devotion to the Immaculate Heart of Mary, and the consecration of the human race and Russia to the Immaculate Heart. Other detailed elements of the message - such as the practice of observing the five First Saturdays of

¹¹³ Carolus Balic, O.F.M., “Divagaciones sobre el Tema ‘Maria y la Iglesia’,” *Ephemerides Mariologicae* VIII (1958): 333.

¹¹⁴ *Ibid.*, 334.

the month in reparation for sin - were given to Lucia when she was in religious life.¹¹⁵

This theme of the triumph of the Immaculate Heart of Mary in achieving victory for God is seen in the dogmatic Bull *Ineffabilis Deus*, (1854) in which Mary is called “the strongest defense of the Church, the surest refuge and most powerful helper.”¹¹⁶ This same theme is echoed in Pius XII’s Bull *Munificentissimus Deus* (1950) which spoke of Mary as the “generous collaborator with the Redeemer who had had a full triumph over sin ... she fulfills her role as mother of those redeemed by the blood of Christ.”¹¹⁷ It is Mary who is presented in both the Protoevangelium, found in Genesis 3:15, and Revelation 12: 3-6, as the woman who would be the conqueror over the powers of hell.

1. Our Lady at Lourdes

The apparition of the Blessed Virgin Mary to a young girl, Bernadette Soubirous, in 1858 occurred only four years after Pope Pius IX defined the dogma of the Immaculate Conception of Mary on December 8, 1854. Pope Pius XII, in the first paragraphs of the Marian Year encyclical *Fulgens Corona* (1954), wrote that Mary herself wanted to confirm the definition of the Immaculate Conception, and so she appeared to a simple and innocent girl at Lourdes at the foot of the Pyrenees in France.

Bernadette was born January 7, 1844 and was a delicate girl who could neither read nor write and was frail in health, as she suffered from asthma and cholera. On February 11, 1858, she went to gather firewood along the River Gave near the grotto of

¹¹⁵C. Balic, “Fatima nella luce della critica,” *Maria nell’economia della salute* (Milano, 1953), 243-260.

¹¹⁶ Pius IX, “Ineffabilis Deus,” in Tondini, *Le encicliche mariane*, 55-57.

¹¹⁷ Pius XII, “Apostolic Constitution, Munificentissimus Deus,” *AAS* 42 (1954): 768, 753.

Massabielle (from the French, *vieille mass*, meaning ancient mass). At the grotto, Bernadette saw a beautiful girl of sixteen or seventeen. She appeared as “the Virgin Mother, youthful and benign in appearance, clothed in a shining white garment, covered with a white mantle, girded at the waist with a blue cord.”¹¹⁸ She wore a white veil. She held a rosary of white beads on her right arm and a yellow rose was on each of her bare feet.

On February 24, Mary instructed Bernadette to dig a hole near the grotto near Lourdes. From that hole, a spring of water came forth, and to this day it is used for bathing by pilgrims to Lourdes. At the apparition of March 2, Bernadette was instructed by the Blessed Virgin to “tell the priests that people should come here in procession and that a chapel should be built on the site.” On the feast of the Annunciation, March 25, 1858, when Bernadette asked her name, the Blessed Virgin raised her head to heaven and, smiling sweetly, said in the local dialect of Bernadette, “I am the Immaculate Conception.”¹¹⁹

This apparition seemed to many a marvelous way in which the Holy Mother of God wished to reinforce the dogma of her Immaculate Conception, which had been proclaimed four years earlier. At Lourdes then, the teaching of the Vicar of Christ in Rome was confirmed, and thus “this initiated a close bond between Rome and Lourdes.”¹²⁰ This apparition was further confirmed over the years by the many verified miracles that came about from the spring of water that Mary indicated near the grotto.

¹¹⁸ “FC, #3,” *AAS* (1953): “*Deipara Virgo, iuvenili et benigno adpectu, candida veste candidoque pallio contexta, ac caeruleo defluente cingulo succincta*” (578).

¹¹⁹ *Ibid.*, “*Immaculata Conceptio ego sum*” (578).

¹²⁰ “Centenary of the Rosary Encyclicals,” *The Marian Library Newsletter*, no. 36 (New series, Summer, 1998): 3.

The basilica at Lourdes was consecrated in 1876, and the liturgical feast of Our Lady of Lourdes was approved by Pope Leo XIII and established for February 11. It was first granted to the diocese of Tarbes in 1890. On November 13, 1907, his successor Pope St. Pius X, proclaimed that this Feast be observed throughout the Roman Rite.

Bernadette entered the Sisters of Notre Dame at Nevers and died in April 1879 at the age of 35, she was canonized by Pope Pius XI on December 8, 1933.¹²¹ The apparitions, the beautiful basilica near the grotto with the healing waters, as well as the story of the humble peasant girl, St. Bernadette, have all inspired countless faithful to flock in pious pilgrimage to the grotto at Lourdes.

In the Marian Year (1954), Pope Pius XII placed great emphasis on Lourdes and recommended that a pilgrimage to Lourdes would be an appropriate way for the faithful to honor Mary Immaculate in the special year. Even prior to the Marian Year, in 1935, to close the celebration of the 75th anniversary year of the apparitions at Lourdes, Cardinal Pacelli (later elected Pius XII) was designated papal legate at the solemn events there. Biographers of Pope Pius XII wrote that “the Marian celebration at Lourdes left a very profound and sweet memory in the soul of Cardinal Pacelli, which is seen in the many documents of his pontificate.”¹²²

2. Our Lady at Fatima

An additional consideration in studying the Marian atmosphere during the pontificate of Pope Pius XII involves the consecration of the world, and in particular Russia, to the

¹²¹Matthew R. Mauriello, “February 11: Our Lady of Lourdes,” *Fairfield County Catholic* (Bridgeport CT, February 1997).

¹²² Canzini Luigi, “La Madonna nella vita e nell’insegnamento di Pio XII,” *Editrice Pontificia* (1965), 71.

Immaculate Heart of Mary, requested by Our Lady of Fatima in 1917. Between May and October 1917, the Blessed Virgin Mary appeared six times to three young Portuguese children in the Cova de Iria, near Fatima. The children were Lucia dos Santos, age ten, and her two younger cousins, Francisco and Jacinta.

On May 13, a beautiful lady appeared dressed in white and asked the children to pray for the conversion of sinners and for an increase of devotion to her Immaculate Heart. She asked for prayer and penance and that Russia be consecrated to her Immaculate Heart. On October 13, the day of the last apparition, she identified herself as Our Lady of the Rosary, and a crowd of 70,000 people witnessed the dramatic dance of the sun, in which it seemed to tumble from the sky. The Diocese of Leiria approved the apparitions in 1930, and the Cardinal Patriarch of Lisbon solemnly consecrated the Basilica of Our Lady of the Rosary on October 6, 1953.¹²³

Apologists of Fatima, such as Barthas¹²⁴ and Schweigel,¹²⁵ wrote of the important action of Pope Pius XII of July 7, 1952, when he consecrated Russia to the Immaculate Heart of Mary with his apostolic letter, *Sacro vergente anno*.¹²⁶ The pope had previously consecrated the church and the entire human race to the Immaculate Heart of Mary (for the first time) on October 31, 1942, to commemorate the twenty-fifth anniversary of the apparitions.

This first consecration was in Pius XII's radio message *Benedicite Deum Coeli*, (Ye Heavens bless God).¹²⁷ He then repeated this consecration on December 8, 1942 in

¹²³ Matthew R. Mauriello, "Our Lady at Fatima," *Fairfield County Catholic* (Bridgeport, CT, May 1997).

¹²⁴ C. Barthas, *Fatima, merville du XX siecle* (Toulouse, 1952), 343-344.

¹²⁵ G. Schweigl, *Fatima e la conversione della Russia* (Roma, 1956).

¹²⁶ Apostolic letter, "Sacro vergente anno," *AAS XLVI* (1952): 505, 510-511.

the Vatican Basilica.¹²⁸ To further promote the importance he wished to place on this devotion, on May 4, 1944, he extended the observance of the Feast of the Immaculate Heart of Mary to the entire Roman Rite.¹²⁹

But the message of Fatima had implications for the whole world and its politics. It must be remembered that prior to his election to the papacy, Pius XII served in the Diplomatic Corps of the Vatican Secretariat of State in one capacity or another for fifty-five years, and was thus very familiar with political world events. An overview of his biography¹³⁰ demonstrates his many years of service.

As Secretary of State of the Vatican, a position he assumed in February 1930, he signed a concordat with the Reich on July 20, 1933; six months later Adolph Hitler became the Chancellor of Germany on January 30, 1933. On March 14, 1937, as the Cardinal Secretary of State, he helped to promulgate, along with Pope Pius XI, the encyclical "*Mit brennender Sorge*", which protested the violations of the Concordat and denounced the doctrines and anti-Christian practices of Nazism. "The Nazis had been dealing with the Church and the Holy See with open contempt, violating various terms of the Concordat when it pleased and adhered to others for the same reason."¹³¹

After the death of Pope Pius XI on February 10, 1939, Cardinal Eugenio Pacelli was elected to the papacy on March 2, 1939. The invasion of Poland took place six

¹²⁷ Radio message, "Benedicite Deum Coeli," *AAS* XXXIV (1942): 313-319.

¹²⁸ D. Berdetto, *Il Magisterio Mariano di Pio XII*, op. cit, 105.

¹²⁹ *Dictionary of Mary*, 141.

¹³⁰ Raimondo Spiazzi, *Pio XII: Mezzo secolo dopo* (Bologna, Italy: Edizioni Studio Domenicano, 1991), 199-203.

¹³¹ Robert A. Graham, S.J., "Pius XII and the Axis in World War II" (Lecture, American Historical Association, San Francisco, CA, Dec.30, 1965), 9.

months later, on September 1, 1939, marking the beginning of the Second World War.

According to church historian Fr. Robert A. Graham,

The Nazi policy in Poland was simple: to reduce the people to the condition of subhuman status by depriving them of their intelligentsia and their clergy. Raphael Lemkin soon invented the word 'genocide' to describe what was happening and apply it as much to the Polish Catholics as to the Jews. Efforts to publish these atrocities led only to more atrocities; and in Berlin small attention was given to Vatican appeals.¹³²

The United States entered the war December 8, 1941, the day after the surprise bombing of Pearl Harbor by the Japanese. The Italian Fascist dictator, Benito Mussolini, left Rome on July 25, 1943, and the city was occupied by German troops on September 10, 1943.

The purpose of this current study is not to go into detail regarding the intrigues of the politics and policies involved in World War II. However, an overview of the dates and events can help situate the beginning of the pontificate of Pope Pius XII with Hitler's increasing power, the beginning of the war, and the Nazi atrocities, including the persecutions of Catholics in the affected countries.

In February 1945, with the end of the war in sight, the "Big Three, Great Britain, the USSR and the United States, met at Yalta in the Crimea."¹³³ After this conference, attended by British Prime Minister Winston Churchill, Soviet leader Joseph Stalin and President Franklin D. Roosevelt, Communist governments were set up by the Soviet Union in Eastern Germany and in the Eastern European countries. These included Poland, Czechoslovakia, Hungary, Albania, Yugoslavia, Romania and Bulgaria. Three

¹³² Ibid., 15.

¹³³ *American History Desk Reference* (NY: Macmillan, 1997), 253.

additional countries, Lithuania, Estonia and Latvia, were officially annexed to the Soviet Union by the Communist government and thus were also under its control.

In his famous speech given at Westminster College in Fulton, Missouri, in 1946, Winston Churchill “issued a warning to the world using the term ‘iron curtain’ as a metaphor to describe the intensifying schism”¹³⁴ between Western Europe and Soviet-dominated Eastern Europe. This was the area of great concern for Pope Pius XII, who recommended prayer for the “Church in silence and suffering,”¹³⁵ a frequent reference in his writings.

In the prayer that consecrated the world to the Immaculate Heart of Mary,¹³⁶ during World War II, on October 31, 1942, Pius XII appealed to the Blessed Virgin Mary for her maternal protection. The pope consecrated to her “in this tragic hour of human history all those who suffer in so many places, tribulations of many kinds, of discords, hatreds and iniquities.”¹³⁷ He appealed to Mary in a special way for those people who were “separated by error” and asked for “complete liberty and peace to the Holy Church of God.”¹³⁸

Regarding the Act of Consecration on October 31, 1942, scholars such as Geenen stated that “it is one of the great Marian events of all time.”¹³⁹ Pope Pius XII later

¹³⁴ Ibid., 254.

¹³⁵ “Fulgens Corona #42,” *ActaApSed* (1953): “*Qui ad silentium coacti*” (590).

¹³⁶ “Preghiera di S.S.Pio XII: ‘Consacrazione al Cuore Immacolato di Maria,’” *ActaApSed* 36 (1942): 345-346.

¹³⁷ “Preghiera,” *AAS* (1942): “*In quest’ora tragica della storia umana, ci affidiamo e ci consacrriamo ...in tanti modi tribolata, discordie, incendio di odio, vittima della propria iniquita*” (345).

¹³⁸ Ibid., “*Ai popoli separati per l’errore...ottenete pace e liberta completa alla Chiesa santa di Dio*” (346).

¹³⁹ Maria Koningin Geenen, quoted in E. Carroll, “Our Lady’s Queenship in the Magisterium of the Church,” *Marian Studies* IV (1953): 62. Fr. Carroll, in his footnote, indicated that Geenen wrote this statement prior to the 1950 definition of the Assumption.

referred to the 1942 Consecration in his encyclical *Mystici Corporis*, promulgated the on June 29, 1943:

May she, then, the most holy Mother of all the members of Christ, to whose Immaculate Heart we have trustfully consecrated all mankind ... May she throw about the Church today, as in times gone by, the mantle of her protection and obtain from God that now at last the Church and all mankind may enjoy more peaceful days.¹⁴⁰

Appeals to the Blessed Virgin Mary for the suffering members of the Church are also in the official prayer composed by Pius XII for the Marian Year (1954), included with his encyclical *Fulgens Corona*. When, in the course of the Marian Year, the Holy Father proclaimed the Queenship of Mary and established an annual celebration of that feast day, he also composed an official prayer, which referred to the persecuted and oppressed members of the church throughout the world.

We can see that Pius XII and the theologians of the time took the apparitions of Mary seriously. Pius XII used the messages of Mary given during the apparitions as a guide to many of his actions, and theologians wrote about them and held conferences about them. Having considered the general history and Marian atmosphere of the time, we must consider the events of 1954 in particular.

¹⁴⁰ Encyclical: "Mystici Corporis," (June 29, 1943), *ActaApSed* 35 (1943): "*Ipsa igitur, omnium membrorum Christi sanctissima Genitrix cuius Cordi Immaculato omnes homines fidenter consecravimus...itemque praesentissimo patrocinio suo, sicut anteactis temporibus, ita in praesens Ecclesiam tueatur, eique atque universae hominum communitati tandem aliquando tranquilliora a Deo tempora impetret.*"

Chapter 2: Understanding the 1954 Marian Year

We have looked at the general background and Marian atmosphere that existed during the decades leading to the 1954 Marian Year. However, before we can detail the purposes and motivations behind the Marian Year, it is necessary to look in detail at the personal and spiritual development of Pope Pius XII.

A. The Life and Spirituality of Pope Pius XII

Scholars of Marian theology¹⁴¹ generally hold that Pope Pius XII made very significant and notable contributions to Marian theology, public piety and devotion to the Blessed Virgin Mary. He was born Eugenio Maria Giuseppe Giovanni Pacelli in Rome on March 2, 1876, and was ordained to the Holy Priesthood on April 2, 1899.¹⁴² He received a doctoral degree in Canon Law in 1902 and began a position as an assistant in the Secretariat of State in the Vatican on October 1, 1903. From 1909 to 1914, he was a professor of Ecclesiastical Diplomacy at the *Pontificia Accademia dei Nobili Ecclesiastici* (the Pontifical Academy for Ecclesiastic Nobles).

Pacelli was named Undersecretary for the Congregation of Extraordinary Affairs of the Church on March 7, 1911, and became Secretary three years later, on February 1, 1914. On April 3, 1917, he was named Apostolic Nunzio to Bavaria and was consecrated titular Archbishop of Sardi on May 13, 1917, by Pope Benedict XV. (This was same day that the Blessed Virgin Mary appeared for the first time to the three children in Fatima, Portugal.)

¹⁴¹D. Bertetto, S.D.B., *Il Magisterio Mariano di Pio XII* (Roma: Edizioni Paoline, 1959).

¹⁴² Biographical information from two sources: Charles H. Doyle, *The Life of Pope Pius XII* (New York: Didier Publ. Co., 1945) and Alden Hatch and Seamus Walshe, *Crown of Glory: the Life of Pope Pius XII (Memorial Edition)* (New York: Hawthorne Books, 1958).

On May 1, 1920, he became the Nunzio to Germany. He was transferred to Berlin on July 14, 1925 and also became Nunzio to Prussia. On December 16, 1929, he was created a cardinal, and on February 7, 1930, during the pontificate of Pope Pius XI, he replaced Cardinal Gasparri and became the Secretary of State of the Vatican. As Pius XI's legate he was sent to Buenos Aires (1934), Lourdes (1935), Lisieux (1938), and Budapest (1938). In 1936 he traveled in an unofficial capacity in the United States and visited twelve of its 16 ecclesiastical provinces.

After the death of Pius XI, Cardinal Pacelli was elected to the papacy on his 63rd birthday, March 2, 1939. According to Claudia Carlin, who compiled the encyclicals written by Pius XII, "a survey of the documents of his pontificate reveals the universality of his ministry . . . he was a man of exceptional intelligence and training, of remarkable exactitude and energy."¹⁴³ He assisted needy individuals and countries, promoted the excavations under St. Peter's Basilica, and led the church through World War II and its aftermath. He died at the papal summer residence at Castel Gondolfo on October 9, 1958.¹⁴⁴ Several weeks before the conclusion of the Second Vatican Council, Pope Paul VI announced to the Conciliar Fathers and Catholics throughout the world the beginning of the process for the beatification of the Servant of God Pius XII.¹⁴⁵ In the 1990's Pope John Paul II raised him to "Venerable", an additional step in the process of canonization.¹⁴⁶

¹⁴³ Ibid., 3-4.

¹⁴⁴ Biographical information, Op.cit., Doyle.

¹⁴⁵ Cardinal Mario Luigi Ciappi, O.P., "Pio XII, Maestro e Glorificatore della santità," *Pio XII: Il Papa dell'Assunta* (Roma: Associazione Internazionale Mariana, 1987), 171.

¹⁴⁶ From the Internet: <http://www.answers.com/topic/pope-pius-xii>.

Pope Pius XII is remembered as a man “who harmoniously blended his love for Christ and his deep regard for Christ’s mother. He was a man of deep spirituality who had a sober matter-of-factness as his dominant characteristic.”¹⁴⁷ His deep personal devotion to the Blessed Virgin Mary was evident from early in his pontificate, when he frequently promoted veneration to her among the faithful.

From the days of his childhood and adolescence, he was devoted to the Blessed Virgin Mary. He learned this devotion from his parents, Filippo and Virginia Graziosi, who were married October 1, 1871. There was a marble statue of the Blessed Virgin Mary at the home in which the Pacelli family lived, and his parents taught him to pray an “*Ave Maria*” each time he passed it.¹⁴⁸

At eighteen years of age, on December 13, 1894,¹⁴⁹ as a young seminarian, Eugenio Pacelli consecrated himself to the Blessed Mother Mary. That same day, he also became a member of the Marian Confraternity at the Capranica College in Rome where he was a student. He wrote about this day in an Apostolic Letter, written April 25, 1946, during his papacy, on the occasion of granting the title of minor basilica to the Collegiate Church of Gallarte, in the Archdiocese of Milan, which is dedicated to the Assumption of Mary. He wrote: “We are piously concerned with doing all that is possible to make flourish among the faithful the sacred cult and devotion to the Holy Mother, whom We

¹⁴⁷ Robert Leiber, S.J., “Pius XII as I knew him,” *The Tablet*, Dec. 13, 1958, 534.

¹⁴⁸ Andrea Lazzarini, “Via di Monte Giordano, 34” *L’ Osservatorio Romano*, March 4-5, 1940.

¹⁴⁹ Gabriele Roschini, O.S.M., “Il Papa della Madonna,” *Marianum* XX (1958): 315.

ourself began to love with all my strength since youth.”¹⁵⁰ Canzini also cites this quote in his biographical notes in his book on Mary in the life and teaching of Pius XII.¹⁵¹

1. Influence of Previous Popes

To understand better the religious formation of Eugenio Pacelli, it must be remembered that his youth was lived in a climate of great love for the Holy Rosary. Pope Leo XIII reigned as Supreme Pontiff from 1878 to 1903, and he “left a surprisingly rich and greatly varied flowering of Marian writings.” The rosary was the subject of twelve encyclicals and five apostolic letters. From 1883 to 1898, an encyclical on the rosary appeared every year, usually in preparation for the month of October.¹⁵² Canzini wrote that:¹⁵³

The Marian works of Pope Leo XIII certainly had a great influence on the devotion of the young Pacelli, and reinvigorated his strong devotion to Our Lady of the Rosary It is enough to read the encyclicals of Pius XII to understand the infusion of Leo XIII in his education and priestly spirit of devotion to the Holy Rosary.¹⁵⁴

On April 3, 1899, Father Pacelli, who was ordained to the Holy Priesthood the previous day, offered his First Solemn Mass. For the location, he chose the Altar of *Salus Populi Romani*, (Health of the Roman People) in the Borghese Chapel of the Basilica of

¹⁵⁰ Apostolic Letter, “Parvam Urbem,” *AAS* XLI (1949): “*piamente preoccupato di fare tutto cio` che possa accrescere nei fedeli il culto e la divozione verso la Madre divina, che Noi stessi con tutte le forze fin dalla prima giovinezza incominciammo ad amare*” (21-22).

¹⁵¹ Luigi Canzini, *La Madonna nella Vita e nell'Insegnamento di Pio XII* (Milan: Editrice Pontificia Archivescovile, 1956), 20.

¹⁵² Thomas A. Thompson, S.M., “Centenary of the Rosary Encyclicals,” *The Marian Library Newsletter*, no.36 (New series), (Summer 1998): 1.

¹⁵³ Canzini, 22.

¹⁵⁴ *Ibid.*, 22.

St. Mary Major, which is the most important church dedicated to Mary in the city of Rome. On that day, he consecrated his priesthood to the Queen of the Clergy.¹⁵⁵ He distributed a memorial card to the faithful who participated at the Mass. It read: “Loving Mother of God, upon whose altar, for the first time, I have offered the Sacrifice to the Immortal God, you who are pleased to be called the Health of the Roman People, assist me.”¹⁵⁶ Many years after his ordination to the Sacred Priesthood, while at Lourdes in 1935, prior to his election to the papacy, he said “If I have done anything at all in my priesthood, I owe it all to the Virgin Mary.”¹⁵⁷

During the papacy of Pope St. Pius X, Eugenio Pacelli, who had been elevated to the rank of Monsignor, lived in Vatican City, while working in the Secretariat of State from 1903 to 1917. He was a participant in the Pontifical Mass offered by Pope Pius X on December 8, 1904, that commemorated the Fiftieth Anniversary of the Proclamation of the Doctrine of the Immaculate Conception in 1854. In anticipation of this golden jubilee celebration, Pope St. Pius X had written an encyclical titled *Ad Diem Illum Laetissimum*¹⁵⁸ (To that Most Happy Day) dated February 11, 1904.

In this encyclical, Pope St. Pius X wrote of the beauty of the doctrine defined by his predecessor, Pope Pius IX. He indicated that devotion to Mary is a sure way to “Restore all things in Christ” (*Instaurare omnia in Christo*) This phrase was Pius X’s papal motto. He also noted all the important events that took place from 1854 to 1904,

¹⁵⁵ Roschini, *Marianum* (1958), op. cit., 316.

¹⁵⁶ Bertetto, op. cit., “*Alma Madre di Dio, al cui altare per la prima volta ho sacrificato a Dio immortale, tu che godi di essere chiamata ‘Salvezza del popolo Romano’ assistimi*” (24).

¹⁵⁷ Canzini, op. cit. (quoting: “*Mensageiro do Coracao de Jesus*,” April 1944, 147): “*Se abbiamo fatto qualche cosa nel nostro sacerdozio dobbiamo tutto alla Vergine Maria*” (26).

¹⁵⁸ *Acta Pii X*, 1:147-66; *Acta Sancta Sedis* 36: 449-62.

such as the First Vatican Council, the apparition of Our Lady at Lourdes in 1858, and the great upsurge of devotion to Mary that sprang out of Lourdes.

Pope St. Pius X, in the first year of his pontificate, issued the encyclical *E Supremi*,¹⁵⁹ (On the Restoration of all things in Christ). After expounding on his spiritual program of peace for all nations through Christ alone,¹⁶⁰ he wrote of the importance of the formation of dedicated priests and religious and the importance of catechesis. He asked that the faithful “turn to the powerful intercession of the Divine Mother to obtain all these goals.”¹⁶¹ In particular, he recommended the recitation of the Holy Rosary during October as a way to obtain intercession through Mary to the throne of God.

In reading this document as well as the many other writings of Pope Leo XIII and Pope St. Pius X, it can be observed that these popes’ emphasis on entrusting their intentions to the protection of the Blessed Virgin Mary was an important concept, one that was also perpetuated by Pope Pius XII in his writings.

2. An Overview of his Marian Pontificate

a. Definition of the Assumption

From the very beginning of his pontificate in March 1939, Pope Pius XII frequently wrote about the Blessed Virgin Mary in his letters, discourses and radio messages. In 1942, the silver jubilee of Mary’s apparition at Fatima, he consecrated the Church and the human race to Mary’s Immaculate Heart. On May 1, 1946, he sent an

¹⁵⁹ *Acta Pii X* 1:1-16; *Acta Sancta Sedis* 36: 129-139.

¹⁶⁰ *Ibid.*, #7-8.

¹⁶¹ *Ibid.*, #15.

encyclical letter titled *Deiparae Virginis*¹⁶² to the Catholic episcopate of the world to ask its prudent advice on whether or not to define as dogma the Assumption of the Blessed Virgin. (This encyclical, sent to all the bishops, was made public only after the definition of the dogma.)

After assuring himself of the universal, certain and firm consent of the church's ordinary magisterium, Pope Pius XII solemnly defined the Assumption of Mary as a dogma of faith in the Apostolic Constitution *Munificentissimus Deus*¹⁶³ on November 1, 1950. It stated that, "The ever-virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."¹⁶⁴ The feast of Mary's Assumption is celebrated each year on August 15. This Apostolic Constitution is considered "the most important Marian document of Pope Pius XII"¹⁶⁵

b. Additional Acts and Documents about Mary

With the encyclical letter *Fulgens Corona* (Radiant Crown of Glory)¹⁶⁶ dated September 8, 1953, Pius XII declared the Marian Year as a centennial celebration of the dogma of the Immaculate Conception defined by Pope Pius IX. Pius XII was also instrumental in establishing the Feast of Mary's Queenship. The liturgical feast of Christ the King honors the royal dignity of Jesus Christ and was established by Pope Pius XI in 1925. Mary's royal dignity is parallel, though subordinate.

¹⁶² Encyclical: "Deiparae Virginis," (May 1, 1946), *ActaAp Sed* 42 (1950): 782-783.

¹⁶³ Apostolic Constitution, "Munificentissimus Deus," *ActaApSed* 42 (1950): "Immaculatam Deiparam semper Virgenem Mariam, expleto terrestis vitae cursu, fuisse corpore et anima ad caelestem gloriam assumptam" (770).

¹⁶⁴ "MunDeus," *AAS*.

¹⁶⁵ Berdetto, S.D.B., *Il Magisterio Mariano di Pio XII*, 323.

¹⁶⁶ Encyclical: *Fulgens Corona* (September 8, 1953) *ActaApSed* 45, (1953) p. 577-593

On the feast of the Maternity of Mary, October 11, 1954, during the Marian Year celebration, Pius XII proclaimed Mary's Queenship with the encyclical letter, *Ad caeli Reginam* (To the Queen of Heaven).¹⁶⁷ The desire of the pope in instituting this feast was "so that all may more clearly recognize and more clearly venerate the kind and maternal rule of the Mother of God."¹⁶⁸ *Ad caeli Reginam* gave doctrinal substance to Mary's Queenship, an idea that occurs frequently in biblical foundations, church teaching, testimony of the Fathers, popular devotion and iconography. References beginning from the Council of Ephesus in 431 were cited to testify to the royal dignity of Mary.

The encyclical *Ad caeli Reginam* also established the feast of Mary's Queenship and Pius XII decreed it was to be celebrated each year on May 31. (With the revised liturgical calendar of the Second Vatican Council, it has become a memorial and is now celebrated on August 22, the octave day of Mary's Assumption.¹⁶⁹)

Pope Pius XII also wrote notable passages regarding the Blessed Virgin Mary in his important encyclicals. These included *Mystici Corporis*,¹⁷⁰ on the Mystical Body of Christ, in 1943, and *Mediator Dei*,¹⁷¹ regarding the Holy Liturgy, in 1947. In the Marian Year 1954, the Holy Father also promulgated his encyclical on the consecrated life, *Sacra Virginitas*,¹⁷² which also had considerable references to the Blessed Virgin Mary. The volume of Pius XII's writings about Mary is impressive

¹⁶⁷ Encyclical: *Ad caeli Reginam* (October 11, 1954) *ActaApSed* 46, (1954) p. 625-640

¹⁶⁸ Ibid, p. 639, " *Quo luculentius omnes agnoscant ac studiosius venerentur Deiparae clemens maternumque imperium.*"

¹⁶⁹ Christopher O'Donnell, O.Carm, *At Worship with Mary*, Wilmington, DE: Michael Glazier Publ. Co., 1988, p.213

¹⁷⁰ Encyclical: *Mystici Corporis* (June 29, 1943) *ActaApSed*, 35, (1943)

¹⁷¹ Encyclical: *Mediator Dei* (November 20, 1947) *Acta ApSed*, 39 (1947)

During his nineteen year pontificate, Pope Pius XII also canonized three saints linked with Marian devotion: St. Catherine Laboure (July 27, 1947), St. Louis-Marie Grignon de Montfort (July 20, 1947) and St. Anthony Mary Claret (May 7, 1950).¹⁷³

B. The Purposes of the Marian Year

Now that we have studied the general Marian atmosphere in the decades preceding 1954, and have considered the personal Marian spirituality of Pope Pius XII, we can examine the purposes of the 1954 Marian Year. They were to commemorate the centennial of the dogma of the Immaculate Conception, to promote increased devotion to Mary, to increase understanding of the dogma of the Immaculate Conception, to encourage holiness of life achieved through following Mary's example and with her help and to remind the faithful to pray for the persecuted church.

1. Centenary of *Ineffabilis Deus*

On September 26, 1953, Pope Pius XII called upon Catholics throughout the world to join him in observing a Marian Year to commemorate the centenary of the proclamation of the dogma of the Immaculate Conception of the Blessed Virgin Mary. This was done by means of the encyclical letter addressed to the bishops of the world, titled *Fulgens Corona*,¹⁷⁴ The dates for the year long observance to last from December 8, 1953 until December 8, 1954.

¹⁷² Encyclical: *Sacra Virginitas* (March 25, 1954) *ActaApSed*, 46 (1954) p. 162-191

¹⁷³ Second Vatican Council, Dogmatic Constitution on the Church: *Lumen Gentium*, (November 21, 1964).

¹⁷⁴ Encyclical: "Fulgens Corona" (September 8, 1953), *ActaApSed* 45 (1953): 577-593.

It was on December 8, 1854 that Pope Pius IX (1846-1878), proclaimed as an infallible dogma of the Catholic faith that the Virgin Mary “at the first moment of her conception was, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, preserved exempt from all stain of original sin, is revealed by God and therefore to be firmly and resolutely believed by all the faithful.”¹⁷⁵

This encyclical *Fulgens Corona*, about 5,000 words long, was received very positively by the faithful. In the secular press it was called “one of the most magnificent documents that has ever come from the See of Peter, couched in simple language which all the faithful may easily read and enjoy.”¹⁷⁶ Pope Pius XII wrote that “just one century had elapsed since the Virgin Mother of God, amidst the applause of the entire Christian people, shone with a new gem, when Our predecessor of immortal memory, solemnly decreed and defined that she was absolutely free from all original sin.”¹⁷⁷

Pope Pius XII officially opened the Marian Year amid great joy on the Feast of the Immaculate Conception, December 8, 1953. On that day, the pope addressed an estimated 500,000 people (about a third of Rome’s population) who had turned out to greet him on his way to the Basilica of St. Mary Major. The pope first paused to pray and place a floral offering of Brazilian orchids at the statue of Mary Immaculate at the Piazza

¹⁷⁵ Dogmatic Bull, “Ineffabilis Deus” (December 8, 1854), *Acta Pii IX* 1,1, “doctrinam, quae tenet Beatissimam Virginem Mariam in primo instanti suae conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Iesu Salvatoris humani generis, ab omni originalis culpae labe praeservatam immunem, esse a Deo revelatam, atque id circo ab omnibus fidelibus firmiter constanterque credendam” (597).

¹⁷⁶ “Marian Year Proclaimed,” *St. Louis Register*, October 2, 1953, 1.

¹⁷⁷ “Fulgens Corona, #30,” *AAS* 1954: “Saeculo nempe exeunte primo, ex quo Deipara Virgo Maria plaudenti christiano populo nova gemma refulsit, cum, ut diximus, Decessor Noster imm. rec. Pius IX eam fuisse sollemniter decrevit ac sanxit omnis prorsus labis originalis expertem” (585-586).

of Spagna. Blessed Pope Pius IX (1846-1878) had erected the statue to accompany the definition of the dogma of the Immaculate Conception.

2. Increase in Devotion to Mary

The second purpose of the Marian Year was to increase devotion to Mary among the faithful. Pope Pius XII expressed the desire that the centenary celebrations would “serve to stimulate an earnest devotion to the Mother of God in the souls of all Catholics, and encourage them, as far as possible, to conform their lives in the image of the Virgin.”¹⁷⁸ He specifically noted that devotion to Mary and conformity to her image must not be mere words but rather a positive application of her virtues in each person’s life, according to his or her individual circumstances. Each person was invited to seek integrity and innocence, and have hatred for “even the slightest stain of sin.”¹⁷⁹

During the course of the Marian Year, Pope Pius XII also promulgated an encyclical regarding chastity that was in a special way addressed to clergy and religious. In this encyclical, *Sacra Virginitas* (Holy Virginitas) dated March 25, 1954, the pope wrote that the best way to protect and nourish chastity, the way proven throughout the centuries, is through a “solid and fervent devotion to the Virgin Mother of God.”¹⁸⁰

¹⁷⁸ “FC, #22,” AAS (1954): “*Haec saecularis celebratio non modo catholicam fidem impensamque erga Deiparam Virginem pietatem omnium in animis refoveat oportet, sed christianorum etiam mores ad eiusdem Virginis imaginem debet conformare quam maxime*” (584).

¹⁷⁹“FC, #23,” AAS (1954): “*Atque abhorreat vel levissima peccati macula*” (584).

¹⁸⁰ Encyclical: “*Sacra Virginitas*,” *ActaApSed* 46 (1954): “*Solida est atque incensissima erga Deiparam Virginem pietas*” (187).

The Holy Father, in this encyclical that was addressed to all those in consecrated life, recommended a life of continual prayer, frequent reception of the Sacraments of Penance and the Eucharist, and, as well, a deep devotion to the Blessed Mother:

Therefore, in a paternal way, we exhort all priests, religious men and women to entrust themselves to the special protection of the holy Mother of God who is the Virgin of virgins and most powerful mother of those in particular who have vowed and consecrated themselves to the service of God.¹⁸¹

The pope asked the bishops of the world to encourage their clergy and people to celebrate the centenary with devotions of every kind: public, private, individual and collective, in tribute to the Blessed Virgin Mary. He stressed the desirability of pilgrimages to Marian shrines in various parts of the world and encouraged public devotions in each diocese “which will give glorious expression to their common Faith and their common love toward the Virgin Most Holy.”¹⁸²

In particular, the pope recommended visits to Rome to venerate Mary and to “pour forth pious prayers”¹⁸³ before the ancient image of the Blessed Virgin and Child entitled “*Salus Populi Romani*,” the Protectress of the Roman People. This image is found in the most important church in the world dedicated to Mary, the Liberian Basilica, St. Mary Major. The pope also wrote of the Grotto of Lourdes in France and the many pilgrims who flocked to that shrine, which is intrinsically connected with the Immaculate Conception.

¹⁸¹ Ibid., “*Quamobrem sacerdotes omnes ac religiosos sodales sacrasque paterno adhortamur, ut in peculiarem tutelam se recipiant almae Dei Matris, virgines quae virginum Virgo est et quae potentissima Mater est praesertim eorum omnium, qui se divino servitio manciparunt ac consecrarunt*” (188).

¹⁸² “FC, #33,” *AAS* (1954): “*Ac propalam in solis luce edant pulcherrias communis fidei communisque erga Virginem sanctissimam amoris significationes*” (587).

¹⁸³ “FC, #34,” *AAS* (1954): “*Id potissimum implorantes*” (588).

Pius XII also wrote of the practical aspects of the Marian Year in his encyclical. It was his desire that the dogma of the Immaculate Conception be well understood by the faithful. He desired “that in each diocese there be held for this purpose appropriate sermons and discourses by which this tenet of Christian doctrine may be more clearly explained.”¹⁸⁴

In the encyclical, the pope referred to the Blessed Virgin Mary as “Our Most Sweet Mother”¹⁸⁵ four times. The secular press also observed this: “His Holiness uses a number of beautiful titles for Mary, and one he keeps repeating is ‘Our Most Sweet Mother.’”¹⁸⁶ He suggested that prayers be offered to the Virgin Mary, and that all should lift up their minds and hearts in prayerful intercession to the Mother of God for the multiple needs of modern man. “There are many things, indeed, which all, in the present circumstances should petition from the protection, patronage and intercessory power of the Blessed Virgin.”¹⁸⁷

3. Encouragement to Holiness of Life

Another main purpose of the Marian Year was to encourage the faithful to pursue a life of holiness. In his encyclical proclaiming the Marian Year, the pope invited for all people to embrace holiness of life, that each person may, with the grace of God, live in

¹⁸⁴ “FC, #31,” AAS (1954): “*Cupimus ut in singulis Diocesibus hac de causa habeantur opportuna conciones opportunaque acroases, quibus hoc christianae doctrinae caput luculentius mentibus patefiat*” (587).

¹⁸⁵ “FC, #22,” AAS (1954): “*Dulcissima Mater nostra*” (585).

¹⁸⁶ *St. Louis Register*, Oct. 2, 1953, 1.

¹⁸⁷ “FC, #35,” AAS (1954): “*Multa quidem sunt, quae a Beatae Virginitis tutela, ab eiusque patrocinio ac deprecatrice potentia petant oportet omnes in praesentibus rerum adiunctis*” (588).

conformity with the commandments, and may be “an example of virtue to others.”¹⁸⁸ He wrote about the importance of living a holy life, beginning with a pure and unblemished youth, which is the basis for adulthood. The importance of moderation and a dislike for vice and all that is evil, beginning in one’s youth, was cited as a great help in living a holy and beautiful life. It was the pope’s hope “that in both manhood and old age, men may shine forth by their Christian probity and fortitude.”¹⁸⁹

The theme of a sanctified life in union with Christ was applied to individuals and especially to spouses and families, which is the domestic church. It is therein that the youths can learn, from their parents’ example, how to live a holy and virtuous life. The pope recommended prayers for the youths of the world, specifically for their spiritual and moral welfare. He also asked for prayers for families (or domestic life) that such a life “may be conspicuous for inviolate faithfulness, and that it may flourish through the proper and saintly education of its children, and be strengthened by true concord and mutual help.”¹⁹⁰

The pope wrote that the Marian Year should also revive Catholic faith and earnest devotion to the Mother of God in the souls of all, as we have noted above. “Our Most Sweet Mother,” he wrote

wishes for nothing more, never rejoices more than when she sees those whom, under the cross of her Son, she has adopted as children in His stead, portray the lineaments and ornaments of her own soul in thought, word and deed.¹⁹¹

¹⁸⁸ “FC #35,” AAS (1954): “*In exemplum virtutibus refulgeat*” (588).

¹⁸⁹ “FC, #37,” AAS (1953): “*Ut virilis ac provecta aetas christiana probitate fortitudineque omnibus praestet*” (588).

¹⁹⁰ Ibid., “*Ut domesticus convictus inviolata fide eniteat, recte sanctaeque educata prole florescat, ac concordia mutuoque auxilio vigeat.*”

¹⁹¹ “FC, #22,” AAS (1953): “*Ita dulcissima Mater nostra Maria nihil optatius habet, nihil iucundius, quam cum eos videt, quos sub Cruce Nati in eius vicem suscepit filios, sui animi lineamenta ornamentaque cogitando, loquendo, agendoque exprimere*” (584).

At the same time, he invited the readers of the encyclical to return to Christ diligently, and asked them to conform their lives to the commandments. All were called to be free from sin so that “we shall surely enjoy forever with Him the happiness of the eternal home.” These encouraging words of the pope continued: “this is what she teaches us; to this the Blessed Virgin Mary exhorts us, Our Most Sweet Mother who, with true charity, loves us more than any earthly mother.”¹⁹²

The pope gave his first address of the Marian Year at the Basilica of St. Mary Major, which was also broadcast by radio. In it, he reiterated the important theme of conversion and the living of a holy and virtuous life. He appealed to his listeners “to make Mary their model, to be, like her, beautiful and good, and ever firm in the face of evil.”¹⁹³

In *Sacra Virginitas*¹⁹⁴ he also described the living of a holy life as the great benefit of asking the help of Mary Most Holy. Using a quote from St. Ambrose, Bishop of Milan, he illustrated his point: “For such was Mary that her life alone suffices for the instruction of all. ‘Therefore let holy Mary guide your way of life.’”¹⁹⁵ The pope not only

¹⁹² “FC, #25,” *ASS* (1953): “*Eam dicimus caelestem vitam...Haec nos docet, ad haec nos adhortatur Beata Virgo Maria, dulcissima Mater nostra, quae nos profecto plus quam terrenae omnes genetrices veraci caritate diligit*” (585).

¹⁹² “Nuntius Radiophonicus,” *AAS* (1953): “*Che nei singoli membri deve essere bella come la luna e vivificante come il sole, sapia essere, di fronte al ‘nemico’*” (853). Translation: *National Catholic Welfare Service, (NCWS)* Washington, DC, News story dated Dec. 8, 1953, 2. This translation modified the original intention of Pius XII. The beginning of his radio Address compares Mary to the moon and sun: “*bella come la luna, Pulchra ut luna*” and *eletta come il sole, Electa ut sol.*” The discourse then refers to Mary’s beauty above all creatures similar to the dazzling beauty of the moon subsequently and her goodness like the sun which gives warmth to the earth and help the flowers to grow and fruit to mature. The translation omitted these references and used only the words ‘beautiful and good.’

¹⁹⁴ *AAS* 46 (1954): 161-91.

¹⁹⁵ “Sac.Vir.,#65,” *AAS* 46 (1954): “*Talis enim fuit Maria, ut eius unius vita omnium sit disciplina, Ergo Santa Maria disciplinam vitae informet*” (188), quoting St. Ambrose, *De virginibus*, Lib II, c.2,n.6, *PatLat.* XVI, 208, 210.

recommended meditating on Mary's virtuous life, but also told those in consecrated life to confidently ask her help in seeking holiness. He quoted one of the great Marian Doctors of the Church, St. Bernard, who referred to Mary as an aqueduct who helps the flow of graces:

But it is not enough, beloved sons and daughters, to meditate on the virtues of the Blessed Virgin Mary: with absolute confidence fly to her and obey the counsel of St. Bernard, 'Let us seek grace and seek it through Mary.'¹⁹⁶In a special way, entrust to her during the Marian Year the care of your spiritual life and perfection.¹⁹⁷

The pope encouraged the faithful to conform their lives to that of Jesus Christ, and to follow His commandments, but insisted that this can be done by imitating Mary.

4. Prayer for the Persecuted Church

The fourth major purpose of the Marian Year was to bring the persecuted church to the mind of the faithful. Considering his own experience as the nuncio to Berlin during the 1930s and his experience with communism, Pius XII had much opportunity to see the persecution of the church. So it was quite natural that a very important prayer intention for the Marian Year was for the persecuted church. In the encyclical, *Fulgens Corona*, Pius XII made special mention of those members of the church who were being persecuted. He spoke of those who had been "reduced to silence and trapped by all sorts of cunning snares, look with anguish of soul at the affliction and distress of their

¹⁹⁶ St. Bernard, Sermon: "In Nativitate B. Mariae Virginis, Sermo de aquaeductu," n.8, *PatLat.* 183, 441-442.

¹⁹⁷ "Sac.Vir., #66," *AAS* 46 (1954): "Sed non satis vobis sit, delectissimi filii et filiae, de Beatae Mariae Virginis virtutibus meditari: ad ipsam impensissima etiam fiducia confugite, consilio obsequentes S. Bernardi hortantis, "Quaeramus gratiam, et per Mariam quaeramus". Ac peculiari modo per Marianum qui volvitur annum in ipsa vestrae spiritualis vitae ac perfectionis curam reponite." (188-189).

Christian community, left destitute of all human help.”¹⁹⁸ He was referring to persecuted Christians living behind the Iron Curtain in communist-controlled countries. He prayed that they also might be able to raise their voices in supplication to the Virgin for peace and harmony in the world.

The pope called upon members of the persecuted church to be strong and courageous and to call upon the “God of all consolation,”¹⁹⁹ as well as to seek the powerful intercession of the Mother of God, and to “persevere in the ancient faith with undaunted courage.”²⁰⁰ He quoted St. Bernard, the Abbot of Clairvaux, a twelfth century saint who defended the church against the errors then being preached, who was noted for his great devotion to the Mother of God. He is referred to as “the honey-mouthed (mellifluous) Doctor” since his writings are noted for their gentleness and sweetness: “We shall stand and fight if need be, for (the church) our Mother, and with lawful weapons: not with sword and shield, but with prayers and signs to God.”²⁰¹ Pius XII fostered the power of prayer, not the power of force.

During his first radio address of the Marian Year, on December 8, 1953, Pius XII referred to his encyclical *Fulgens Corona*, and called attention to the church persecuted and to the need for the restoration of the rights of those suffering behind the Iron Curtain.

¹⁹⁸ “FC, #42,” AAS (1953): “*Qui ad silentium coacti, atque omne genus insidiis laqueisque impliciti, suam maeerenti animo cernunt christianorum communitatem afflictam, perturbatam, omnisque expertem humani auxilii*” (590).

¹⁹⁹ II Corinthians 1:3.

²⁰⁰ “FC, #42,” AAS (1953): “*Ac strenuo invictoque animo in avita fides perseverantes*” (590).

²⁰¹ “FC, #42” AAS (1953): “*Stabimus et pugnabimus usque ad mortem, si ita oportuerit, pro (Ecclesia) matre nostra, armis quibus licet; non scutis et gladiis, sed precibus et fletibus ad Deum*” (590). St. Bernard, Esist. 221, in Migne, *Pat Lat.* 182, 36.

The pope said “that there was no doubt about the final outcome of the continuing war between good and evil, because God had guaranteed that His Church would triumph.”²⁰²

The pope did not speak of a physical war in this radio address, but rather a spiritual and moral one: “We speak of a battle which evil, in its thousand forms, wages against good: the struggle of hatred against love, of immorality against purity, of selfishness against social justice, of violence against peaceful living, of tyranny against freedom.”²⁰³ Likewise recommended as objects of supplication during the Marian Year were

that there be bread for the hungry and justice for the oppressed; that exiles may return to their homeland and find shelter there; that there may be due liberty for those unjustly cast into prison or held in custody and that war prisoners may at last be allowed to return home.²⁰⁴

In *Fulgens Corona*, he again referred to the persecuted church behind the Iron Curtain, the prayer intention of the pope was that the church

may everywhere enjoy the liberty to exercise her rights and to pursue her mission. Everyone knows what difficulties the Church experiences in many parts of the world, with what lies, detraction and spoliations she has to contend. All know that in many places pastors of souls are either unhappily banished or thrown into prison without just cause or else are so harassed that they are unable to carry out their duties properly.²⁰⁵

²⁰² Translation in *NCWS* article, Dec. 8, 1953, 2, in *AAS* (1953): “*Di questa lotta e già assicurato l’esito finale, essendo garante l’infallibile parola di Dio. Verra il giorno del trionfo del bene sul male*” (853).

²⁰³ *Ibid.*, “*Noi parliamo invece della lotta che il male, nelle sue mille forme, combatte contro il bene; lotto dell’odio contro l’amore, del malcostume contro la purezza, dell’egoismo contro la giustizia sociale, della violenza contro il pacifico vivere, della tirannia contro la libertà.*”

²⁰⁴ “FC, #38,” *AAS* (1953): “*Famelicis panem; oppressis iustitiam; extorribus atque exsulibus patriam; domo carentibus hospitale tectum; iis, qui iniuste vel in carcerem, vel in publicae custodiae loca coniecti fuere, debitam libertatem*” (589).

²⁰⁵ “FC, #40,” *AAS* (1953): “*Norunt omnes quibus in rerum angustiis Ecclesia Dei alicubi versetur; quibus mendaciis, obtreccionibus ac direptionibus vexetur; norunt omnes in nonnullis regionibus sacros esse Pastores vel misere dispersos, vel in vincula nulla iusta causa coniectos, vel ita praepeditos, ut libere - quod oportet - suo ipsorum munere fungi nequeat*” (598).

Pius XII continued this theme of the church in silence and suffering: “we are well aware that in those same places, they are not allowed to have their own schools or training colleges, that they cannot publicly teach, defend or propagate the Christian doctrine in periodicals or commentaries, and cannot properly train youth in accord with the same doctrine.”²⁰⁶ He expressed the hope that even these afflicted members of the church militant might be able to join the rest of the church in pleading with the Mother of God for the same benefits which their more fortunate brothers and sisters enjoyed. In referring to the need for men to return to Christ, the pope warned that:

many are trying to root out the Christian Faith from their souls, either by cunning and secret snares, or else by an open and arrogant preaching of those errors of which they wantonly boast, as if they were to be considered the glory of this progressive and enlightened age.²⁰⁷

He wrote that “once religion is rejected it is plain that law and public authority have little or no value.”²⁰⁸ The pope added that when the hope and expectation of eternal reward are lost “men will greedily and without restraint seek the things of earth, vehemently covet their neighbor’s goods, and even take them by force, as often as occasion or opportunity is given.”²⁰⁹ He continued

Hence, hatred, envy, discord and rivalries arise among men; hence public and private life is perturbed; hence the very foundations of society, which can scarcely be held

²⁰⁶ “FC, #40,” *AAS* (1953): “*Norum denique omnes non propriis inibi litterarum ludis ac scholis uti posse, non publice editis ephemeridibus ac commentariis christianam posse doctrinam docere, defendere, propagare, ad eandemque recte educatam conformare iuventutem*” (589-590).

²⁰⁷ “FC, #26,” *AAS* (1953): “*Cum christianam fidem ipsorum ex animis non pauci radicitus evellere conentur vel callidis tectisque insidiis*” (585).

²⁰⁸ “FC, #27,” *AAS* (1953): “*At reiecta religione sanctissima, submotoque numine recta et prava sanctitatis Dei, iam fere nihil valere leges*” (585).

²⁰⁹ *Ibid.*, “*Consentaneum est homines suapte natura immodice avidaeque terrena appetere, aliena vehementer percipere, atque interdum etiam per vim ad se rapere, quotiens occasio vel aliqua facultas detur.*”

together and maintained by the authority of government, are gradually undermined; hence, finally, the deformation of morals by evil theatrical performances, books, periodicals and actual crime.²¹⁰

Also in *Fulgens Corona*, Pius XII recalled the Virgin Mary's words at Cana, recorded in the Gospel of St. John: "Do whatever He tells you."²¹¹ He said these words are applicable to all, especially those who have forsaken Christ. He said that "if there has been a wandering away, there must be a return to the straight path,"²¹² and "if the darkness of error has clouded men's minds, it must be dispersed immediately by the light of truth."²¹³

In preparation for the opening of the Marian Year, Pius XII wrote an official prayer²¹⁴ dated November 21, 1953, the feast of the Presentation of Mary in the Temple. It contains references to those who are suffering as well as to those who are the persecutors:

O well beloved of God, hear the ardent cry which rises from every heart in this year dedicated to you. Bend tenderly over our aching wounds. Convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and humble, quench hatred, sweeten harshness.²¹⁵

²¹⁰ Ibid., "*Hinc inter cives oriri odia, invidias, discordias simultatesque; hinc privatim ac publice perturbari vitam; hinc ipsa Civitatem fundamenta pedetermtim subrui, quae haud facile queant legum publicorumque moderatorum adhibita auctoritate contineri ac roborari; hinc denique deformati passim pravis spectaculis, libris, diariis atque adeo sceleribus mores!*" (585-86).

²¹¹ John 2:5 "*Quodcumque dixerit vobis, facite.*"

²¹² "FC, #25," *AAS* (1953): "*Si igitur erratum est, in rectam redeundum est viam*" (585). The translator used the more pleasant expression that there has been a 'wandering away' rather than the more literal translation 'in error.'

²¹³ Ibid., "*Si obductae fuere mentibus errorum tenebrae, quam primum discutiendae sunt luce veritatis.*"

²¹⁴ "Oratio ad B. Virginem Mariam sine labe originali conceptam per Annum Marianum recitanda," *AAS* (1953): 757.

²¹⁵ Ibid., "*Ascoltate, o prediletta di Dio, l'ardente grido che da cuore fedele s'innalza in quest'Anno voi dedicato. Chinatevi sulle doloranti nostre pianghe. Mutate le mente ai malvagi, asciutgate le lacrime degli afflitti e degli oppressi, confortate i poveri e gli umili, spegnete gli odi, addolcite gli aspri costumi*" (757).

The prayer continued, petitioning the “Most Sweet Mother” to have all people recognize “that they are brothers, and that the nations are members of one family.”²¹⁶

Prior to the conclusion of the Marian Year, Pius XII promulgated the encyclical *Ad caeli Reginam* (To the Queen of Heaven). In this encyclical, the pope also made references to the persecuted church. He devoted several paragraphs to imploring the help of the Queen of Mercy for those people in some parts of the world who, “because of the Christian name, suffer persecution and are deprived of divine and human rights to liberty. . . may the Lady soon grant that . . . enjoying the liberty which is their due, they may be able to perform the public duties of religion.”²¹⁷ Similarly, the official Prayer on the Queenship of Mary, composed by the pope, asked Mary the Queen and Mistress of mankind to:

reign over that part of the church which is persecuted or oppressed; give it strength to bear adversity, constancy never to yield under unjust compulsion, light to avoid falling into enemy snares, firmness to resist overt attack, and at every moment unwavering faithfulness to your kingdom.²¹⁸

It could be said that concern for the persecuted church was one of the main themes of the papacy of Pius XII.

Having listed the four major purposes of Pius XII in declaring the 1954 Marian Year, and having looked at the personal life and spirituality of Pius XII, and having considered the general atmosphere of the 1940s and 1950s in regard to Mariological

²¹⁶ Ibid., “*Essi si ravvisino fratelli, e le nazioni membri di una sola famiglia.*”

²¹⁷ “*Ad caeli Reginam, #50,*” *AAS* (1954): “*Qui ob christianum nomen per iniuriam vexantur atque divinis humanisque libertatis iuribus destituntur...potens rerum aevorumque Domina ... atque illis haud sero concedat ut libertate tandem debita fruentes, publica religionis officia obire queant*” (639).

²¹⁸ “*Oratio,*” *AAS* (1954).

thought (expressed by the pope and by theologians of the time), we can now look at the two great encyclicals of the Marian Year. After that, we will be able to consider again whether the Mariological thought of the pope and that of the theologians were in accord or at odds.

Chapter 3: Analysis of the Encyclical *Fulgens Corona*

A. Historical Background

Theological debate concerning the absence of original sin in the person of Mary began as early as the second century in the writings of Sts. Justin and Irenaeus. The feast day in honor of the Immaculate Conception had a long and slow development. In the Eastern Church, the feast of Mary's conception was celebrated in the early seventh century. This feast was introduced in Naples around the year 850 and arrived in England around 1030. After the Norman Conquest in 1066, it spread to Normandy, France, Spain, Germany and Belgium.

In the Middle Ages, many theologians, such as Sts. Bernard of Clairvaux, Albert the Great and Thomas Aquinas, as well as the first Franciscan theologians, all objected to this feast based on the universality of sin and the need for redemption by Christ. The Franciscan theologian Blessed John Duns Scotus (1266-1308), wrote on the question of Mary's sinlessness and defended this privilege of Mary not as an "exception" but rather as a "preservation" from original sin. Mary was truly redeemed by the future merits of Jesus Christ, since she is not outside the universal need for redemption.

With the constitution *Cum Praeexcelsa* in 1476, Pope Sixtus IV permitted the liturgical celebration of the Mass and Office of the Feast of the Immaculate Conception. It was approved for the Roman Rite by Pope Innocent XII in 1695, and the feast was made a holy day of obligation by Pope Clement XI in 1708. The apparitions of the Blessed Virgin Mary to St. Catherine Laboure in 1830 under the image of the Miraculous Medal gave the doctrine further support, through the invocation, "O Mary, conceived

without sin, pray for us who have recourse to thee.” (We see here a working together of theological thinking, papal writings and action, and prayer of the laity.)

In 1847, Pope Pius IX consulted the 603 bishops of the world about the possibility of defining the doctrine of the Immaculate Conception. This was done by means of the encyclical *Ubi Primum*. Only four or five bishops opposed its definability, and only a few others questioned the opportuneness of the definition. Pope Pius IX solemnly defined the dogma of the Immaculate Conception with the papal bull *Ineffabilis Deus* on December 8, 1854.²¹⁹ In the first part of the 1954 Marian Year encyclical *Fulgens Corona*, Pius XII gave a review of the texts from Scripture and Tradition upon which the dogma of Immaculate Conception is based. We will now examine these proofs to get at the Mariological thought of Pius XII.

B. The Leading Theme: Dogma of the Immaculate Conception

1. Divine Maternity as Basis for All Mary’s Privileges

Toward the beginning of *Fulgens Corona*, the pope stressed that “all the privileges and graces of Mary flow from her sublime office of Mother of God.”²²⁰ Various authors, such as Cornelius a Lapide, were quoted to reinforce the argument that “since Mary is the Mother of God, she is pure and most holy, so that under God, a greater purity cannot be understood.”²²¹

²¹⁹ Matthew R. Mauriello, information from an article, “December 8: Solemnity of the Immaculate Conception,” *Fairfield County Catholic*, (Bridgeport, CT, December 1997).

²²⁰ “FC, #12,” *AAS* (1953): “*Quin immo ex hoc ipso sublimi Deiparae munere, veluti ex arcano fonte limpidissimo, omnia profluere videntur privilegia et gratiae*” (580).

²²¹ “FC, # 11,” quoting Cornelius a Lapide, *Commentary on Matt. 1,16*.

The Council of Ephesus in 431 A.D. solemnly declared Mary the Theotokos, against the heresy of Nestorius, Patriarch of Constantinople.²²² The role of Mother of God requires a great dignity and sanctity, second only to that of Christ Himself. Pius XII quoted the great scholastic theologian, St. Thomas Aquinas to testify to the high dignity of Mary: “The Blessed Virgin, because she is the Mother of God, has a certain infinite dignity from infinite good which is God.”²²³

Throughout the Marian Year documents, the important teaching that all the privileges of Mary stem from her role as the Mother of God is continually reinforced throughout Pius XII’s letters, discourses and radio addresses. In one instance, he explained that the *Fiat* of Mary at the Incarnation was the beginning of her collaboration in the work of her Son. As a consequence of her *Fiat*, her Son gave her the grace of maternity.²²⁴ (Innumerable times throughout the documents, Pius XII referred to Mary as the “Loving Mother of God”²²⁵ as noted above.)

The documents also reflect an essential fundamental idea: Mary is subordinate in her role of collaborator with her Son in the Redemption. In a letter to the Marian Congress in Belgium for the Marian Year, Pius XII stated that “Mary has no other desire than to lead all men to Christ. She brought Her Son into the world in Palestine and continues now to give Him to the Church.”²²⁶ In *Fulgens Corona*, Pius XII reinforced

²²² Pius XI, Encyclical: “Lux Veritatis,” *ActaApSed* 23: 493.

²²³ “FC, #12” quoting *Summa Theologica*, I, q.25, Art. 6 ad 4um.

²²⁴ Address to the Daughters of Mary Immaculate who were on pilgrimage to Rome for the Marian Year July 17, 1954, *AAS* XLVII (1955): 762.

²²⁵ “L’Alma Madre di Dio,” *Decorem Carmeli*, to the Carmelites in Argentina, *AAS* XLVIII (1956): .68-69; also *Embora Ja`*, to the people of Brasil, *AAS* XLVI (1954): 543-547.

²²⁶ Radio Message, “Depuis le 8 decembre,” *AAS* XLVI (1954): 540-543.

the traditional teaching that the basis for all of Mary's privileges was her role as Mother of God. This role, offered to her, was depended on her freely given *Fiat*.

2. The Assumption as Complementary

The second part of *Fulgens Corona* discusses the Assumption. The pope expressed special satisfaction over the fact that it was his own great honor to be able to define a doctrine that expressed a privilege of the Blessed Virgin Mary. He called the doctrine of the Assumption of her body and soul into heaven as the “crowning and complement of the prior privilege”²²⁷ of Mary's Immaculate Conception. In writing of the Assumption, he was referring to the dogmatic definition contained in the Apostolic Constitution *Munificentissimus Deus* which he had solemnly promulgated on November 1, 1950. In *Fulgens Corona* he wrote that:

These two very singular privileges bestowed upon the Virgin Mother of God stand out in the most splendid light at the beginning and the end of her earthly journey; for the greatest possible glorification of her virgin body is the complement at once appropriate and marvelous of the absolute innocence of her soul, which was free from all stain; and just as she partook in the struggle of her only begotten Son with the wicked serpent of Hell, so also she shared in His glorious triumph over sin and its sad consequences.²²⁸

The language used by Pius XII in *Munificentissimus Deus* was that of privilege. He put forth the argument that Mary's Immaculate Conception as well as her Assumption

²²⁷ “FC, #20,” *AAS* (1953): “*veluti corona ac complementum*” (583).

²²⁸ “FC, #21,” *AAS* (1953): “*Quamobrem ob duo huiusmodi praeclarissims, quibus Deipara Virgo donata fuit, privilegia, ut terrestris eius peregrinationis ortus ita et occasus fulgentissima emicuerit luce; omnimoda eius animi innocentiae ab omni labe immuni, mirabili quadam congruentique ratione respondit amplissima virginei corporis “glorigicatio”; atque eadem, quemadmodum fuit cum Unigenito Filio suo adversus nequissimum inferorum anguem in certamine coniuncta, cum Ipso pariter gloriosissimum de peccato eiusque tristissimum consecrariis participavit triumphum*” (583).

have their origin in the great privilege of Mary as the Mother of God. Tvard has succinctly stated:

In the theology of Pius XII, the Assumption of Mary's body and soul into heaven flows from her Immaculate Conception. The end balances the beginning, both having their profound reason in Mary's mission as the Theotokos. As the Immaculate Conception was a pure, undeserved gift, so was the Assumption.²²⁹

The papal document on the Assumption gave as evidence the fact that belief in the Dormition or Assumption of Mary had been held by the faithful since patristic times. Pope Pius XII did not give specific examples of its basis in Sacred Scripture but asserted that the truth of Mary's Assumption "is based on the Sacred Writings."²³⁰ And again, the basis of all Mary's privileges stems from her role as the Mother of God.

3. The Immaculate Conception in Scripture

In the third part of *Fulgens Corona*, the pope proceeded to show how both Sacred Scripture and Apostolic Tradition confirmed the dogma of the Immaculate Conception. We have noted that Pius XII referred to Sacred Scripture evidence for the dogma of the Immaculate Conception and the Assumption. In this, he led the way for the theologians of his time, who insisted more and more on proof from Sacred Scripture. Now we need to look at proofs of the Immaculate Conception in *Fulgens Corona* in more detail.

Pius XII's explanation of the scriptural foundation began with the quote from the Book of Genesis, after the fall of Adam and Eve, when God the Father addressed the

²²⁹George H. Tvard, *The Thousand Faces of the Virgin Mary* (Collegeville, MN: Michael Glazier Books, 1996), 198.

²³⁰Tvard, 198.

serpent: "I will put enmity between you and the woman, and your seed and her seed."²³¹

These words have been interpreted as applying to the Virgin Mother of God. In the encyclical, the pope wrote that "not a few Fathers and Doctors of the Church"²³² have seen the woman announced in the Protoevangelium as Mary, the Mother of Christ.

Mary was the first to benefit from Christ's victory over sin, and she benefited in a unique way. "She was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life."²³³ The explanation in

Fulgens Corona continued

Now, if at any time the Blessed Mary were destitute of Divine grace for even the briefest moment, because of contamination in her conception by the hereditary stain of sin, there would not have come between her and the serpent that perpetual enmity spoken of from the earliest tradition, but rather, a certain subjection.²³⁴

The encyclical also used references from the Gospel of St. Luke where the Virgin Mary is saluted as "full of grace"²³⁵ and "blessed among women,"²³⁶ which "Catholic tradition has always interpreted"²³⁷ as referring to the Immaculate Conception.

In the encyclical the pope frequently quoted his predecessor Pius IX, who proclaimed the dogma of the Immaculate Conception, to demonstrate that these singular

²³¹ Genesis 3:15.

²³² "FC, #8," *AAS* (1953): 579.

²³³ Pius IX, *Ineffabilis Deus*, DS 2803; Council of Trent: DS 1573.

²³⁴ "FC, #7," *AAS* (1953): "Atqui, si aliquando Beata Virgo Maria, utpote hereditaria peccati labe in suo conceptu inquinata, divinae gratiae evasisset expers, eo saltem, etsi brevissimo, temporis vestigio, inter ipsam et serpentem non ea sempiterna, de qua inde a privaeva "traditione" usque ad definitionem sollemnem Conceptionis Immaculatae Virginis fit mentio, inimicitia intercessisset, sed potius quaedam subiectio" (579).

²³⁵ St. Luke 1:28, "Gratia plena."

²³⁶ St. Luke 1:42, "Benedicta inter mulieres."

²³⁷ "FC, # 7," *AAS* (1953): "Ex istis verbis, prout "traditio" catholica semper intellexit" (579).

and solemn salutations in St. Luke's Gospel show that "the Mother of God was the abode of all divine graces ... and never subjected to the one accursed."²³⁸ Mary benefited first of all and uniquely from Christ's victory over sin; she was preserved from all stain of original sin, and by a special grace of God committed no sin of any kind during her whole earthly life.²³⁹

4. The Immaculate Conception in Tradition

After an explanation of the scriptural foundation of the doctrine of the Immaculate Conception in this Marian Year encyclical, Pius XII proceeded to explain that the church throughout the centuries had unanimously accepted the doctrine of the Immaculate Conception. He also pointed out that that it had been handed down since the time of the Fathers of the Church. The encyclical reiterated the same ancient titles attributed to the ever-holy and spotless Mother of God that Pope Pius IX used to define the dogma of the Immaculate Conception in 1854 in the Bull *Ineffabilis Deus. Fulgens Corona*, quoting *Ineffabilis Deus*, stated that the doctrine of the Immaculate Conception was handed down from the early Church Fathers

who claimed for the Blessed Virgin such titles as lily among thorns; land wholly intact; immaculate; always blessed; free from all contagion of sin; unfading tree; fountain ever clear; the one and only daughter not of death but of life; offspring not of wrath but of grace; unimpaired and ever unimpaired; holy and stranger to all stain of sin; more comely than comeliness itself; more holy than sanctity, alone holy who, excepting God, is higher than all; by nature more beautiful, more graceful, and more holy

²³⁸ *Ineffabilis Deus*, DS 2804; Council of Trent: DS 1573.

²³⁹ *Ineffabilis Deus*, DS 2803; Council of Trent: DS 1573.

than the cherubim and seraphim themselves and the whole hosts of angels.²⁴⁰

With these words the pope called upon the writings of the Church Fathers to sound the praises of Mary, whom he called repeatedly in this encyclical “Our Most Sweet Mother.” Pius XII also quoted St. Ephrem in regard to his words of praise for Christ the Savior and His Most Holy Mother: “Really and truly Thou and Thy Mother are alone entirely beautiful. Neither in Thee nor in Thy mother is there any stain.”²⁴¹

(The official prayer for the Marian Year, composed by the Pius XII as a complement to *Fulgens Corona*, wonderfully incorporated some of the beautiful ancient titles previously quoted from the encyclical. The prayer referred to the “Immaculate Mother of Jesus and our Mother Mary”²⁴² as the “crystal fountain of faith, the fragrant lily of holiness captivating hearts with her heavenly perfume, the conqueror of evil and death, and the well beloved of God.”²⁴³ He concluded the prayer by referring to the words of St. Ephrem, which were also quoted in the encyclical, and addressed Mary: “You are all beautiful, O Mary! You are the glory, you are the joy, and you are the honor of our people. Amen.”²⁴⁴)

²⁴⁰ “FC, #9,” *AAS* (1953): “*Lilium inter spinas, terram omnino intacta, immaculatam, semper benedictam, ab omni peccati contagione libera, lignum immarcescibile, fontem semper illimem, unam et solam non mortis sed vitae filiam, non irae sed gratiae germen, illibatam et undequaque illibatam, sanctam et ab omni peccati sorde alienissimam, venustate venustiore, sanctiorem sanctitate, solam sanctam, quae, solo Deo excepto, exstitit cunctis superior, et ipsis Cherubim et Seraphim, et omnia exercitu Angelorum natura pulchrior, formosior et sanctior*” (579-580).

²⁴¹ “FC, #7,” *AAS* (1953), (quoting *Carmina Nisibena*, ed. Bickell, 123): “*Revera quidem tu et mater tua soli estis qui ex omni parte omnino pulchri estis. Non enim in te, Domine, nec ulla in Matre tua macula.*” (580).

²⁴² “Oratio ad B. Virginen Mariam,” *AAS* (1953): “*O Immacolata Madre di Gesu e Madre nostra, Maria*” (757).

²⁴³ *Ibid.*, “*O Fonte limpida di fede, O Giglio fragrante di ogni santita, avvincete i nostri cuori col vostro celestiale profumo! O Trionfatrice del male e della morte. O prediletta di Dio.*”

²⁴⁴ *Ibid.*, “*Tutta bella sei, o Maria! tu gloria, Tu letizia, Tu onore del nostro popolo! Così sia.*”

In *Fulgens Corona*, Pope Pius XII wrote that the privileges of Mary were due to the great honor she received by being “raised to the dignity of Mother of God.”²⁴⁵ It is clear and apparent after reviewing the writings of the Church Fathers throughout the centuries that of Mary, through a singular privilege, “it can be said that the question of sin does not even arise.”²⁴⁶

Pope Pius XII concluded his treatment of the patristic writings on the Immaculate Conception by stating that it was a pleasure for him to summarize the entire doctrinal position, and that he was pleased to use the words of Pope Pius IX, who asserted that the doctrine of the Immaculate Conception was:

vouched for in Sacred Scripture according to the interpretation of the Fathers, is handed down by them in so many of their important writings, is expressed and celebrated in so many illustrious monuments of renowned antiquity and proposed and confirmed by the greatest and highest decision of the Church.”²⁴⁷

It is clear from an analysis of *Fulgens Corona* that Pope Pius XII viewed Mary’s Immaculate Conception and Mary’s Assumption in the traditional manner, as privileges of Mary, and that these privileges, as all her privileges, stemmed from her unique role as the Mother of God. Pius XII does note that this fundamental privilege could become a reality only through Mary’s free cooperation in her *Fiat* at the Annunciation.

Pius XII, in *Fulgens Corona* argued that the dogmas of the Immaculate Conception and of the Assumption were accepted throughout the centuries and contained in Scripture. In making arguments from Scripture and Tradition, and from the Fathers of

²⁴⁵ “FC, #10,” *AAS* (1953): “*Quod ad Dei Matris dignitatem fuisset evecta*” (580).

²⁴⁶ “FC, #10,” *AAS* (1953): “*Cum de cuiusvis peccati labe agatur, nullam prorsus haberi posse quaestionem*” (580).

²⁴⁷ “FC, #18,” *AAS* (1953), quoting *Ineffabilis Deus* 1854, “*Iudicio Patrum Divini Litteris consignatam, tot gravissimis eorundem testimoniis traditam, tot illustribus venerande antiquitatis monumentis expressam ac celebratam, ac maximo gravissimosque Ecclesiae iudicio propositam et confirmatam*” (582).

the Church, he foreshadowed an increase in the theologians' concerns for proofs of doctrines and dogmas from these sources.

In *Fulgens Corona*, it is clear that Pius XII exalted the role of Mary, though it is subordinate to that of Jesus, and proclaims her greatness in the highest terms. There is no diminishing of Mary in his Mariological thought. This exaltation of Mary made it possible and sensible for him to see Mary not only as the Mother of God but as the collaborator in the work of redemption and the dispensing of grace. Mary is the model of believers and helps lead the faithful to her Son. In *Fulgens Corona*, Pius XII primarily focused on Mary's privileges.

Chapter 4: Analysis of the Encyclical *Ad caeli Reginam*

A. Historical Background

In the encyclical *Ad caeli Reginam*, Pope Pius XII addressed the queenship of Mary. Our purpose in examining this encyclical will again be to try to determine aspects of his Mariological thought. Even prior to the 1954 Marian Year, the theme of Mary's Queenship was very close to the heart of Pope Pius XII. Bertetto and other authors²⁴⁸ suggest that "the Queenship of Our Blessed Mother seems to have been of special concern to him."²⁴⁹ In the introduction to the encyclical on the Queenship of Mary, Pius XII referred to "granting the urgent petitions on this matter which have come to Us from all over the world."²⁵⁰

Many factors had been contributing to the promotion of Mary's Queenship. Theologians and Catholic laity had petitioned the Holy See for a formal pronouncement of Mary's royal dignity. Several congresses had been held on the subject of Mary's Queenship throughout the world, beginning in the early twentieth century in such places as Lyon (1900), Fribourg (1902), Rome (1904), Einsiedeln (1906), Saragoza (1908), Salzburg (1910), and Treviri (1912).

The movement for the recognition of Mary's Queenship reached Rome in 1933 after the miraculous cure of Maria Morbidelli, a member of the religious order of the Daughters of Mary of St. Camillus. After she was cured of a serious illness by the intercession of the Virgin Mary at Lourdes, the Congregation of the Daughters of Mary

²⁴⁸ E. Carroll, O.Carm, "Our Lady's Queenship in the Magisterium of the Church," *Marian Studies* IV (1953): 61-62.

²⁴⁹ D. Bertetto, "La Dottrina Mariana di Pio XII," *Salesianum* 11 (1949): 22-23.

²⁵⁰ "AdCR, #5," *AAS* (1954): "*Qui iam ad exitum vergit, feliciter utiliterque concludamus, utque intantibus petitionibus, quae hac de cu unigue gentium ad Nos pervenerunt*" (627).

began the movement, *Pro Regalitate Mariae*.²⁵¹ (It was as a result of the petition of this group that the pope included the invocation “Queen of the World, pray for us” in the Litany of Loreto. Even before this official inclusion by Pope Pius XII, many churches and cathedrals were named with this title.²⁵²)

Later Marian Congresses, dedicated to the topic of the Queenship of Mary, included Crea (1936), Boulogne-sur-Mer (1938), Madagascar (1938), Casalmoferrato (1939), Saragoza (1940) and Agrigento (1941). After the war, additional Marian Congresses dedicated to the theme of the Queenship of Mary were held, including Avellino (1946), Quebec (1947), Nardo (1948), Lecce (1949) and Giugliano (1949).²⁵³ The Mariological Society of America also dedicated the entire proceedings of its 1953 convention to theological discussions regarding this subject.

Individual theologians also contributed to the study of the Queenship of Mary. The secretary of the French Mariological Society, Barre,²⁵⁴ and other authors such as Dillenschneider,²⁵⁵ Nicholas,²⁵⁶ and Luis,²⁵⁷ as well as others, presented their opinions in articles and books on the subject. It is clear that the idea of the Queenship of Mary was very important to Pius XII, to theologians of the time (as evidenced by the Mariological

²⁵¹ Alfonso Santonicola, Op. Cit in *Alma Socia Christi*, 152.

²⁵² Santonicola, Op.cit., 155. These include the church in Montegentile di Sabina, in Antonelli in Monopoli, in Port-Said, the sanctuary in Sestri Levante, the Cathedral in Algeria in Africa, the National Sanctuary in Axum, Abissinia.

²⁵³ Santonicola. Op.cit., 153 and 155, reference for the listing of the Marian Congresses.

²⁵⁴ H. Barre', "Marie, Reine du monde," *Bulletin de la Societe' Francaise d'Etudes Mariales* (1937): 15-88.

²⁵⁵ C. Dillenschneider, "Souverainete' de Marie," *Comptes rendus du Congres Marial de Boulogne-sur-Mer* (1938): 129ff.

²⁵⁶ M.J. Nicholas, *La Vierge-Reine in Revue Thomiste* 45 (1939): 1-29, 207-231.

²⁵⁷ A. Luis, *La realza de Maria en los ultimos veinte anos*, in *Alma Socia Christi (Acta Congressus Mariologici-Mariani)* 1950, Vol.IV, p.223-251

Congresses) , and to the faithful, and that the movement for its establishment had been growing since the beginning of the century.

B. The Leading Theme: The Queenship of Mary

Pope Pius XII promulgated *Ad caeli Reginam*, on the Feast of the Divine Maternity of the Blessed Virgin Mary, October 11, during the Marian Year 1954. The proclamation of Mary's Queenship and establishment of the annual feast day celebration was considered a worthy conclusion to the Marian Year. Roschini wrote that the "Marian Year, the first of its kind, was truly, as we were expecting, the Year of the Queen, since it was the year of the 'Radiant Crown of Glory.'"²⁵⁸

The official prayer of the Marian Year, published on November 21, 1953, and often printed together with *Fulgens Corona*, was composed by Pius XII. In it, he succinctly wrote of the connection between Mary's Immaculate Conception, Assumption and Queenship and gave praise to God for the great privileges that were uniquely bestowed upon Mary:

We admire and praise the sublime gifts with which God has filled you above every other creature from the first moment of your Conception until the day in which, after your Assumption, He crowned you Queen of the Universe.²⁵⁹

The encyclical *Ad caeli Reginam* is divided into two parts. The first outlines the traditional basis for the Queenship of Mary: the testimonies of Sacred Scripture, of the Church fathers, of the liturgy and of art. The second section examines the theological

²⁵⁸ Gabriele Roschini, O.S.M., "Breve commento all'Enciclica Ad caeli Reginam," *Marianum* 16 (1954): "La degna conclusione dell'Anno Mariano. L'Anno Mariano, il primo del genere, e stato davvero, come avevamo presagito, l'Anno della Regina, l'Anno della Fulgida Corona di Gloria" (411).

²⁵⁹ "Oratio," *AAS* (1953): "Ammiriamo e cantiamo l'impareggiabile ricchezza di eccelsi doni, di cui Iddio vi ha ricolmata al di opra di ogni creatura, dal primo istante del vostro concepimento fino al giorno, in cui, Assunta in cielo, vi ha incoronata Regina dell'universo" (757).

reasons that support the doctrine of Mary's Queenship: her Divine Maternity and Cooperation in the work of Redemption, as well as her powerful intercession.

After expounding on these themes, the pope, approaching the conclusion of the encyclical, stated:

We, by Our Apostolic Power, decree and institute the Feast of Mary as Queen to be celebrated throughout the entire world every year on May 31. And likewise We command that on that same day there be renewed the consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary.²⁶⁰

The pope explained his intentions for the annual renewal of the consecration: "Upon this there is founded a great hope that there may arise an era of happiness that will rejoice in the triumph of religion and in Christian peace."²⁶¹ Pius XII also explained his intentions for his promulgation of the encyclical on Mary's Queenship. He did not wish to propose a new truth, since the title, and the arguments on which Mary's royal dignities were based had been handed down throughout the centuries "in the documents of the church, and books of the sacred liturgy."²⁶² The reasons for the present encyclical were to "renew the praises of our heavenly Mother so that We may encourage a more zealous filial reverence toward her, and to bring spiritual gain to the souls of men."²⁶³

²⁶⁰ Encyclical: "Ad caeli Reginam, #47," (October 11, 1954), *ActaApSed* 46, "Apostolica Nostra Potestate decernimus et instituimus festum Mariae Reginae, quod toto terrarum orbe quotannis die XXI mensis Maii et celebrandum. Itemque id iubemus ut eodem die humani generis consecratio Immaculato Cordi Beatae Virginis Mariae iteretur" (638).

²⁶¹ "AdCR, #47," *AAS* (1954): "In hoc enim magna spes nititur, fore ut felix oriatur aevum, religionis triumpho et christiana pace serenum" (638).

²⁶² "AdCR, #6," *AAS* (1954): "Iamque in Ecclesiae documentis habeantur antiquitus trdit, et in sacrae liturgiae libris" (627).

²⁶³ "AdCR, #7," *AAS* (1954): "Ut caelestis Matris nostrae renovemus laudes, utque studiosiorem erga eam pietatem, non sine spirituali emolumento, in omnium animis refoveamus" (627). The Second Vatican Council, in the Document on the Church, *Lumen Gentium*, chapter 8, when referring to Mary's queenship, quoted this encyclical of Pius XII. It reads as follows: "She was exalted by the Lord as the Queen of all, in order that she might be the more thoroughly

Having noted the general purpose and outline of *Ad caeli Reginam*, we need to examine the both the scriptural and theological foundations for the doctrine of the Queenship of Mary, which Pius XII cited in the encyclical. So far, we have seen that Pius XII entrusted the human race to Mary's Immaculate Heart, indicating his belief in the power of her intercession. Pius XII was using this opportunity to honor Mary and increase devotion to her as well as increase holiness in the faithful.

1. The Queenship in Scripture

There is no reference in Sacred Scripture to the Blessed Virgin Mary as a queen. However, although the royal title was never explicitly given to Mary, the doctrine of her queenship is validly based on Sacred Scripture. Pope Pius XII cited two events recorded in the Gospel of St. Luke as scriptural evidence.

The first instance is found in the account of the Annunciation. The Archangel Gabriel "is sent from God to a virgin named Mary"²⁶⁴. He reveals to her that God has found favor with her and says to her:

You shall conceive and bear a son and give him the Name Jesus. Great will be his dignity and he will be called Son of the Most High. The Lord God will give him the throne of David his father. He will rule over the house of Jacob forever and his reign will be without end.²⁶⁵

conformed to her Son, the Lord of Lords, and the conqueror of sin and death." Chapter 8, #59, quoting *Ad CR* 1954, 633.

²⁶⁴ Cf. St. Luke 1:26-27.

²⁶⁵ St. Luke 1:31-33.

The pope wrote in the encyclical that “the Christian people from long ago”²⁶⁶ have consistently interpreted this passage of Sacred Scripture to confirm Mary’s royal dignity.

Since it was:

she from whom was born the Son of the Most High, the One who “will reign in the House of Jacob,” the “Prince of Peace” and “Lord of Lords”... they took cognizance of the intimate connection between the Mother and the Son and easily acknowledged the supreme royal dignity of the Mother of God.²⁶⁷

The second event that was cited in the encyclical to provide the scriptural foundation for Mary’s Queenship was that of the Visitation of Mary to her kinswoman Elizabeth. After the Annunciation, Mary set out with haste to a town of Judah, entered Zechariah’s house and there was met by Elizabeth, “who, reverently greeting her, praised ‘the mother of my Lord’, and called Mary ‘the mother of the King’ and the ‘mother of the Lord’, thereby clearly signifying that, from the royal dignity of her Son, she has obtained eminence and outstanding position.”²⁶⁸

(It must be noted, however, that Pius XII did not refer to the last book of the Bible, the Book of Revelation, chapter 12, verse 1: “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.” Other magisterial and papal writings had given a Marian sense to this passage. In his 1904 encyclical, *Ad Diem Illum*, Pope St. Pius X quoted Revelation 12:1

²⁶⁶ “AdCR, #8,” AAS (1954): “*Christianorum populus, cum, elapsis etiam temporibus*” (627).

²⁶⁷ “AdCR, #8,” AAS (1954): “*De qua filius Altissimi natus est, qui ‘regnabit in domo Iacob in aeternum’, ‘Rex regum et Dominus dominantium’...consideraret arctam necessitudinem interesse inter matrem et prolem, regiam excellentiam Dei Genetrici super omnis facile agnovit*” (627-628). Quoting: Luke 1:32; Isiah 9:6; Rev.19:16

²⁶⁸ “AdCR, #9,” AAS (1954): “*Verbisque Elizabeth, quae eam reverentur salutando celebravit ‘Matrem Domini mei’, Mariam appellasse ‘Matrem Regis’, ‘Matrem Domini’; haud obscure significantes eam ex regia Filii sui dignitate praecipuam quandam habuisse celsitudinem atque praestantium*” (628). Quoting: Luke1:43.

and wrote that: “No one is ignorant that this woman signified the Virgin Mary.”²⁶⁹ Santonicola, in a paper at the International Mariological Congress of 1950, referred to this quote and recalled that St. John the Evangelist, the author of the book of Revelation “was the first born spiritual child of Mary and it may have been his intention to magnify and glorify her.”²⁷⁰)

Additional scriptural sources were the liturgical antiphons in the breviary of the Latin Church referred to by Pius XII in the encyclical. He quoted Psalm 44, verse 10: “The Queen stood at Thy right hand in golden vesture surrounded with beauty.”²⁷¹ Commentators have stated that tradition had used this passage throughout the centuries to “express the glorious dignity of Mary.”²⁷²

It must be admitted that the Scriptural foundations presented by Pope Pius XII as the basis for the doctrine of Mary’s Queenship in *Ad caeli Reginam* were not very substantial and have even been referred to by one authors as “rather meager.”²⁷³ However, what the pope stated about the Assumption of Mary in *Munificentissimus Deus* (1950) can also be said about her Queenship: “The proofs and considerations of the popes and theologians are based upon the Sacred writings as their ultimate foundation.”²⁷⁴ Pius XII cited a few central proofs, but he could have provided many more.

²⁶⁹ Quoted in Firmin Schmidt, “The Universal Queenship of Mary.” *Mariology*, Vol.2, Ed. Juniper Carol, O.F.M., (Milwaukee, WI: The Bruce Publishing Co, 1957), 523.

²⁷⁰ Alfonso Santonicola, C.Ss.R., “La Regalità di Maria,” *Alma Socia Christi* (The Acts of the International Mariological Congress: Rome, 1953), III:130.

²⁷¹ “AdCR, #30,” *AAS* (1954): “Astitit Regina a dextris tuis in vestitu deaurato, circumdata varietate” (632).

²⁷² Schmidt, in *Mariology*, 2:523.

²⁷³ *Ibid.*, 524.

²⁷⁴ Apostolic Constitution, “Munificentissimus Deus,” *AAS* 42 (1950): 770.

2. The Queenship in Tradition

After a consideration of Mary's Queenship in Sacred Scripture, the pope presented the development of the historical basis for her Queenship in Tradition. He did this in three areas: the testimony of the Church Fathers, the testimony of various liturgies, and the testimony of the world of art.

The testimonies of the Church Fathers over the centuries are numerous,²⁷⁵ and the encyclical cited the most important ones. The ancient writers of the church took up the theme of Mary as "Mother of my Lord" found in St. Luke's gospel. Pius XII quoted St. Gregory of Nazianzen (d. 330) who called Mary the "Mother of the King of the entire universe" and the "Virgin Mother who brought forth the King of the entire world."²⁷⁶ He also cited St. Jerome (d. 420) as having explained that Mary's name means "Lady" (a noble title) in the Syrian language. He also noted that St. Andrew of Crete (d. 740) ascribed the royal dignity to Mary, calling her, "Queen of the entire human race,"²⁷⁷ and that St. John Damascene (d.749) called her "Queen, ruler and Lady."²⁷⁸

²⁷⁵ Santonicola, Op.Cit, 131, quoted several authors such as G. Roschini, 'La royauté de Marie' *Etudes sur la sainte Vierge, I* (Paris, 1949), 607, and A. Luis, C.Ss. R., *La Realeza de Maria* (Madrid, 1942), 19, in noting the most beautiful expressions of the Church Fathers and writers: *Regina universale della castita'* (S. P. Crisologo); *Sovrana dell'universo intero*(Giov. Di Tessalonica); *Sovrana dei mortali* (Modesto di Gerus); *Signora fra le serve*, (Giov. Di Tessalonica); *Sovrana dei mortali* (Modesto di Gerus); *Signora fra le serve, regina fra le sorelle* (S. Ildefonso); *Regina di nostra razza, regina di tutto il genere humano, tre volte Regina*(S.Andrea Cret.); *Regina superiore a tutti I re della terra* (s.Germano); *Signora di tutte le creature* (s. Giov. Damasceno); *Regina di tutta la creazione* (S.Tarasio); *Regina dei cieli, Signora degli angeli* (Ambrosio Autpertino); *Regina del mondo* (Teodoro Abucara); *Regina della nostra salvezza, Regina dei poli* (Alcunio); *Regina Vergine, gloriae regina del mondo* (Rabano Mauro); *Regina e amministratrice dei beni del Signore* (Anonimo, Sec. IX); *Regina e signora dell'universo* (S. Teod. Studita); *Regina e dominatrice dell'universo* (Niceto David); *Regina di tutte le cose create, Dominatrice di tutti* (S. Gius.l'Innorgafo); *Regnante* (S. Giov. Geometra); *Grande signora* (S. Anselmo di Cant.); *Signora delle cose* (Eadmero); *Regina dei santi in cielo e regina dei regni in terra* (Ruperto Ab.); *Signora del regno, Imperatrice* (S. Anselmo di Lucca); *Regina-Signora-Sovrana del mondo* (S. Bernardo); *Imperatrice dei cieli, Riparatrice della terra, dominatrice degli angeli, speranza dei secoli*, (Pietro Ven.); *Regina delle potesta` celesti* (Pietro di Blois); *Signora del tutto* (S. Bonaventura); *Signora dei celesti, dei terrestri e degl'inferi, Signora del mondo, Signora dell'inferno* (Corrado di Sassonia); *Regina di tutte le cose* (Isidoro di Tessal.); *Signora delle cose visibile e invisibili* (Idem); *Regina di pieta`, Regina del mondo, Principessa dei cieli, Imperatrice degli angeli* (Dionisio Cartusiano).

²⁷⁶ St. Gregory Nazianzen, *Poema Dogmatica*, XVIII, v.58, PatG. 37: 485.

²⁷⁷ St. Andrew of Crete, *Homilia II in Dormitione SS.mae Deiparae*, P.G. 97: 1079.

Papal authorities, the predecessors of Pius XII, likewise were cited in the encyclical. Mary was referred to as “Queen who is always vigilant to intercede with the King whom she bore” by Pope Sixtus IV (1471-1484) in his Apostolic Letter *Cum Praeexcelsa*.²⁷⁹ Pope Benedict XIV in his encyclical *Gloriosae Dominae*, called Mary the “Queen of heaven and earth.”²⁸⁰ *Ad caeli Reginam* also referred to St. Alphonsus di Liguori (1697-1787), who compiled all the testimonies of the centuries and who stated “that the Virgin Mary was raised up to be the mother of the King of Kings, therefore rightly and deservedly the Church has honored her with the title Queen.”²⁸¹ The writings of the Church Fathers, including the popes, are clearly full of phrases which signify the royal dignity of Mary.

In *Ad caeli Reginam*, Pius XII next cited the testimony of the Sacred Liturgy in both the Eastern and Latin Churches. The Byzantine Ritual sings out “Hail, O Queen of the World; Hail O Mary, Lady ruler of us all.”²⁸² In the Latin Church, the ancient antiphons *Salve Regina* (Hail Holy Queen), and *Regina Caeli Laetare* (Queen of Heaven, Rejoice), were recalled, as well as the many petitions found in the Litany of Loreto, which call upon Mary as Queen. The encyclical noted that, for many centuries, the fifth glorious mystery of the Holy Rosary has been dedicated to the meditating upon “the mystical crown of the heavenly Queen.”²⁸³

²⁷⁸ St. John Damascene, *Homilia I in Dormitione B.V.M.*, P.G. 96: 719.

²⁷⁹ Bull: *Cum Praeexcelsa*, 28 Febr. 1476.

²⁸⁰ Bull: *Gloriosae Dominae*, 27 Sept. 1748.

²⁸¹ “The Glories of Mary” Chapter 1, 1.

²⁸² Byzantine Hymn for the Office of Achtistos.

²⁸³ “AdCR,#31,” *AAS* (1954): “*Quod potest caelestis Reginae mystica appellari corona*” (632).

Finally, the encyclical referred to depictions of Mary's royal dignity in art and iconography throughout the centuries, and noted the many "works of highest artistic value and the greatest beauty, which represent the Divine Redeemer crowning His mother with a splendid diadem."²⁸⁴ (It might be suspected that Pius XII felt that proofs or arguments from Sacred Scripture and Tradition were important, but he only cited the main ones, because the conclusion was obvious to many and widely accepted.)

3. The Theological Foundations of the Queenship

Before examining the theological foundations for the Queenship of Mary presented in *Ad caeli Reginam*, it is interesting to note that there was agreement among those who studied the theology of Mary²⁸⁵ that the theological foundations of her Queenship were her dignity and her divine relationship, by virtue of her Divine Maternity, and her cooperation in the work of Redemption. The phrase "divine relationship" refers to the Incarnation and to Mary's role as Mother of the Savior (which began with her '*Fiat*'), whereas the phrase "right of conquest" refers to Mary's cooperation in the work of redemption. Pius XII in his papal radio message "*Bendito seja, O Senhora*" given to the faithful at Fatima on May 13, 1946, summarized these theological ideas succinctly:

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

²⁸⁴ "AdCR, #32," AAS (1954): "*Operibus, summo pulcherrimoque artificio factis, quovis tempore ditata est; atque eo usque processit ut divinum Redemptorem nostrum, fulgenti corona Matrem suam redimientem, coloribus redderet*" (632).

²⁸⁵This quotation "*Bendito seja, O Senhora*" was cited as the dogmatic foundations of Mary's Queenship by Schmidt in "The Universal Queenship of Mary" 510-511 as well as Carroll in "Our Lady's Queenship in the Magisterium of the Church" 31.

ineffable work of human Redemption as Mother and cooperatrix, 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.²⁸⁶

On that day, Cardinal Aliosi Masella, the papal legate, solemnly crowned the statue of Our Lady of Fatima. That day was the 300th anniversary of the consecration of the nation of Portugal to Mary Immaculate.

a. Mother of the King

We now have to look at the two parts of Pius XII's theological foundation for the queenship of Mary separately. The first part is the consideration that she is the mother of the King. Mary's queenship began at the Incarnation; she is queen because she is the Mother of the Incarnate Word. "At the very first moment that He was conceived in her womb, Jesus was, by virtue of the hypostatic union of His human nature with the Word, even as man, the King and Lord of all things."²⁸⁷ Through this Incarnate Word "everything in heaven and on earth was created, things visible and invisible, whether thrones or dominations, principalities or powers."²⁸⁸ Therefore, Mary's royal status began when she became Mother of the Son of God.

²⁸⁶ AAS 38 (1946), Translation from J.B. Carol, "Mary's Coredemption in the Teaching of Pope Pius XII," *The American Ecclesiastical Review* 121 (1949): 359. Many years later, the mariologist, Stefano de Fiore also referred to the theological arguments for Mary's queenship as the Divine Motherhood and Mary's association in the work of Redemption. See de Fiore article entitled "Queen" in *Dictionary of Mary* (NY: Catholic Book Publishing Co., 1985), 282.

²⁸⁷ "AdCR, #34," AAS (1954): "*Qui eodem momento quo conceptus est, propter hypostaticam humanae naturae cum Verbo unionem, Rex, etiam ut homo, erat in rerum omnium Dominus*" (633).

²⁸⁸ Colossians 1:16.

As a complement to *Ad caeli Reginam*, Pope Pius XII solemnly crowned the image of Mary *Salus Populi Romani* on November 1, 1954, in the Basilica of St. Peter of the Vatican. He was assisted by many cardinals, bishops and a multitude of the faithful. The crowning symbolized her Queenship. Pius XII also delivered a sermon on this occasion in which he referred to the Queenship of Mary, and in particular to the beginning of Mary's glory and Queenship at the Annunciation:

The origin of the glory of Mary, the solemn moment which illumines her entire person and mission, is that moment which, full of grace, she responds to the Archangel Gabriel, the 'Fiat' which expressed her consent to the Divine Will. In that moment, she became Mother of God and Queen and received the regal office of caring for the unity and peace of the human race.²⁸⁹

We have seen that there was general agreement that the great privileges of Mary were based on her unique role as the Mother of God. In *Ad caeli Reginam*, Pope Pius XII showed how this privilege led to her being Queen of Heaven.

b. Collaborator in the Work of Redemption

The second theological basis for the Queenship of Mary which Pius XII cited in *Ad caeli Reginam* was her collaboration with the Redeemer in the work of the Redemption. Shortly after establishing the royal dignity of Mary by reason of her divine maternity, Pope Pius XII then dedicated several paragraphs of the encyclical to the

²⁸⁹ Pius XII, "Allocution of Nov. 1, 1954," *AAS* 46 "L'origine delle glorie di Maria, il momento solenne che illumina tutta la sua persona e la sua missione, e quello in cui, piena di grazia, rivolse all'Arcangelo Gabriele il 'Fiat' che esprimeva il suo assenso alla disposizione divina; in tal guisa ella diveniva Madre di Dio e Regina, e riceveva l'ufficio regale di vegliare sulla unita e pace del genere humano" (633).

intimate association of the Blessed Virgin Mary with the redeeming work of Christ. He quoted St. Anselm, from the Middle Ages who referred to Mary's assistance in repairing and restoring all things. The pope also quoted Francisco Suarez who noted the "unique way in which she [Mary] has cooperated toward our redemption."²⁹⁰

Pius XII, along this line, introduced the image of Mary as the New Eve, paralleling Mary's association with Christ in the work of salvation to Eve's collaboration with Adam, a collaboration which brought about death. The encyclical quoted Pope Pius IX's encyclical *Auspicious Profeto* (1933), which stated that Mary was the mother of Christ "so that she might be made His associate in the redemption of the human race."²⁹¹ Pius XII also quoted his own prior encyclical *Mystici Corporis* (1943), wherein he referred to Mary as:

The second Eve who, free from sin, original or personal, and always most intimately united with her Son, offered Him on Golgotha to the Eternal Father, for all the children of Adam, sin-stained by his unhappy fall, with her mother's rights and mother's love included in the holocaust.²⁹²

The pope concluded that Jesus Christ, the New Adam, is called King, not only because He is the Son of God, but also because He is the Redeemer. Therefore, in the same way, Mary, by analogy, is Queen, "not only because she is the mother of God, but also because, as the New Eve, she was associated with the new Adam."²⁹³

²⁹⁰ "AdCR, #37," *AAS* (1954): "*Ita et Beata Virgo, propter singularem modum, quo ad nostram redemptionem concurrat*" (634), quoting F. Suarez, "*De mysteriis vita Christi*," *disp. XXII, sect. II, ed. Vives, XIX, 327*.

²⁹¹ Pius XI, Encyclical: "*Auspicious Profecto*," *AAS* (1933): "*Ut redimendi generis humani consors efficeretur*" (80).

²⁹² Encyclical: "*Mystici Corporis*, #110" (June 29, 1943), *AAS* 35, "*Ipsa fuit, quae vel propriae, vel hereditariae labis expers, arctissime semper cum Filio suo coniuncta, eudem in Golgotha, una cum maternorum iurium maternique amoris sui holocosto, nova veluti Eva, pro omnibus Adamae filiis miserando eius lapsu foedatis, Aeterno Patri obtulit*" (247).

²⁹³ "AdCR, 338," *AAS* (1954): "*Ita quodam analogiae modo, Beatissimam Virginem esse Reginam non tantummodo quia mater Dei est, verum etiam quod nova veluti Heva cum novo adam consociata fuit*" (635).

Some theologians postulated this theme of Mary's cooperation in the redemptive work of her Son as the rationale for Mary's Queenship even prior to the 1954 encyclical *Ad caeli Reginam*. Schmidt, in his article on the Universal Queenship of Mary in *Mariology*, written prior to the encyclical, wrote that Mary was Queen "by divine relationship and by right of conquest."²⁹⁴ It is interesting to note that this article substantially quoted Pope Pius XII's May 13, 1946 important radio broadcast to Fatima.

Eamon Carroll, in his article in *Marian Studies*, also published prior to the promulgation of the encyclical, wrote that "Mary is Queen by divine relationship and by right of conquest."²⁹⁵ This quote referred to Mary's role as Mother of the King, and her willing cooperation with her Son in the work of Redemption.

Roschini, in 1954, commenting on the encyclical in *Marianum*, wrote of the New Eve and the New Adam cooperating in the work of the human race. The association between "Mary and Christ, the Immaculate and the Immaculate and Spotless Lamb, was not limited to the beginning (the Incarnation) but also to the conclusion at Golgotha."²⁹⁶

We have seen that Pius XII gave two theological arguments to support the doctrine of the Queenship of Mary and that theologians and laity were largely in agreement with his reasons and conclusions. These arguments were first the role of Mary as the Mother of God, and second the work of Mary as the collaborator and associate in the work of redemption. He had made these arguments in an earlier radio address in

²⁹⁴ Schmidt, "The Universal Queenship of Mary," 498; quoting: *AAS* 38 (1946): 266, translation from Portuguese by Juniper Carol.

²⁹⁵ Carroll, "Our Lady's Queenship in the Magisterium of the Church," 31.

²⁹⁶ G. Roschini, O.S.M., "Breve commento all'Enciclica," *Marianum* 16 (1954): "Maria a Cristo, dell'Immacolata all'Agnello Immacolato, non si limito al solo inizio ...ma al compimento l'offerta sul Golgotha" (427).

1946. Also, some of his ideas were elaborated by theologians between 1946 the time of *Ad caeli Reginam* in 1954.

The last consideration in *Ad caeli Reginam* is Pius XII's application of Mary's privilege as Queen. Jesus Christ alone is the "one Mediator between God and men"²⁹⁷ as St. Paul tells us. (This scriptural phrase, it seems had led Pius XII away from the use of the term "co-mediatrix" and toward the terms "collaborator" and "associate." Several years after the pontificate of Pius XII, the Second Vatican Council clarified this point, saying that the "maternal duty of Mary toward men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power."²⁹⁸) Mary's role is that of intercessor. Pius XII quoted Pius IX to point out Mary's role of intercession: "Standing at the right hand of Our Lord Jesus Christ, she petitions most powerfully with her maternal prayers, and she obtains what she seeks. She cannot fail."²⁹⁹

Mary, as Queen, is mother of the King of Kings and shares in his glory. Just as the Kingship of Christ is universal, so is the dominion of Mary. But the exercise of Mary's Queenship is through her efficacious intercession. The Blessed Virgin Mary "exercises royal powers but not independently of her Son."³⁰⁰ Frederick Jelly explained: "Mary's function as Queen, alongside her Son, the King, is really to exercise her spiritual

²⁹⁷ I Timothy 2:5.

²⁹⁸ Vatican Council II, *Lumen Gentium*, Chapter 8, #60.

²⁹⁹ "AdCR, #42," *AAS* (1954): "Adstans a dexteris unigeniti Filii sui Domini Nostri Iesu Christi, maternis suis precibus validissime impetrat, et quod quaerit ac frustrari non potest" (637).

³⁰⁰ Malachy Donnelly, S.J., "The Queenship of Mary in the Patristic Period," *Marian Studies* 4 (1953): 107.

motherhood of intercessory prayer for all and mediation of graces to all who come under their sweet dominion.”³⁰¹

The Queenship of Mary is then twofold: first a Queenship of dignity, because of the divine Maternity, and then a Queenship of dominion and conquest, because of her collaborative work with her Son in the Redemption. Therefore, besides her role as “Mother of the Lord” as the basis for her intercession, there is Mary’s work as “associate and helper of the Redeemer.” The latter is also an additional basis for her intercessory power since “she is most powerfully associated in the distribution of grace and divine redemption.”³⁰²

We see that in *Ad caeli Reginam* Pius XII, with the agreement of many theologians and at the request of many of the laity, declared the Queenship of Mary and established its feast day. He did so using reasons from Scripture and even more from Tradition. Finally, he wrote about the intercessory power of Mary, which is a consequence of her Queenship. The documents of Vatican II further clarified these related ideas.

³⁰¹ Frederick M. Jelly, *Madonna, Mary in the Catholic Tradition*. (Huntington, IN: Our Sunday Visitor Press, 1983), 172.

³⁰² Pius XII, Radio Address “Bendito seja, O Senhora,” May 13, 1946, *AAS* 38(1946): 266. Translated by Fr. J. DeMarchi.

Chapter 5: An Analysis of Additional Marian Year Papal Documents

It is important to review all the documents and occasions during the Marian Year 1953-1954 in which Pius XII wrote or spoke about Mary, to see whether they support the encyclicals of 1954 or whether they modify our understanding of them and the Marian theology they contain. (A complete list of the addresses and documents of Pius XII from September 8, 1953 to December 8, 1954, with brief synopses is included in Appendix 5, pages 107 - 149.)

The many letters, discourses and radio addresses summarized in Appendix 5 can be seen as complimentary to, and supportive of, the encyclical *Fulgens Corona*, which announced the 1954 Marian Year. The themes treated in these subsequent documents in many ways reflected the leading themes of *Fulgens Corona*. The basic outline of the majority of these additional documents has three important points in it, which match the purpose of Pius XII in calling the Marian Year.

A. Centennial of *Ineffabilis Deus*

The first point in the outline of these documents was calling to the attention of the reader the reason for the Marian Year: the centennial observance of the dogma of the Immaculate Conception. Frequently at the beginning of each discourse or address, the pope expressed his desire “to commemorate the definition of the Immaculate Conception of Mary,”³⁰³ as a reminder of the reason for the calling of the Marian Year. Additionally, the pope said that “the faithful would greatly profit from the Marian Year and manifest

³⁰³ *AAS* XLVI (1954): 525-527.

their homage to Mary, particularly in the sanctuaries dedicated to her.”³⁰⁴ In another message, the pope succinctly stated his reason for the Marian Year:

we proclaimed the Marian Year for the centenary of the definition of the Immaculate Conception precisely with the intention and with the hope to see, by means of the powerful intercession of Mary, a growth in a living faith and a strengthening of the Catholic faith.”³⁰⁵

B. Increase in Devotion to Mary

The second point in the outline, also seen in the encyclical *Fulgens Corona*, was an analysis of the virtues of Mary. With the centennial celebration, the faithful were given the opportunity to more intently focus on the dogma of the Immaculate Conception, and thereby to take a deeper look at Mary. In the documents, the particular subject of Mary’s virtues and attributes varied according to the circumstance or audience. For example, when the pope was addressing a group of religious, Mary’s fidelity was stressed. On other occasions, her holiness or her collaboration in the work of her Son was the subject.

On occasion, in his discourses, the pope quoted from the liturgy. In one instance, when expounding on the virtues of Mary, he used an antiphon from the Office of the Assumption of the Blessed Virgin Mary as the subject of his meditation on her. He asked his readers to look at Mary, who is “as beautiful as the moon and as splendid as the sun” (*pulchra ut luna et electa ut sol*). The pope invited the audience to contemplate the great

³⁰⁴ Discourse, *Rivolgiamo Anzitutto*, Italian text in *Discorsi e Radiomessaggi*, XV, 513-515; also found in the Radio message, “Quando, Lasciate,” *AAS* XLV (1953): 848-855.

³⁰⁵ Radio message, “Chers fils et chères filles,” (French version), *AAS* (1954): 324-326.

beauty of Mary and quoted Dante Alighieri, who in his "*Paradiso*"³⁰⁶ wrote of the beauty of Mary as being above that of all the angels and saints.

On another occasion, the pope expounded on the virtues and qualities of Mary when he spoke of her spiritual maternity, saying "she was symbolically given to all men as their mother through the beloved disciple."³⁰⁷ The themes of Mary's mission, her participation in the Incarnation, and her suffering in union with her Son at Calvary, were further items for meditation in these discourses.

C. Mary as a Means to Holiness of Life

The third point in the outline, typically found in the pope's addresses and discourses, was an invitation to the reader or hearer to draw ever closer to Mary in his or her life. By examining Mary's virtues, the reader was urged to imitate them, and thereby live a holy and committed life. As stated in a letter to the legate for the Marian Congress in Argentina, "during this Marian Year, we wish to study the most noble privileges of the Mother of God, and to propose that the faithful imitate them. We wish to help grow among the Christian people a genuine love toward the Mother of God."³⁰⁸

The pope wrote of the true goal that the faithful could attain by looking at Mary, examining her virtues and imitating her: they could "become an image of her, and have perfect union with Jesus."³⁰⁹ Since union with Jesus is the goal of the faithful, "it is essential for the Christian not to offend the Lord and not to sin, so that his or her soul

³⁰⁶ *Paradiso* XXXI, 130-135.

³⁰⁷ Discourse, "Dans L'Encyclique," (French version), *AAS* (1954): 491-494.

³⁰⁸ *AAS* (1954): 322-323.

³⁰⁹ Radio message, "Quando, Lasciate," (Italian Text) *AAS* (1954): 848-855.

always lives in grace.”³¹⁰ Therefore, imitating Mary was proposed as the sure way to combat the passions, to control the attractions to the world, and to defeat all those things that lead to sin. In this way, by focusing on Mary, the Queen of Heaven, and through her intercession, the Marian Year can be a “year of renewal, penance, purity and holiness.”

³¹¹ In his Marian Year documents and addresses, Pope Pius XII also encouraged prayer and concern for the persecuted church. He reminded his listeners of Mary’s important role in overcoming these evils.

By going through the documents and addresses of Pius XII, we see that he repeated and elaborated on the themes he presented in *Fulgens Corona*. The encyclical served as the summary and condensation of all that he preached and taught throughout the entire year to come. These occasions and addresses also allowed Pius XII to carry the ideas in *Fulgens Corona* to many different peoples.

Before going on to the conclusions, we need to note some of the smaller points noticeable in Pope Pius XII’s Marian Year documents and addresses. Time after time, he thanked and encouraged those who had fostered Marian devotions in specific localities and at individual shrines and churches. He also reminded his hearers that all devotions to Mary led to Christ. He reminded his listeners that holiness is gained by imitating Mary because she helps to conform the faithful to the image of her Son.

Finally, Pius XII supported devotion to apparitions of Lourdes and Fatima by repeating their messages, and he praised devotion to local apparitions of Mary. He also took the occasion of the Marian Year to elevate many churches dedicated to Mary to the

³¹⁰ Letter, “La Piedad del Pueblo,” *AAS* XLVI (1954): 525-527.

³¹¹ *Ibid.*

status of a minor basilica. He also named papal legates to Marian Congresses and encouraged these congresses in their work.

In regard to the major theme of this work, the Marian theology of Pius XII and Marian theological thought in the 1950's, we can see that in his addresses, he did not refrain from mentioning the privileges of Mary. At the same time, he reinforced the concept of the collaboration of Mary in the work of her Son, in the work of the Redemption.

Chapter 6: Conclusion:

The Mariological Context and Pope Pius XII

In the last five chapters, we have examined the Mariological context in the 1950s, as well as the personal spirituality of Pope Pius XII and his reasons for calling the 1954 Marian Year. We have also analyzed his two Marian Year encyclicals *Fulgens Corona* and *Ad caeli Reginam* and the other documents and addresses of Pope Pius XII for the Marian Year.

A. The Mariological Context of the 1950s

It is necessary to review chapters one and two, taking from them the ideas of the 1950s found in the Mariological Congresses and the theological interest and writings about the Blessed Virgin Mary as found in the bibliographical listings by Besutti. It is necessary to compare the Mariological ideas of Pope Pius XII with the Mariological ideas of the 1950s theologians. Were they similar or different? Did Pius XII's ideas precede or promote the ideas of the theologians? Did his ideas help in fostering the theological thought of theologians from the time of his pontificate until the start of the Second Vatican Council?

The Mariological atmosphere prevailing at the time of the 1950s can be observed in the various documents of the proceedings of the Mariological Congresses and Societies both in Europe and the United States in that decade. Articles and books by contemporary theologians also give an insight into the subjects of great interest in the 1950s, the last years of the pontificate of Pius XII, who died on October 9, 1958.

The 1950s saw the definition of the dogma of the Assumption in 1950, the calling of the Marian Year in honor of the centennial of the definition of the Immaculate Conception (Dec. 8, 1953 - Dec. 8, 1954), and the proclamation of Mary's Queenship (October 11, 1954). This proclamation was followed by the centennial celebration of the apparition at Lourdes (1958).

Many of the great interests and movements regarding Mary, such as her Assumption and her Queenship, were resolved in the 1950s. According to Laurentin, "every historical movement disappears as it attains its goal. This is a normal and honorable end for it."³¹² Still unresolved, however, was the definition of a dogma of Mary's Mediation. These movements began after the 1854 dogmatic definition of the Immaculate Conception.

As evidenced by the compilation of information in Besutti's *Bibliografia Mariana*, (Marian Bibliography), it can be noted that there was an increased interest in several areas in relation to the study of the Blessed Virgin Mary. First among these was a greater emphasis on Mary and the Church with a dramatic increase in the number of books and articles written on this subject. In the Besutti 1948-1951 listing, there were only 11 articles on this subject, in the 1952-1957 listing that number increased to 79 works and in the 1958-1966 listing it almost doubled to 146 items.³¹³ The theme of Mary and the Church, *Maria et Ecclesia*, was also chosen as the theme of the 1958 International Mariological Congress held in Lourdes.

The data on the theological work on the subject of Mary as Mediatrix stabilized. In the 1948-1951 Besutti listing there were only 8 entries, this amount jumped to 55 in

³¹² Laurentin, *A Short Treatise*, Washington, 144.

³¹³ See 18-20.

the 1952-1957 Besutti edition, and there was only a small increase to 63 theological works in the 1958-1966 listing of Besutti.³¹⁴

An additional topic of interest was the area of study that considered Mary as the Associate of the Redeemer. This was the theme of the first Mariological Congress in 1950: *Alma Socia Christi*. In the Besutti listing, this subject appears under “co-redemptrix.” In the 1948-1951 Besutti work, there are 35 theological works, this number jumped to 96 in the 1952-1957 Besutti Edition, and there was no dramatic change with a total of 100 works in the 1958-1966 Besutti listing.³¹⁵

Of further interest was an increase of theological writings in the area of Sacred Scripture in relationship to Mary. Theological articles regarding Mary in the Scriptures totaled 42 in the 1948-1951 Besutti³¹⁶ listing. This number increased to 223 in the 1952-1957 Besutti³¹⁷ work, and more than doubled to 503 works in the 1958-1966 Besutti³¹⁸ Edition. Pius XII had encouraged and promoted the study of Sacred Scripture with his encyclical, *Divino Afflante Spiritu* which was promulgated on September 30, 1943.³¹⁹

There was an even more dramatic increase in the area of Patristic Studies regarding Mary, with only 31 works listed in the 1948-1951 Besutti³²⁰ work, an increase to 344 in the 1952-1957 Besutti³²¹ Edition, and a total of 1,558 in the 1958-1966

³¹⁴ See 9-10.

³¹⁵ See 14-16.

³¹⁶ Besutti, *Bibliografia Mariana*, (1951), 17-20.

³¹⁷ Besutti, *Bibliografia Mariana*, (1959), 31-40.

³¹⁸ Besutti, *Bibliografia Mariana*, (1968), 41-59.

³¹⁹ *AAS* 35 (1943): 297-326.

³²⁰ Besutti, *Bibliografia Mariana*, (1951), 20.

³²¹ Besutti, *Bibliografia Mariana*, (1959), 40-58.

Besutti³²² compilation. Historians have noted that “in the 1950s, a new direction appeared, derived from studies in patristic ecclesiology.”³²³

B. Mariological Thought of Pope Pius XII

In these chapters we have seen the major themes in the Mariological thought of Pope Pius XII. He spoke and wrote of Mary in the traditional language of privilege and yet emphasized that the Immaculate Conception, the Assumption and the Queenship were free gifts stemming from Mary’s role as the Mother of God. The pope wrote of his desire to increase devotion to Mary among the faithful and recommended that they see in her a model for a holy life.

In the Marian Year encyclical, *Fulgens Corona* he wrote of Mary’s privileges, writing that “Mary’s soul was immune from stain as it requires the greatest dignity and sanctity after Christ” (no. 11). In the same encyclical, he asked the faithful “to conform their lives to the image of the virgin” (no. 22). In the encyclical, *Ad caeli Reginam*, he wrote of the “unique way in which Mary cooperated toward our redemption” (no. 37) and encouraged all to look to the life of Mary is a perfect example of all the virtues.

We have seen that in his papal writings, Pope Pius XII did not use the term “co-redemptrix” and moved away from the term “co-mediatrix”, preferring the terms “Associate of the Redeemer” and “Collaborator of the Redeemer” more and more. The pope did not argue against the idea of Mediatrix, but in the choice of seeing Mary as the mediator between God (her Son) and man, and seeing Mary as the Associate of Christ in mediating between God and man, Pius XII preferred the latter. In *Ad caeli Reginam*, He

³²² Besutti, *Bibliografia Mariana*, (1968), 62-134.

³²³ Thomas A. Thompson, S.M., “Vatican II and Beyond,” in Hilda Graff, op. cit., 405.

wrote of her queenship, “not only because she is the Mother of God, but also because, as the New Eve, she was associated with the New Adam” (no. 38) and that she was with her Son “a partner in the redemption of the human race” (no. 38). The pope also wrote of Mary’s role as intercessor, “standing at the right hand of our Lord Jesus Christ, she petitions most powerfully with her maternal prayers, and she obtains what she seeks and she cannot be refused” (no. 42).

In his May 13, 1946 Radio Address to Fatima, he spoke about the universal dominion of Mary’s power, stating “Mary is Queen by grace, by divine relationship, by right of conquest and by singular election.” Finally, we see that Pius XII saw the power of Mary as coming from the sources of her privileges, her virtues and from her conquest. He saw her privileges as gifts, in no way earned, as was her collaboration in the work of Redemption.

C. Mariological Context and Pope Pius XII: In Agreement or Conflict?

From what we have seen of the Mariological thought of Pope Pius XII, we can say that his Mariological ideas and the those ideas shown in the various Mariological Congresses and in the writings of theologians on the subject of Mary were not in conflict but in agreement and supported each other. This agreement existed in their common interest in the topics of Mary and Scripture and Mary and Patristics. It also existed in their common concern with the topic of Mary and the Church, and her role as Associate, Collaborator and Intercessor before her Son. Then, did the ideas of Pius XII precede those of the theologians of the 1950’s? We can answer that they did, and point to three specific instances. These three areas are: an increased interest in Mary as the “Associate

of the Redeemer,” increased interest in “Mary and the Church” as well as an increased interest in “Mary in Sacred Scripture and Patristics.”

The nineteen year papacy of Pope Pius XII took place during a time of great devotion to Mary and a wealth of writings on Marian Theology. Included in this profusion of writings were the relationships between Mary and Scripture, Mary and tradition, Mary and doctrine, and Mary and ecclesiology. From the beginning of the 1950s to its conclusion, which led to the beginning of the Second Vatican Council, certain theological interests in Mary intensified and others lessened in their strength. (See Appendix 2) The theological interest in the role of Mary as “Mediatrix of All Graces” was never defined as a dogma of the faith, even though there had been some initial interest in it during the preparatory phase of the Second Vatican Council.

Firstly, the interest in Mary as “Associate of the Redeemer” had become more developed throughout the decade of the 1950s (the title *Alma Socia Christi*, Loving helper of Christ, was the theme of the first Mariological Congress held in Rome in 1950). Perhaps in some way, the writings of Pius XII had helped to increase interest in this movement, since, as early as his in the Radio Address of May 13, 1946 he referred to Mary as the “Associate of Christ the Redeemer.” In that address, he traced her collaboration and cooperation in the work of her Son throughout His life.³²⁴ This particular address has been referred to as a “memorable broadcast where he told us that ‘because Mary had been united as Mother and Minister with the King of martyrs in the

³²⁴ Pius XII, Encyclical, “Mystici Corporis,” (June 29, 1943), *AAS* 35 (1943): 247-248.

Pius XII, Radio Message “Au moment” in the Marian Year to Pilgrims at St. Ann Shrine in Brittany, *AAS* 46 (1954): 495-498.

Pius XII, Discourse, “Dans l’Encyclique,” Speech in the Marian Year to the Daughter of Mary Immaculate, *AAS* 46 (1954): 491-494.

ineffable work of Redemption, she always remained associated with Him ... in the distribution of graces flowing from the redemption.’ ”³²⁵

Secondly, the theological interest in “Mary and the Church” developed greatly towards the end of the 1950s. This led to the placement of the chapter on Mary at the end of the document on the Church, *Lumen Gentium*. Once again, Pope Pius XII perhaps in some way had helped to promote this movement, since as early as 1943 he had implied that Mary was the Mother of the Church and all the members of the Mystical Body of Christ. In the encyclical *Mystici Corporis*, Pius XII wrote that “Mary, the mother of our Head, through the added title of pain and glory, became the mother of all His members.”³²⁶

Finally, there was an increased theological interest throughout the 1950s in the topics of how Mary related to the areas of Sacred Scripture and patristics, as evidenced by the increase in theological scholarship as evidenced in the Besutti documentation. Pope Pius XII, in his Marian Year documents, in which he wrote about the Immaculate Conception in *Fulgens Corona* and Mary’s Queenship in *Ad caeli Reginam*, had given in each of these encyclicals considerable emphasis to both the scriptural foundations³²⁷ and the historical basis in tradition³²⁸ for these ideas. This shows Pope Pius XII’s interest in relating Mary to both Scripture and to patristic writings, areas of interest that continued to grow after his death in 1958.

³²⁵ Article by Armand J. Robichaud, S.M. in *Mariology*, 2:434.

³²⁶ Pius XII, “Mystici Corporis,” (June 29, 1943), *AAS* 35 (1943): 247.

³²⁷ For the Immaculate Conception see 60-62; for the Queenship see 70-73 of this work.

³²⁸ For the Immaculate Conception see 62-66; for the Queenship see 73-76 of this work.

D. The Second Vatican Council

On October 28, 1958, Cardinal Angelo Roncalli, the Patriarch of Venice was elected to the papacy and took the name Pope John XXIII. On January 25, 1959, at the Basilica of St. Paul outside the Walls, he announced his intent to call a council “to consider ways to renew the church in the modern world and consider reforms promoted by ecumenical and liturgical movements.”³²⁹ The council, known as Vatican II, was convened on October 11, 1962, the Feast of the Divine Maternity of the Blessed Virgin Mary, and was the high point of his pontificate. In his opening speech, the pope noted that the “Council is not ... a discussion of one article or another of the fundamental doctrine of the Church.”³³⁰

John XXIII died on June 3, 1963 and the leadership of the council was left to his successor, Pope Paul VI to preside at the second, third and fourth sessions of the Second Vatican Council. The council, in the early 1960’s could be seen as the event that best pointed to the understanding of the Blessed Virgin Mary from the previous decade. It was observed by Johnson,

On the eve of Vatican II, theologians were divided into two factions: those who wished to use the occasion of the Council to define yet another Marian dogma and those who, in accord with twentieth-century theological renewal and ecumenical dialogue, wished to realign the Marian tradition more in accord with scripture, liturgy and the patristic tradition.³³¹

³²⁹ From the Internet website: catholicforum.com.

³³⁰ “Acta synodalia, Periodus prima I / 1,” *Acta Apostolica Sedis* 54 (1962): 786-796.

³³¹ Elizabeth A. Johnson’s article “Blessed Virgin Mary” in *The Harper Collins Encyclopedia of Catholicism*, Ed. Richard P. McBrien, (San Francisco: Harper, 1995), 835.

1. Pope Pius XII and Vatican II: In Preparation or Conflict?

Finally, another question for consideration is to ask whether the Mariological ideas of Pius XII in general helped in contributing or in some way foreshadow the ideas of the theologians in the years between his death in 1958 and the start of the Second Vatican Council? We can also answer “yes” to this question. In the Besutti bibliography of 1958-1966, two topics that showed explosive growth were “Mary in the Scriptures” and “Mary in Patristics.” As we saw above, Pius XII made a concerted effort to help “prove” his ideas in his two Marian Year encyclicals by extensively using both the Sacred Scriptures and Patristic writings.

Pope Pius XII also wrote about “Mary and the Church” throughout his documents and addresses. He described the place of Mary in the Church: as an example of virtue; as a road to holiness; as a path to Jesus Christ: as “Associate of the Redeemer” and “Loving Helper of the Redeemer.” He had also written about Mary’s intercession in the encyclical *Mediator Dei*. These ideas did not concern Mary’s privileges, but her interaction with the Church and its members, even to the present time.

It may be seen that Pius XII’s ideas about Mary and the Church helped in some way to contribute to the studies of theologians since the topic “Mary and the Church” grew substantially in the Besutti bibliographies. Also, according to S. Meo, there was a definite turning point in Mariological studies as a result of the 1958 Mariological Congress in Lourdes:

Side by side with traditional Mariology based on the relationship between Mary and the Christ, there emerged a new direction to more profoundly look into the relationship between Mary and the Church. From that Congress onward,

Mariologists were searching for a more clear perspective in determining the “question of Mary.”³³²

In conclusion, it seems that the Mariological ideas of Pope Pius XII, especially as seen in his Marian Year encyclicals, documents and addresses, as well as his writings in the 1940s, not only agreed with the Mariological atmosphere of the 1950s, but had also helped to foster these ideas, and foreshadowed the concerns in the study of Mary that followed in the early 1960s.

The noticeable divergence between the ideas of Pius XII and the ideas of theologians might be seen in the area of Marian Apparitions. We have seen Pius XII's strong involvement with, and dedication to both Lourdes and Fatima. (see Appendix 4). However, interest in the apparitions, though very strong in the early part of the 1950s, seemed to weaken by the end of the decade. The Vatican II documents regarding Mary made no mention whatsoever of apparitions.

2. Christo-typical and Ecclesio-typical Views of Mary

Eamon Carroll referred to developments in the understanding of Mary as a “significant shift from “privilege-centered” Marian piety to a “sharing-concept”.”³³³ He further explained that this sharing-oriented consideration of Mary is based on her “association to Christ (Christocentric) and her relation to the Church (Ecclesiotypical).”³³⁴

³³² S. Meo in *Nuovo Dizionario di Mariologia*, Ed. de Fiore, (Edizione Paoline, 1985), “a fianco della mariologia tradizionale, impostata sulla realizzazione di Maria con il Cristo, emerge il nuovo indirizzo che approfondisce la relazione di Maria con la chiesa. Da quel congresso in poi i mariologi vanno sempre piu' chiaramente schierandosi per l'una o l'altra prospettiva, determinando appunto la 'questione mariana'” (380).

³³³ Eamon Carroll, O. Carm., *Chicago Studies* 12 (1973): 303, quoted in *Marianum* 38 (1976): 1.

³³⁴ Carroll, in *New Catholic Encyclopedia*, 16:275.

This approach which is based on the relationship with Mary with Christ her Son is called “Christo-typical.”³³⁵ The Christo-typical view of Mary is seen as more privilege-centered, which began with her Divine Maternity and from there her privileges such as the Immaculate Conception, Assumption, and Queenship. This was promoted through dogmatic definitions, apparitions as well as popular devotion such as processions and novenas.

This term was coined by Heinrich Koster at the 1958 Mariological Congress at Lourdes. The Latin words which he used in the article were “*christotypistae et ecclesiotypistis*.”³³⁶ It has been noted that “in the 1950’s a new direction appeared, derived from studies in patristic ecclesiology, pointing to the relation between Mary and the Church.”³³⁷ It has been noted that in some Latin cultures, this approach was seen as somewhat suspect and that the ecclesio-typical theory was thought “a minimizing factor, and, indeed, a subversive element tending to separate Mary from Christ in order to reduce her to the level of the church.”³³⁸

3. Mary and the Church

The theme of “Mary and the Church” came to a forefront in the Second Vatican Council. During the preparatory phase (June 1959 - October 1962) at least 382

³³⁵ Heinrich Koster, “Quid iuxta investigatones hucusque peractas tanquam minimum tribuendum sit B.V. Virgini in Cooperatione eius ad opus Redemptionis,” *Maria et Ecclesia* (Rome, 1959), II:21-49.

³³⁶ *Ibid.*, 22.

³³⁷ Thomas A. Thompson, S.M., “Vatican II and Beyond,” in Hilda Graef, *Mary: A History of Doctrine and Devotion*, (Notre Dame, Indiana: Ave Maria Press, 2009), 405.

³³⁸ Laurentin, *Question of Mary*, 51.

petitions³³⁹ had arrived at the Holy See requesting the solemn dogmatic definition of Mary as universal “Mediatrice of all Graces.”³⁴⁰ At the end of the first session of the council (Oct. 11 - Dec. 8, 1962), the topic of the schema of the document on Mary was suggested to be: “On the Blessed Virgin Mary, Mother of God and Mother of Men.” However, at the end of the first session this title was still undecided.³⁴¹

In the next session (Sept. 29 - Dec. 4, 1963), it was suggested that the schema on the Blessed Virgin Mary be integrated into the schema on the Church. A distinct division had developed among the Council Fathers. One group wished to place emphasis on Mary as a pre-eminent member of the Mystical Body of Christ, which was an ecclesio-typical view, and to include her in the document on the Church. The other group preferred a more Christo-typical approach and wished to separate the schema on Mary and to concentrate on her singular privileges as Mother of God, immaculate and ever virgin.³⁴²

The vote of October 29, 1963 was a close one: 1,114 votes for integration in the Document on the Church, and 1,074 votes against; a shift on 20 votes would have changed the result.³⁴³ Laurentin, an eyewitness to this vote, wrote of some of the concerns among the bishops who voted:

in every domain, the council was bringing about a renewal of perspective ... the field of Marian doctrine included. This revision was tied in with the appearance of movements of a new style: the return to sources in the biblical and patristic movements; in the doctrinal sphere ... movements centering on ecclesiology or history of

³³⁹Frederick Jelly, O.P., “Introduction to Chapter 8,” *Marian Studies* 37 (1986): 45.

³⁴⁰ *Ibid.*, 381.

³⁴¹ Laurentin, *La Vierge au Concile*, (Paris: Lethielleux, 1965), 10-11, trans. in *A Short Treatise on the Virgin Mary*, 142.

³⁴² S. Meo in *Nuovo Dizionario di Mariologia*, 382-383.

³⁴³ *Ibid.*, 143.

salvation; the liturgical and missionary movement in the pastoral order and the ecumenical movement.³⁴⁴

On November 21, 1964, Pope Paul VI signed the Dogmatic Constitution *Lumen Gentium* and announced, “We proclaim Mary most holy the Mother of the Church, of all the people of God, faithful and shepherds alike, who name her Mother most loving.”³⁴⁵

4. Mary in the Dogmatic Constitution *Lumen Gentium*

Chapter 8 of *Lumen Gentium* is entitled, “The Blessed Virgin Mary, Mother of God in the Mystery of Christ and the Church.”³⁴⁶ It began with a description of the role of Mary in the economy of salvation, and used both Sacred Scripture and Tradition, especially with references to patristic writers (nos. 52-54). Mary was prefigured in the Old Testament (no. 55), and she was the central figure at the beginning of the New Testament at the Annunciation. The oldest reference to Mary in Scripture in St. Paul’s Letter to the Galatians, “God sent His Son, born of a woman”³⁴⁷ was the first Scriptural reference cited in the chapter.

The document stated its purpose from the beginning, “to set forth diligently both the role of the Blessed Virgin Mary in the mystery of the Incarnate Word and in the Mystical Body, and the duties of the redeemed towards the Mother of God, who is Mother of Christ and Mother of humanity, especially of those who believe” (no. 54).The

³⁴⁴ *Ibid.*, 145.

³⁴⁵ *Dictionary of Mary*, (New York: Catholic Book Publishing Co., 1985), 364.

³⁴⁶ *Vatican Council II: the Conciliar and Post-Conciliar Documents*, Ed. Austin Flannery, O.P., (Boston: St. Paul Books and Media, 1992), 413- 423.

³⁴⁷ Gal. 4:4.

Council document stated that it was not their intention to “decide on those questions which the work of theologians has not yet fully clarified” (no. 54).

The document spoke of Mary’s faith, her “unique holiness from the first moment of her conception” (no. 56) without specifically mentioning the privilege of doctrinal pronouncement of the Immaculate Conception, and her Divine Motherhood wherein she “worked with her Son serving in the mystery of redemption” (no. 56). It further related that Mary was the close Associate of Christ her Son in His work of salvation throughout His life from Nazareth and Cana to Calvary, where she was entrusted to all believers (nos. 57-59).

Mary continued in her role of caring for the members of the church, and her mediation does not hinder the work of her Son, Who is the One Mediator (nos. 60-62). In the document, she was called the exemplar and “type of the Church”³⁴⁸ by virtue of her faith and obedience (nos. 63-65). Mary is venerated, loved and invoked by the faithful, and she intercedes for us before her Son, where she is exalted with Him in heaven (no. 66-69).

The wealth of Marian thought over the course of many centuries was incorporated in this document on the Blessed Virgin Mary. In addition to the many Scriptural references, the Patristic Fathers of the Church such as St. Andrew of Crete, St. Germanus of Constantinople and St. Ambrose, were also quoted.³⁴⁹ The Councils of Ephesus, Chalcedon and others, as well as papal authorities from Pope Pius IX to Pope Paul VI, were also cited throughout the chapter.

³⁴⁸ *Lumen Gentium*, #63 quoting St. Ambrose, *Expos. Lc.11. 7*: PL 15, 1555.

³⁴⁹ *Lumen Gentium*, # 62 and #63.

The Blessed Virgin Mary was also included as a theme in the Vatican Council II document, *Sacrosanctum Concilium* (The Constitution on the Sacred Liturgy) which was promulgated on December 4, 1963. In this document, there was “an ecclesial ecclesiastical note”³⁵⁰ in reference to Mary, “in her (Mary) the Church admires and exalts the most excellent fruit of redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be” (no.103).

5. Pope Pius XII and *Lumen Gentium*

There were twenty-four footnotes referring to Scriptural, Patristic or Papal sources for Chapter 8 of *Lumen Gentium* (The Dogmatic Constitution on the Church). The documents and addresses of Pope Pius XII were quoted seven times among these footnotes in this chapter on Mary.

In the first instance, the document referred to Mary as the Associate in the work of her Son (no. 58) “who persevered in union with Him unto the cross, suffered deeply with her only begotten Son, associating herself with His sacrifice in her mother’s heart.” This was cited as adapted from the closing paragraphs of Pius XII’s 1943 encyclical *Mystici Corporis*.³⁵¹

In the second and third instances where Pius XII was quoted was when the document spoke about Mary’s Assumption and exaltation as Queen:

The Immaculate Virgin, preserved free from all stain of original sin, was taken up body and soul into heavenly glory,³⁵² when her earthly life was over, and exalted by the

³⁵⁰ Thompson, “Vatican II and Beyond” in Graef, op. cit., 409.

³⁵¹ Pius XII, “Mystici Corporis,” (29 June 1943), *AAS* 35, (1943): 247-248.

³⁵² Pius XII, Cont. Apost., “Munificentissimus Deus,” (November 1, 1950), *AAS* 42 (1950).

Lord as Queen over all things, that she might be the more fully conformed to her Son, the Lord of lords, the conqueror of sin and death.”³⁵³

It was Pius XII who had defined the dogma of the Assumption of Mary (1950), and had proclaimed her Queenship, instituting a feast day to honor her as Queen, as the Marian Year was drawing to a conclusion (1954).

The fourth instance in which he was quoted in the document related to Mary’s role as “Mediatrice” and was taken from his Radio Message, “*Bendito seja, O Senhora,*” delivered in the Portuguese language at Fatima.³⁵⁴ In this citation, Pius XII was quoted along with three of his predecessors: Popes Leo XIII, Pius X, and Pius XI. Although the title of Mediatrice was not specifically clarified, it was referred to among her other attributes, “therefore the blessed Virgin is invoked in the church under the titles of Advocate, Helper, Benefactress and Mediatrice” (no. 62).

The fifth and sixth times that the Pope Pius XII was quoted in chapter eight of *Lumen Gentium* occurred when the Council Fathers recommended that the Blessed Virgin be highly esteemed and recommended “to foster generously the cult, especially the liturgical cult, of the Blessed Virgin” (no. 67). However, the document “strongly urges theologians and preachers of the Word of God to be careful to refrain as much from false exaggeration as from too summary an attitude in considering the special dignity of the Mother of God” (no. 67)³⁵⁵ The faithful were encouraged to “recognize the excellence of the Mother of God, and be moved with filial love towards our mother and

³⁵³ Pius XII, Encyclical, “Ad coeli Reginam,” (October 11, 1954), *AAS* 46 (1954): 633-636.

³⁵⁴ Pius XII, Radio message, May 13, 1946, *AAS* 38 (1946): 268.

³⁵⁵ Pius XII, Radio message, October 24, 1954, *AAS* 46 (1954): 679.

Pius XII Encyclical, “Ad coeli Reginam,” (October 11, 1954), *AAS* 46 (1954): 637.

to imitate her virtues” (no. 67). The last of the instances where Pope Pius XII was quoted in the eighth chapter of *Lumen Gentium*, is when he commended the members of the Eastern Rite, “who with devout mind and fervent impulse give honor to the Mother of God, ever virgin.”³⁵⁶

³⁵⁶ Pius XII, Encyclical, *Fulgens Corona*, September 8, 1953, AAS 45 (1953) p. 590-591

Appendix 1: Papal Documents mentioned in the text

Pope	Date	Title	Topic
Pius IX	Dec. 8, 1854	<i>Ineffabilis Deus</i> (Bull)	Immaculate Conception defined as dogma
St. Pius X	Feb. 11, 1904	<i>Ad Diem Illum Laetissimum</i> Encyclical	50th Anniv. of Immaculate Conception
Pius XII	June 29, 1943	<i>Mystici Corporis</i> Encyclical	On the Church, Mary's role
Pius XII	1946	<i>Deiparae Virginis Mariae</i> Encyclical	Queried episcopate on the Assumption
Pius XII	Nov. 20, 1947	<i>Mediator Dei</i> Encyclical	Christ as Mediator, Mary's intercession
Pius XII	Nov. 1, 1950	<i>Munificentissimus Deus</i> Apost. Constitution	Assumption defined as dogma
Pius XII	July 7, 1952	<i>Sacro Vergente Anno</i> Apostolic Letter	Consecrated Russia to the Immaculate Heart of Mary
Pius XII	Sept 8, 1954	<i>Fulgens Corona</i> Encyclical	Announced the Marian Year
Pius XII	Mar. 25, 1954	<i>Sacra Virginitas</i> Encyclical	The consecrated life
Pius XII	Oct. 11, 1954	<i>Ad caeli Reginam</i> Encyclical	Proclaimed Queenship of Mary and established Feast

Appendix 2: Marian Articles by Topic
in Giuseppe Besutti's *Bibliografia Mariana*

Besutti edition	Mary's Mediation	Mary as Coredemptrix	Mary and the Church	Mary and Scriptures	Mary and Patristics
1948 - 51	43	35	11	42	31
1952 - 57	55	96	79	223	344
1958 - 66	63	100	146	503	1,558

Appendix 3: Mariological Congresses of the 1950s

Mentioned in the Text

Date	Title	Topic
1950	First International Mariological Congress (held in Rome, October 23-31)	<i>Alma Socia Christi</i> 'Loving Associate of Christ'
1953	Mariological Society of America (held in Cleveland, Ohio, Jan. 5-6)	Proceedings entitled: "Queenship of Mary"
1954	Second International Mariological Congress (held in Rome, October 24-Nov.1)	<i>Virgo Immaculata</i> 'The Immaculate Virgin'
1958	Third International Mariological Congress (held in Lourdes, September 10-17)	<i>Maria et Ecclesia</i> 'Mary and the Church'
1958	Mariological Society of America (held in Dayton, Ohio, Jan. 2-3)	Proceedings entitled: "Mary and the Church"

note: From 1900 - 1949 numerous national Marian Congresses were devoted to the topic,
"The Queenship of Mary."

Appendix 4: Significant Events Mentioned

in the Text

Date	Event
1854	Definition of the dogma of the Immaculate Conception by Pope Pius IX
1858	Apparition at Lourdes, France
1870-71	First Vatican Council
1904	Pope St. Pius X celebrated 50th Anniversary of definition of the dogma of the Immaculate Conception.
1907	Feast of Our Lady of Lourdes established in Roman Rite
1917	Apparition at Fatima, Portugal
1921	Pope Benedict XV approved liturgical celebration of the feast of 'Mary, Mediatrix of all Graces' to be celebrated on May 31.
1933	Movement, 'Pro Regalitate Mariae' is started to promote the Queenship of Mary
1933	Cardinal Pacelli sent to Lourdes on 75th Anniversary of Apparitions
1942	Pope Pius XII consecrated the Church and the human race to the Immaculate Heart of Mary in 25th Anniversary year of Fatima
1944	Pius XII extends Fest of Immaculate Heart of Mary to entire Roman Rite
1947	Canonization of Sts. Catherine Laboure and Louis-Marie de Montfort
1950	Definition of the Dogma of Mary's Assumption by Pius XII
1953	Pius XII opened the Marian Year
1954	Pius XII established the Feast of the Queenship of Mary for May 31 (Feast of Mary's Mediation moved to May 8 or discontinued)

- 1958 Centenary of the Apparitions at Lourdes
- 1962 Opening of the Second Vatican Council
- 1964 Promulgation of *Lumen Gentium*, Dogmatic Constitution on the Church

Appendix 5: Marian Year Documents and Addresses
of Pope Pius XII, with Dates and Synopses

1953

-Encyclical Letter, *Fulgens Corona*, September 8, 1953. This announced the celebration of the centenary of the dogmatic definition of the Immaculate Conception.³⁵⁷ This document has been summarized in chapter three.

-Radio Message, *Quando, lasciate*, December 8, 1953. Shortly after his return from the Basilica of St. Mary Major to inaugurate the Marian Year, the pope addressed the Catholic Action Group. He asked the group's members to practice the virtues of Mary in their own Christian lives, which would help them in carrying out their apostolic works of charity. He spoke of putting before their eyes the image of the Immaculate Virgin Mary, especially as she was being honored during the Marian Year.³⁵⁸

-Apostolic Letter, *Sideribus receptae*, December 8, 1953. With this letter, the Cathedral of Covington, Kentucky, in the United States, dedicated to the Assumption of Mary, was elevated to the title of a Minor Basilica. It was noted that this cathedral was considered one of the most beautiful in America and it was the pope's hope that by this new dignity (as a Minor Basilica) would inspire the faithful to grow in piety and holiness.³⁵⁹

³⁵⁷ *AAS* XLV (1953): 577-592.

³⁵⁸ *Ibid.*, 848-855.

³⁵⁹ *AAS* XLVI (1954): 139-140.

-Discourse, *Rivolgiamo anzitutto*, December 13, 1953. During a general audience, the pope spoke on the great importance of the family praying the daily rosary. He repeated the famous quote, “The family that prays together, stays together.” He asked that his audience, in this modern world, so interested in material things, to recall the words of the Sacred Scriptures, “Seek first the kingdom of God and its justice and all else will be given to you.”³⁶⁰

He reminded his audience that the family that prays, lives. Such families have the divine life within them. The Lord God provides for the flowers of the field and the birds in the air and will paternally provide for the faithful who approach him with insistent prayer. He urged the listeners once again to be united in prayer in the family and asked the Blessed Virgin Mary to smile gently upon all families with her sweet, motherly affection.³⁶¹

1954

-Apostolic Letter, *Praeclaram Virginem*, February 12, 1954. In this document, Our Lady of Mercy was proclaimed the Patroness of Barlovento, Venezuela, invoking her celestial protection upon all those in the Archdiocese of Caracas. The pope encouraged all the faithful who lived in that region to put themselves under Mary’s care, for without her assistance we could do nothing.³⁶²

³⁶⁰ Matthew 6:3.

³⁶¹ Discorsi e Radiomessaggi VX, 513-515.

³⁶² *AAS* XLVII (1955): 438-439.

-Radio Message, *Allorché, docili*, February 14, 1954. In this message for the day dedicated to the infirm, the pope asked the sick people to offer their sufferings for the intentions of the Holy Father and for the success of the Marian Year. He brought to their attention the example of Our Lady of Sorrows, who suffered great pain during the Passion of her Son. He also asked the infirm to see the spiritual benefits that are found in the mystery of suffering.³⁶³

-Apostolic Letter, *Amplissimum religionis*, February 19, 1954. The Abbey Church of Praglia in the Diocese of Padua in Italy, which is dedicated to the Assumption of Mary, received the title of Minor Basilica. The pope noted the importance of the current celebration of the Marian Year.³⁶⁴

-Apostolic Letter, *Egregium religionis*, March 6, 1954. The cathedral church of Nola, Italy, dedicated to the Assumption of Mary, received the title of Minor Basilica. The pope wrote of the great devotion of the faithful of that diocese to the loving Mother of God.³⁶⁵

-Apostolic Letter, *Decus Urbis Bononiae*, March 17, 1954. The Sanctuary of Our Lady of Sorrows in Bologna, Italy, served by the religious group the Servants of Mary, received the title of Minor Basilica. Specially mentioned was the devotion of the Order of the

³⁶³ *AAS* XLVI (1954): 95-99.

³⁶⁴ *Ibid.*, 146-147.

³⁶⁵ *Ibid.*, 576-577.

Servants of Mary to the Sorrows of Mary. The pope wrote that he happily granted this honor to glorify Mary during this special year dedicated to her.³⁶⁶

-Apostolic Letter, *Matrem Dei hominumque*, March 23, 1954. In this letter, the Mother of God was named the celestial patroness of the Archdiocese of Washington, D.C. in the United States. The pope wrote of the great devotion of the people of the United States to Mary, the Mother of God, from the first days of the colonization.³⁶⁷

-Encyclical Letter, *Sacra Virginitas*, March 25, 1954. In this encyclical, the pope put forth a large treatise on the practice of a life of holy virginity. The Virgin Mary was recommended as the sublime model for the perfect chaste life. The pope prayed that Mary would be the helper and guide to all those who lived by a holy rule of life. He also quoted St. Ambrose,³⁶⁸ who spoke of “the great treasure of Mary’s Virginity, and may the contemplation of her virginity help the virgins, religious, priests observe more faithfully the perfection and chastity of their state.” The pope quoted St. Bernard’s famous sermon “*de aqueductu*”³⁶⁹ which stated, “we ask for graces and we ask through Mary.” During the Marian year, the readers were asked to entrust their spiritual lives and their call to perfection to the care of Mary.³⁷⁰

³⁶⁶Ibid., 650-652.

³⁶⁷Ibid., 209-210.

³⁶⁸ St. Ambrose, “De institutione virginis,” c.13, n.81 *PL* xvi, 339.

³⁶⁹ St. Bernard, “In nativitate B. Mariae Virginis, Sermo de aqueductu,” n.8; *PL*, CLXXXIII, 441-442.

³⁷⁰ *AAS* XLVI (1954): 187-189.

-Radio Message, *Non altrimenti*, April 18, 1954. This prayer to Mary, Queen of Peace was written on the occasion of Easter in the Marian Year. The pope paternally asked the faithful to pray to the Heavenly Queen of Peace, that she would guard them against the dangers of atomic, biological or chemical war. In this prayer, Mary was called the mother and symbol of reconciliation between mankind and the Redeemer. ³⁷¹

-Apostolic Letter, *Marianae religionis*, April 23, 1954. The Sanctuary of Our Lady of Ghiara in Reggio Emilia, Italy, received the title of Minor Basilica. It is under the care of the Order of the Servants of Mary and is a great center of Marian devotion for the entire region of Emilia. ³⁷²

-Letter, *Proximo maio*, April 24, 1954. Cardinal Antonio Caggiano, Bishop of Rosario, Brazil, was named the papal legate to the National Marian Congress in Argentina. The pope wrote of the opportunity of the Congress during the Marian Year to better understand the noble privileges and virtues of the Mother of God. He suggested that further study of the Blessed Virgin Mary would serve to help the faithful in imitating her virtues. ³⁷³

-Prayer, *Caro Gesù*, May 1, 1954. The pope suggested this prayer to be recited by children during the Marian Year. It put on the lips of little children an invocation to the

³⁷¹ Ibid., 214.

³⁷² Ibid., 698-699.

³⁷³ Ibid., 322-323.

Child Jesus, followed by a prayer to the Immaculate Mother, who acts as the mediatrix near her son Jesus.³⁷⁴

-Apostolic Letter, *Praesidium rebus*, May 14, 1954. The Mother of *Derelitti* was declared the Patroness of the City of Torrente, in the Diocese of Valenza, Spain. The pope wrote of the greatly venerated image of the Blessed Virgin contained in the sanctuary, by which the faithful have experienced great love and mercy.³⁷⁵

-Radio Message, *Chers fils et cheres filles*, May 16, 1954. This message was given in three languages to the Catholic Congress in Fribourg, Switzerland. The pope spoke of the sweet figure of Mary Immaculate and asked the participants to invoke her in their needs and to ask her protection. He recalled to all that the Marian Year was called to celebrate the centennial of the dogma of the Immaculate Conception. He noted that one of his intentions during the Marian Year was the hope that the faithful, through the intercession of the Virgin Mary, would grow in their vibrant and living faith, and that their lives would be fortified through the faith of the Catholic Church.³⁷⁶

-Letter, *Iucundo admodum*, May 25, 1954. The Patriarch of Lisbon, Cardinal Concalves Cerejeira was named the papal legate to the National Marian Congress in Braga, Portugal. The pope wrote of the Marian Year as a solemn celebration of the centenary of the dogma of the Immaculate Conception and asked the Blessed Virgin Mary to grant

³⁷⁴Ibid., 221-222.

³⁷⁵ *AAS* XLVII (1955): 267-268.

³⁷⁶ *AAS* XLVI (1954): 328-329.

celestial graces and favors to all who went as pilgrims to her sanctuary at “*Monte do Sameiro*.”³⁷⁷

-Apostolic Letter, *Ex quo Beatissima*, May 31, 1954. The Virgin of the *Remedio* was proclaimed the Patroness of the Archdiocese of Oristano in Sardinia, Italy. This letter expressed the desire that devotion and prayer to Mary, the Mother of God, would help the faithful in their pathway to salvation.³⁷⁸

-Apostolic Letter, *Primaie labis*, June 4, 1954. The Immaculate Virgin Mary is proclaimed the Patroness of Amazonia in Brazil. The pope spoke of the ancient tradition of devotion to Mary in that region. He prayed that their celestial patroness would be a special help for all the population of Amazonia.³⁷⁹

-Apostolic Letter, *Nostra quam maxima*, June 12, 1954. The title of Minor Basilica was given to the Church of Our Lady of the *Conceicao Aparecida* in the city of Rio Preto in Brazil. It was recalled that both the Marian and Eucharistic Congresses had been held there in 1949, and the pope noted with affection the great piety of the faithful there toward the Virgin Mother of God.³⁸⁰

³⁷⁷ Ibid., 365-366.

³⁷⁸ *AAS* XLVII (1955): 488-489.

³⁷⁹ Ibid., 587-588.

³⁸⁰ Ibid., 585-586.

-Apostolic Letter, *Religiosissima est*, June 4, 1954. The Virgin of the *Boschetto* was declared the Patroness of Camogli, in the Archdiocese of Genoa in Italy. The pope recalled the apparition of Our Lady to a young girl on July 2, 1518. He wrote of his hope that the devotion of the faithful to Mary would ever increase, since they now honored her as their patroness.³⁸¹

-Discourse, *Se le forze del male*, June 12, 1954. The pope gave this discourse in front of a large group of the faithful, gathered in St. Peter's Square. This was shortly after the canonization of the new Saints and *Beati*, Peter Louis Chanel, Gaspare Del Bufalo, Giuseppe Pignatelli, Dominic Savio and Maria Crocifissa Di Rosa. He spoke of the new saints and *beati* as a "marvelous crown" given to the Blessed Virgin Mary and referred to Mary's maternal care and mediation with her Divine Son as a great help in the formation of saints.³⁸²

-Decree, *Martyrum sanguine*, June 13, 1954. This decree was made on the occasion of the canonization of St. Peter Chanel, the proto-martyr of Oceania. It spoke of the Blessed Virgin Mary as the Queen of All Saints and spoke of her example as an efficacious means of growing in sanctification. The pope also paternally placed all of Oceania under the protection of the Blessed Virgin Mary.³⁸³

³⁸¹ Ibid., 537-538.

³⁸² *AAS* XLVI (1954): 358-362.

³⁸³ *AAS* XLVII (1955): 163, 164, 165.

-Decree, *Juventus bene morata*, June 13, 1954. This decree was promulgated the day after the canonization of St. Dominic Savio. It spoke of the great devotion of the saint to the Mother of God. The pope noted that it was at an altar dedicated to Mary that this new saint had consecrated himself to her in his youth. The pope also wrote about the devotion to the Holy Eucharist and the heroic virtues of the new saint.³⁸⁴

-Letter, *Auspicio sane*, June 13, 1954. In this letter full of devotion to Mary, the pope named Cardinal Peter Gerlier, Archbishop of Lyon, France, as the papal legate to the National Marian Congress of France to be held in Lyon. The readers were reminded of this special year dedicated to Mary, they were asked to promote Marian devotion, and they were told to make their own the motto, "To Jesus through Mary."³⁸⁵

-Apostolic Letter, *Ut recens sati*, June 14, 1954. The pope declared the Immaculate Virgin Mary as the patroness of the diocese of Huelva, Spain, a diocese that had been established during the preceding year. The pope wrote that he hoped that this Marian Year dedicated to the commemoration of the definition of the Immaculate Conception of Mary would bring many graces and blessings to the faithful of the diocese.³⁸⁶

-Apostolic Letter, *Insignias est*, June 28, 1954. The Blessed Virgin Mary, under her title of the Assumption, was declared patroness of the Archdiocese of Columbus, on the island of Taprobane in Ceylon. Pius XII wrote of the rich heritage of the church, which had

³⁸⁴ *AAS* XLVI (1954): 228.

³⁸⁵ *Ibid.*, 366-367.

³⁸⁶ *AAS* XLVII (1955): 590-591.

been dedicated to the Assumption of the Blessed Virgin Mary in 1628. He encouraged all the readers of this letter to grow in their love and devotion to the Holy Mother of God, assumed gloriously into heaven and crowned as Queen.³⁸⁷

-Apostolic Letter, *Recens constitutas*, June 28, 1954. The pope named the Blessed Virgin, under her title of Our Lady of the Rosary as the patroness of the newly established Diocese of Warangal in India. The intercession of the heavenly patroness was invoked upon all of the faithful in that region, with the special intention that Catholicism would continue to flourish there.³⁸⁸

-Apostolic Letter, *Eadem ratione*, June 30, 1954. The pope declared the Blessed Virgin of the Purification as the patroness, along with the patron, Pope St. Pius X, of the Diocese of Camaguey, Cuba. He praised the devotion of the faithful to the Mother of God, and asked the heavenly mediatrix to help in obtaining all the needed graces.

-Letter, *Permagnus profecto*, July 2, 1954. Cardinal Valerio Valeri was named the papal legate to the National Marian Congress at the Shrine of Our Lady of the Cape in the Diocese of Trois-Rivieres, Canada. The pope recalled the magnificent Marian Congress that was held seven years prior in Ottawa, when that archdiocese also was celebrating the centennial of its establishment. He also granted permission for the solemn crowning of

³⁸⁷ Ibid., 666-667.

³⁸⁸ Ibid., 668.

the statue of the Blessed Virgin Mary venerated at the shrine on the occasion of the Marian Congress.³⁸⁹

-Apostolic Letter, *Viam salutis*, July 2, 1954. In this letter, Mary Help of Christians, was named the Patroness of the Apostolic Vicariate of Fort Victoria in Africa. The pope told the readers that during their earthly pilgrimage, the best path to salvation was through filial devotion to the Blessed Virgin Mary. He asked the celestial patroness, so close to God, to guide and protect the faithful now under her special protection.³⁹⁰

-Apostolic Letter, *Hierosolymitanam Aedem*, July 10, 1954. The church in Jerusalem, constructed over the house of St. Anne, in which the Blessed Virgin Mary was conceived and born, received the title of Minor Basilica from Pius XII. The readers were reminded that the Marian Year was being celebrated to commemorate the centenary of the definition of Mary's Immaculate Conception. The pope greatly desired to give further honor to the church built upon the home where the Loving Mother of God was conceived and born and he called Mary the portal that leads to salvation.³⁹¹

-Apostolic Letter, *Florentia Urbs*, July 16, 1954. The church of Our Lady of Mount Carmel in Florence, Italy, was designated a Minor Basilica. It had been under the care of the Carmelite Order as its custodians for many years. It was begun in 1288 and was

³⁸⁹ *AAS* XLVI (1954): 481-482.

³⁹⁰ *AAS* XLVII (1955): 712.

³⁹¹ *Ibid.*, 713.

greatly admired, not only for its beautiful frescoes by Masaccio, Filippo Lippi and others, but because it was where the important devotion to the Blessed Virgin of Mount Carmel had flourished for many years.³⁹²

-Discourse, *Dans L'Encyclique*, July 17, 1954. Pius XII gave this fervent speech to the International Pilgrimage of the Daughters of Mary Immaculate as they concluded their Marian Year pilgrimage to Rome. He spoke of the encyclical *Fulgens Corona*, which announced the Marian Year. In referring to the encyclical, he asked the faithful to use this year dedicated to Mary to learn more about her great privileges and thereby to imitate her better and pray to her more. The pope spoke of St. Catherine Laboure, and noted that Mary used the voice of that faithful servant. He invited all fervent souls to look to Mary whose hands are full of graces to bestow upon them.

The pope told them that Mary is the great mother of all Christians and that they are all joined in a particular way through her. He encouraged them to try to know her privileges better and to consecrate themselves to her. He also reminded all present that by the sacrament of Baptism they had been given divine adoption and made children of God. The pope recalled the words of Jesus from the cross: "Woman, behold your son," whereby Jesus symbolically established Mary's spiritual maternity, since the person of the beloved disciple represented all Christians.

Pius XII also spoke of Mary's *Fiat* to the Incarnation and her collaboration in the work of her Son. She suffered intensely during His Passion and death at Calvary, and had experienced death in her soul. The Lord opened Mary's heart so that she could have love

³⁹² Ibid., 762-763.

for all humanity. This experience was the decision of her Son, given to her so that her maternity of grace could be omnipotent.

The faithful were asked to learn from Mary, the Immaculate Virgin. It was with great joy that she acknowledged the omnipotent God in her *Magnificat*, may she teach them to pray and be docile. May she help them to obtain fraternal and apostolic charity as she did with her prayer in the midst of the first Christians in the upper room.³⁹³

-Radio Message, *Au moment*, July 26, 1954. This message was given to the participants of a pilgrimage celebrating the feast of St. Anne at the Shrine dedicated to Saint Anne of Auray in Brittany, in the diocese of Rennes, France. The pilgrims were gathered to make an act of Consecration to the Immaculate Heart of Mary led by their Cardinal Archbishop. The pope spoke of the consecration to Mary and offered a complete program of true Marian devotion.

He asked the pilgrims to see their consecration to Mary that day as a refuge against temptations, a motive for fidelity in prayer, and as a stimulus to work each day in the service of the Lord. He asked that the love of Mary give them the courage they needed to do great things for the Lord, to overcome egoism and to serve with patience. May their spiritual gaze upon Mary help them to love purity, humility, and charity, since the soul of the Virgin was radiant with these beautiful virtues. He asked them to put themselves under her maternal mantle, which she lovingly opens to gather all her beloved children.

The pope also spoke of the extraordinary example of St. Louis - Marie Grignion de Montfort, whom he had canonized on July 20, 1947. He declared, "all the saints have

³⁹³ *AAS* XLVI (1954): 491-494.

been great servants of Mary, and have led souls to her; certainly, he was one of those who labored most ardently and effectively to help souls love and serve her.”

His reflection continued and focused on Mary’s virtues and the beauty of her heart. The Gospel speaks twice (Luke 2:19, 2:51) about Mary keeping the memories of the graces she received from God in her heart. She held dear in her heart the infancy of the Holy Child Jesus. In her great love for God, she humbly and ardently praised Him in her *Magnificat*. Her love for others was seen in her service to her cousin Elizabeth, and in her maternal care for the young spouses when the wine was gone at the wedding of Cana. Finally, she united her heart sorrowfully and profoundly with the suffering of her Son for the salvation of the human race.

The pope also spoke about the feast of St. Anne, the mother of the Blessed Virgin Mary. She had the privilege of giving the world a great gift, the most marvelous of all creation, the most holy among women, the masterpiece of God. ³⁹⁴

-Letter, *Quarto volvente*, July 30, 1954. Cardinal Adeodato Piazza was named the papal legate, *a latere* to the National Marian Congress in Sao Paolo, Brazil, to be convened in September of the Marian Year. The pope asked the faithful to use the opportunity of the Marian Year, as well as the Marian Congress to trust ever more in the powerful intercession of the Blessed Virgin Mary in their lives. ³⁹⁵

³⁹⁴ Ibid., 495-498.

³⁹⁵ Ibid., 524-525.

-Apostolic Letter, *Nominis catholici*, August 4, 1954. The church in Geneva, Switzerland, dedicated to Mary under the title of her Immaculate Conception, was named a Minor Basilica. The pope reminded the members of the diocese that, as this great honor was granted to their church, they should use this occasion to consider the definition of the Immaculate Conception, which in a particular way was being celebrated during the Marian Year.³⁹⁶

-Apostolic Letter, *Almae Deiparae*, August 8, 1954. Pius XII proclaimed the Holy Virgin of *Tallat* as the Patroness of Roccalaura and 14 additional parishes in the Archdiocese of Tarragona, Spain. He recalled the holy image of the Mother of God, which the faithful had so piously venerated for many years in the church on the Mount of *Tallat*. In the letter, he expressed the hope that their love and devotion toward the great Mother of God would grow ever stronger when this image, an object of much veneration, was transported from town to town, and that their devotion would grow in a particular way, during this Marian Year.³⁹⁷

-Letter, *La piedad del pueblo*, August 13, 1954. This letter was directed to Archbishop Joseph Clement Maurer of Sucre on the occasion of the National Marian Congress in Bolivia. The pope told the participants about the great tribute they were giving to the Queen of Heaven by celebrating this second National Marian Congress in this Marian Year.

³⁹⁶ *AAS* XLVII (1955): 810-811.

³⁹⁷ *Ibid.*, 813-814.

He expressed his great desire to commemorate the centenary of the definition of the Immaculate Conception by means of this Marian Year, and asked the faithful to consider the greatness of this privilege. This definition, he said, presented the great mother of Jesus, full of grace, and the model of the highest virtues. He hoped that the splendor of such beauty would attract all to faithfully imitate her.

This dogma of the Immaculate Conception presents Mary to us; she is free from original sin and remained sinless throughout her life. The pope made a loving invitation to all the faithful to live as much as possible by following her example, and keep their souls free from all sin. He said it was essential for Christians not to offend the Lord, not to sin, and to live in such a way that would keep their souls always alive with God's grace. The true children of Mary seek to be like her. They must battle against their passions, against the attractions of this world, and against all that can lead them into sin.

He reminded his readers of the great domestic practice of praying the holy rosary together as a way to honor the Queen of Heaven. If Mary is imitated, the family will be a seedbed of virtue, and peace will always reign there. He then asked all of them to pray to Mary and to ask her that "this year may be one renewal and penance, of purity and holiness, that the family would shine forth by its holy and healthy ways, that the spiritual patrimony of the faithful might become ever strong, and that the Church might bring to all nations its apostolic action and spiritual benefits."³⁹⁸

-Radio Message, *Le Seigneur a rendu*, August 15, 1954. This message was presented in French and English on the occasion of the National Marian Congress in Trois-Rivieres,

³⁹⁸ *AAS* XLVI (1954): 525-527.

Canada. The pope spoke of Mary's holiness to her spiritual children, namely all those devoted to her. He honored Mary by saying, "the mouths of men will never cease to praise you, O Virgin Mary!"

The pope reminded all the listeners of their great responsibility to bring the Lord and the Church with them everywhere they went. They were asked to promote and defend morally healthy principles in society, in legislation, and in professional and cultural organizations, and to be everywhere an example of good. They were reminded that the Blessed Virgin Mary would help them in this important work. He told them, "it is enough that you look to her, take the time to contemplate her virtues and let come forth in your hearts the sentiments of love and admiration that she inspires in you."³⁹⁹

-Apostolic Constitution, *Omnium sollicitudo*, August 15, 1954. In this document, a new Prelature Nullius was erected in Pontigny, France. The pope wrote a moving commentary on the Marian apparition at Lourdes in 1858. Then he recalled the Marian Year, which was commemorating the definition of the singular privilege of Mary of the Immaculate Conception. The apparition of Mary at Lourdes occurred only four years after the definition of this dogma. It was there that the Blessed Virgin verified the dogma by her apparition, words, and miracles.⁴⁰⁰

-Apostolic Letter, *Beatus profecto*, August 17, 1954. With this letter, the Blessed Virgin Mary, under the title of her Immaculate Heart, was named the patroness of the Diocese of Rio Preto in Brazil. The pope wrote of how blessed the members of the diocese were to

³⁹⁹ Ibid., 498-500.

⁴⁰⁰ Ibid., 567.

have the Mother of God as their queen. He also expressed his great desire that their devotion to Mary would continue to flourish and to develop along with the whole reign of God in their diocese and that the intercession of Mary would extend itself ever more.⁴⁰¹

-Apostolic Letter, *Templum perdecorum*, August 30, 1954. The pope granted the title of Minor Basilica to the Church of St. Mary of Rupe, also known as of the *Laja*, in the Diocese of Pasto in Colombia. He wrote of the image of Mary, which is piously venerated there, and noted the architectural beauty of the church. He called upon the most clement and loving Mother of God, who is venerated with great devotion among all the faithful, to freely dispense her love to mankind.⁴⁰²

-Apostolic Letter, *Decorem Carmeli*, August 30, 1954. The pope declared the Blessed Virgin Mary, under her title of Our Lady of Mount Carmel, as the celestial Patroness of the National Territory of Formosa in Argentina. He recalled that the devotion to Mary, under the title of Our Lady of Mount Carmel, had been strong among the faithful there since the previous century, and asked the people to zealously propagate this devotion to their celestial Patroness.⁴⁰³

-Apostolic Letter, *Quae nobis*, September 2, 1954. In this letter to Cardinal Antonio Caggiano, Our Lady of the Rosary was named the patroness of the city of Rosario in Brazil. The pope asked the people to follow the example of their bishop who had fostered

⁴⁰¹ *AAS* XLVII (1955): 853.

⁴⁰² *AAS* XLVIII (1956): 68-69.

⁴⁰³ *Ibid.*, 70-71.

a great love for and special devotion to the Blessed Virgin Mary. He asked the faithful to have great faith and trust in Our Lady, whom they invoke under the title of Our Lady of the Most Holy Rosary.

The letter recalled the centuries of devotion to the Virgin Mary in Rosario, beginning in 1731, with the establishment of the first parish in that territory. It spoke of the beautiful image of the Virgin Mary venerated by the faithful with filial devotion. Since the city was named for the holy rosary, he asked that the faithful there frequently and joyfully speak of her as the “Virgin Foundress.”

The pope recalled the 1941 document from the College of Canons of the Basilica of St. Peter in the Vatican, that granted permission for the image of their patroness to be solemnly crowned. This image was venerated during the Holy Year 1950 when it was brought to the various parishes of the diocese in pilgrimage to promote a greater devotion among the faithful. The pope was happy to recall that this pilgrimage of the image of Mary throughout the territory had been repeated again in the Marian Year, to give greater honor and glory to the Immaculate Mother of God.⁴⁰⁴

-Apostolic Letter, *Quae Una*, September 4, 1954. The Immaculate Blessed Virgin Mary was named the Principal Patroness of the Apostolic Prefecture of the Galapagos Islands. The pope encouraged the faithful to give great honor to their Patroness, who was preserved from all stain of original sin. He also asked the faithful to give Mary their special filial devotion and to further propagate this devotion to her everywhere.⁴⁰⁵

⁴⁰⁴ Ibid., 119-121.

⁴⁰⁵ Ibid., 200-211.

-Radio Message, *Depuis le 8 decembre*, September 5, 1954. Transmitted by Pius XII on the occasion of the National Marian Congress of Belgium, held in Brussels. The pope recalled the solemn opening of the Marian Year the previous December 8th. He also spoke of the great devotion of the faithful of Belgium toward the Blessed Virgin, whose miraculous image is venerated there.

The pope noted that the many titles of Mary express a great richness, and that the world could never cease to praise the goodness contained in the Immaculate Virgin Mother of God. He encouraged greater devotion to Mary through the faithful's Act of Consecration to her. He prayed that this consecration to Mary would sanctify their homes, and that she would inspire family members to live a life of purity, courage and patience. He also addressed members of religious communities and the clergy and placed all of them under the protection of the Queen of Virgins. In a special way, he commended to Mary the Belgian missionaries who brought the message of Christ to Africa and other places around the globe.

The Marian Congress concluded with the celebration of the Holy Mass. The pope reminded all the participants to recall that Mary has no other desire than to lead all men to Christ. She brought her Son into the world when He was born in Palestine, and she continues now to give Him to the Church. The pope's message concluded by praying that Jesus would, through the intercession of Mary Most Holy, continue to reign in their nation, their homes and their souls.⁴⁰⁶

-Radio Message, *Embora Ja'*, September 7, 1954. Sent by the pope to the delegates at the National Marian Congress in Sao Paolo, Brazil. The people of Sao Paolo were

⁴⁰⁶ *AAS* XLVI (1954): 540-543.

celebrating the quarter century of the founding of that city, as well as the Marian Year. The Congress was held under the presidency of Cardinal Adeodato Piazza, the papal legate, and the letter was primarily addressed to him and secondarily to the participants in the Congress.

The pope referred to the principal Marian glories in Brazil from the past, and used this occasion to ask the faithful in Brazil to follow the example of the great love and devotion of their predecessors to the “Loving Mother of God.” His message also noted that the Marian Year was the occasion for all Catholics throughout the world to celebrate with great joy and fervor the sublime privilege of the Immaculate Mother of God.

He recalled that in 1646 his predecessor Pope Clement X proclaimed the Holy Virgin Mary, under her title of the Immaculate Conception, as their “particular and singular Patroness and Protectress.” The pope also recalled that 50 years previously, the Canons of the Chapter of St. Peter Basilica in the Vatican had issued a decree that allowed the crowning of the miraculous image of Our Lady of the *Aparecida*. The ceremony at that time was done with a solemnity unprecedented in the Catholic life of the people of Brazil.

Pius XII further expressed his desire that the fruits of the Marian Congress would help all the participants to approach Mary as loving children, and inspire them to follow her maternal virtues. In conclusion, he expressed the hope that the Marian Year would bring forth greater zeal and vigor throughout the continent and the nation.⁴⁰⁷

⁴⁰⁷ Ibid., 543-547.

-Discourse, *C'est une grande joie*, September 8, 1954. Given to the First Session of the World Federation of Marian Congregations. The pope was pleased to bring to the group's attention the feast of the Nativity of Mary, which was celebrated on that day, and to paternally invoke upon the participants the blessings of Mary Immaculate.

He reminded them of the importance of the Marian Year: that it commemorated the happy occasion when his predecessor Pope Pius IX proclaimed, amid the universal joy of all Christians, as a dogma of the Catholic Church, the Immaculate Conception of the Blessed Virgin Mary, Mother of God. He asked all those participants, consecrated in a special way to the Most Holy Virgin, to see their pilgrimage to Rome not only as an act of filial piety, but also as a manifestation of their desire to progress always more faithfully in the life of Christian perfection to which they aspire.

Pius XII spoke of the theme of the meeting of their federation, which was "to bring forth the greater glory of God by means of a greater union with the hierarchy and stronger collaboration among the apostolic associations." He then called upon Mary, the Queen of the Apostles, to grant to their congregations a spirit of sincere collaboration. He also reminded them of the words of St. Paul, "no one should seek his own interests, but only those of Jesus Christ." He concluded by placing all the congregations under the protection of Mary Immaculate and asking her to protect them and to make their work bear much fruit.⁴⁰⁸

-Apostolic Letter, *Ornatur Urbis*, September 8, 1954. With this letter, the Church of Our Lady of Perpetual Help in Boston, Massachusetts, in the United States, was elevated to

⁴⁰⁸ Ibid., 529-532.

the dignity of a Minor Basilica. The pope recalled the great veneration of the holy image of the Blessed Virgin Mary in that church, as well as the dedicated work of the priests of the Redemptorist Order who served there, and who had zealously fostered the devotion of the holy image and to Mary among the faithful.⁴⁰⁹

-Apostolic Letter, *Magno afficimur*, September 8, 1954. This letter was addressed to Bishop Lucio Crescenzi, the bishop of Fabriano and Matelica. In it, he named the Blessed Virgin, under the title of Our Lady of Good Counsel, the Patroness of the city and of the diocese of Fabriano in Italy. The pope wrote of the great joy with which he was filled each day when he saw the devotion of his brothers in the episcopate, and in the faithful to the honor of the Blessed Virgin Mary.

He noted that the Marian Year, which he had promulgated, was called to commemorate the first centenary of the dogma of the Immaculate Conception. He also recalled the image of Mary that was solemnly crowned on September 8, 1898. And he expressed his desire that the clergy and faithful of the diocese would grow ever more fervent in their devotion to the sweet Mother of God.⁴¹⁰

-Apostolic Letter, *Maximo afficimur*, September 12, 1954. The Church of the Confraternity of the Immaculate Blessed Virgin Mary in Catanzaro, Italy, was elevated to the dignity of a Minor Basilica. In this letter to Archbishop Giovanni Fiorentini of Catanzaro, the pope wrote of his great joy as he saw more and more manifestations of devotion to Mary in the faithful during the Marian Year.

⁴⁰⁹ *AAS* XLVIII (1956): 122-123.

⁴¹⁰ *Ibid.*, 365-366.

The pope recalled that there had been great devotion to Mary Immaculate in this church dedicated to her, a church that was consecrated on December 6, 1603. He also noted that Mary Immaculate was the Patroness of the city, and he applauded the dedication of the Archconfraternity there, which has been instrumental in promoting devotion to the Blessed Virgin Mary among the faithful.⁴¹¹

-Apostolic Letter, *Viam vitae*, September 12, 1954. The pope declared the Blessed Virgin of the *Ponte* to be the Patroness of the Diocese of Narni in Italy. He recalled the vision of Mary and Child that took place in 1714, and the great devotion that had continued since that time. He recalled the solemn crowning of the image of the Blessed Virgin Mary of the *Ponte*, authorized in 1754 by the Chapter of the Canons of St. Peter's Basilica in the Vatican. In this special Marian Year, he entrusted to the clergy and people of the Diocese of Narni the continuation of their devotion to the sweet Mother of God, their celestial Patroness.⁴¹²

-Letter, *Ineunte mense*, September 24, 1954. Pius XII named Cardinal Pla y Daniel as the papal legate to the Spanish National Congress in Saragoza, Spain. He wrote of the great importance of the ancient national Marian Shrine of Spain, Our Lady of the Pillar, in the city of Saragoza. He also recalled the great honors that had been bestowed upon the Blessed Virgin Mary throughout all of Spain, and in particular the consecration of that country to the Immaculate Heart of Mary.⁴¹³

⁴¹¹ Ibid., 201-203.

⁴¹² *AAS* XLVI (1954): 758-759.

-Letter, *Proximo octobri*, September 30, 1954. Cardinal Angelo Giuseppe Roncalli, the Patriarch of Venice, was named the pontifical legate to the National Marian Congress in Beirut, Lebanon, to take place in October. Noting that the year was dedicated in a very special way to the Immaculate Mother of God, the pope recalled the dedicated work of the Maronites who are the custodians of the Sanctuary of Our Lady of Lebanon. He requested that many Catholics in Lebanon go on pilgrimage to this sanctuary to ask the Celestial Mother for help and protection. He wanted them also to ask Mary for the strength they would need in the sorrows and difficulties of this life. ⁴¹⁴

-Apostolic Letter, *Antiquis a temporibus*, October 2, 1954. The Blessed Virgin Mary, under the title of Our Lady of Grace, was named the Patroness of the region of Sannio in Italy. The pope noted the great devotion with which the holy image of Mary had been venerated in the church dedicated to her. He wrote of his hope that the Marian Year would bring forth many fruits and that the divine precepts would be observed more faithfully. ⁴¹⁵

-Encyclical Letter, *Ad caeli Reginam*, October 11, 1954. On the Queenship of Mary. ⁴¹⁶
This document has been summarized in Chapter Four.

⁴¹³ Ibid., 652.

⁴¹⁴ Ibid., 653-654.

⁴¹⁵ *AAS* XLVIII (1956): 123-124.

⁴¹⁶ *AAS* XLVI (1954): 625-640.

-Prayer, *Regina del mondo*, October 11, 1954. The pope wrote this prayer for the Catholic Explorers. In it, he asked the Queen of the World to keep under her protection the flowering youths who were at her feet: that she would help them in the battle of this life and that she would smile tenderly upon them and maternally guide them to learn honor and responsibility. May she make them pure and strong, dedicated to their faith, and may their ambition be to serve God, the Church and their homeland. ⁴¹⁷

-Radio Message, *Quien nos pudiera*, October 12, 1954. An address by the pope to the National Marian Congress of Spain, held in Saragoza, upon its conclusion. That same day the Act of Consecration of Spain to the Immaculate Heart of Mary took place. He spoke of the glory of the Immaculate Heart of Mary, the symbol of Mary's great love, which had had a part in the work of our redemption.

He noted that Spain had always been "the land of Mary Most Holy," and he listed the many sacred places dedicated to Mary, such as Montserrat, Covadonga and Guadalupe, as well as the Sanctuary of Our Lady of the Pillar at Saragoza. He also spoke of the great Spanish artists such as Murillo and El Greco, who had so beautifully depicted the beloved Mother Mary.

The pope reminded the participants of the Act of Consecration of Spain to the Sacred Heart of Jesus in 1919, and said they were gathered at the principal and most ancient Shrine in their land dedicated to the Virgin Mary in order to consecrate themselves to her Immaculate Heart. He spoke of the heart of Mary, center of so much

⁴¹⁷ Discorsi e Radiomessaggi XVI, 489.

love, which was full of sorrow as she shared in the work of our redemption, standing near the cross of her Son.

Pius XII indicated that one of his purposes in calling the Marian Year had been to direct humanity to draw ever closer to Mary, the great portal leading to salvation. The faithful would find refuge on this strong rock when they called upon Mary, and when they trusted in her most sweet heart. The faithful need only ask, and she would help guide us on the path to salvation. He concluded by consecrating before her throne, not only this multitude, but also all of Spain, with the hope that her love and protection would help bring forth the Reign of God throughout the world. He prayed that we would all be joined some day in the heavenly kingdom to intone the great song of the *Magnificat*, together with her, full of joy, gratitude and love, to the Sacred Heart of Jesus, the Way, the Truth and the Life.⁴¹⁸

-Radio Message, *Es esta la primera vez*, October 12, 1954. This address was given to the participants at the closing of the Archdiocesan Marian Congress in Montevideo, Uruguay. The pope praised the celebration of the Marian Congress during this universal Marian Year and called it an opportunity for the faithful to further manifest love and devotion to the Mother of God. He exalted the glories of Mary and gave examples of how the privilege of her Immaculate Conception provides lessons for the Christian life. He asked all to turn their eyes to Mary, our life, sweetness and hope, and to reaffirm in their hearts this great mystery of her Immaculate Conception, along with all the fundamentals of our holy Faith. May our faith help us to live our Christian lives more intensely, and

⁴¹⁸ *AAS* XLVI (1954): 680-683.

may we live our faith in all areas, professional or social. May there be sanctity in matrimony and an increase in priestly vocations. He concluded by invoking Mary, Help of Christians, to help protect the human family against all dangers.⁴¹⁹

-Radio Message, *Tra i memorandi fasti*, October 17, 1954. This message was sent to the delegates at the close of the National Marian Congress held in Palermo, Sicily. The pope said he was very pleased to see the fervent devotion of the Sicilian people toward the Virgin Mary. He made particular mention of the great testimony of the faith of the people of Sicily, and spoke about Sts. Lucy and Agatha. He added that this Marian Congress demonstrated their fidelity to Christ and His Church as well as their loving devotion to Mary. He noted that the many splendid sanctuaries dedicated to Mary also showed that they are indeed a people of Mary.

In particular, he spoke about the miracle of the Blessed Mother in Siracusa, where she shed tears. This small statue was in the home of poor laborers. In referring to Mary's tears, he recalled her sorrow at Calvary and reflected that perhaps Mary was crying now for the many of her children who were gravely offending the Lord God Most High. The pope invited those people to return to the Father's house, and concluded by encouraging practices that promote greater devotion to the Blessed Virgin Mary.⁴²⁰

-Letter, *Je me suis eleve'*, October 18, 1954. This letter was sent on the occasion of the National Marian Congress of Lebanon. The pope began by quoting the Sacred Scriptures

⁴¹⁹ Ibid., 683-686.

⁴²⁰ Ibid., 658-661.

(Eccl. 24:17,26) likening the Blessed Virgin Mary to the Cedar of Lebanon and Cypress of Mount Sion, which invites all to participate in enjoying its fruit.

He expressed his great delight in the tender devotion of the people of Lebanon to the Blessed Virgin Mary and wrote that their deep Marian devotion gave them a duty to live a committed Christian life. The young people should see Mary as the ideal of purity, parents should put their families under her protection, and the priests and religious should remember that the dying Jesus entrusted His Mother to all of them through the beloved disciple.

The pope reminded his readers of the long tradition of devotion to Mary in the East. It was at Ephesus, in the East, that the Divine Maternity of the Virgin Mary was officially proclaimed. He expressed the hope that the Marian Year would fraternally unite all the faithful under her motherly mantle. His encyclical *Fulgens Corona* asked all to look toward Mary for unity of one flock under one pastor.⁴²¹

-Apostolic Letter, *Perfugium salutis*, October 21, 1954. With this letter, the Church of Our Lady of the Mount, constructed in 1761 near the City of Bombay in India, was elevated to the dignity of a Minor Basilica. In 1566, the Jesuit priests established a place of Marian devotion in this location. At the same time, the pope granted the Ordinary of the Archdiocese of Bombay the faculty needed to crown the image of the Blessed Virgin Mary that is venerated in that church.⁴²²

⁴²¹ Ibid., 654-656.

⁴²² *AAS* XLVIII (1956): 252-253.

-Radio Message, *Inter complures*, October 24, 1954. While at Castel Gandolfo, the pope sent this message to the delegates on the occasion of the opening of the Second International Mariological Congress in Rome, Italy. This message was rich and provided norms and wise directives regarding Mariological studies. He told the delegates that one of his great desires during the Marian Year was that there be a more profound study of the privileges of the Mother of God.

He explained that Mariology, as a theological discipline, should, above all, have theological doctrine as its solid foundation. He referred to the encyclical *Humani Generis* to prove the role of the Magisterium in interpreting the deposit of the faith, and to show that the sources of Catholic doctrine have always been Sacred Scripture and Tradition. The documents of the Magisterium make up part of this tradition, along with the liturgical life of the church and the faith, devotion, and piety of the faithful.

This document further explained that Mary, the Mother of God, is a descendant of Adam and that her many privileges are due to her Son, the Redeemer of the human race. Jesus Christ, the Savior, had given great gifts to His mother, and privileges above those given to all men and angels, in keeping with the great dignity of her divine maternity. The Blessed Virgin also is a member of the Church, like all of us, and therefore a member of the Mystical Body of Christ. He expressed the hope that the proceedings of this Mariological Congress would serve to bring greater praise to the Holy Mother of God, and greater glory to the Divine Redeemer.⁴²³

⁴²³ *AAS* XLVI (1954): 677-680.

-Prayer, *Virgine Benedetta*, November 1, 1954. A prayer to Our Lady of Help composed by the pope. In this splendid prayer addressed to the Celestial Mother, he expressed his desire to place the modern world under the maternal protection of Mary. He asked that through Mary, Jesus might enter the hearts and minds of those gone astray and convert fallen away hearts.

The prayer continued: May Our Lady of Help be with all of us at every moment of our earthly pilgrimage, help us be strong in adversity, honest in prosperity, and humble in times of suffering. May she help the faithful to live in the holy fear of God, and in His love and fraternal charity. By her powerful intercession, may she help her children to be victorious in their preparation for eternal life.⁴²⁴

-Discourse, *Le testimonianze di omaggio*, November 1, 1954. This discourse on the Queenship of Mary was given on the fourth anniversary of the definition of the Assumption of Mary into heaven. It also corresponded with the closing day of the Second International Mariological Congress.

On that day, the pope solemnly crowned the image of Mary, Health of the Roman People (*Salus Populi Romani*). He closed the discourse with a prayer composed to Mary the Queen, and stated that the declaration of Mary's Queenship and the institution of the corresponding Feast was a fitting conclusion to the Marian Year. He explained that her Queenship was not a new doctrine or title, because for centuries the faithful had invoked Mary as their Queen. Mary's Queenship could not be compared to that of a modern political queen, since her Queenship is a reality beyond this world.

⁴²⁴ Discorsi e Radiomessagi XVI, 632-633.

The origin of all Mary's glories began at the Annunciation with her consent to the divine will. With this consent, she became Mother of God and Queen. Her *Magnificat* is the canticle of joy and trust in the Divine power. If Mary's Queenship gives the impression of a leader in a battle, may her power be seen as giving strength to the soul.

The prayer of the pope addressed to Mary the Queen asked her to look down upon a suffering humanity in this land of tears, and to help the faithful to lift their eyes to her, their most loving Mother. We wish to exalt your queenship as proud children, he said. He added, "Reign, O Mother, direct our paths to holiness; reign in the Church, especially that portion that is suffering and oppressed; reign over our intelligence, that we may seek the truth; over our will, that we may follow that which is good; and over our hearts, that we may love what you would love. Reign over individuals, families, in the cities and villages. Receive the prayer of we who are part of your reign of mercy, listen to our supplications and comfort us in our sorrows. May all the ends of the earth acclaim and recognize you as their Lady and queen until that day we can enjoy the fullness of your reign joined with the vision of your Son."⁴²⁵

-Discourse, *Magnificate Dominum*, November 2, 1954. This was given by the pope to the church hierarchy several weeks after the institution of the Feast of the Queenship of Mary. He asked the cardinals and bishops to join him in giving praise to the Lord for this divine favor. The reason for his joy was the new liturgical feast in honor of Mary, the Queen of heaven and earth. He asked that the Blessed Virgin Mary, Queen of all, make

⁴²⁵ *AAS* XLVI (1954): 662-666.

their love for God more profound, their charity more ardent, their holy fear of God ever strong, and their hope secure in the divine promises that await after this earthly exile.⁴²⁶

-Apostolic Letter, *Placentia, urbs*, November 3, 1954. The Church of Saint Mary in Campagna, in the city of Piacenza, Italy, was elevated to the dignity of a Minor Basilica. This beautiful church contained an image of the Blessed Virgin Mary, which had been there for more than five centuries and was crowned in 1602. It was near this venerable image that Blessed Urban II called the faithful to the First Crusade in 1095. The pope was pleased to grant this title of basilica in the Marian Year and expressed the hope that giving greater dignity to this sanctuary would inspire the faithful to a more profound devotion toward the Mother of God.⁴²⁷

-Apostolic Letter, *Barensum templum*, November 4, 1954. The Cathedral of Bari was elevated to the dignity of a Minor Basilica. The pope noted that this cathedral was built in the 11th century and was consecrated on October 4, 1292, in honor of the glorious Assumption of the Blessed Virgin Mary into heaven. The icon of Mary *Hodigitria* found in the crypt was brought from Constantinople to Bari in 733. In front of that holy image, the loving Mother of God was declared the heavenly Patroness of the Province of Bari. The pope sent his blessings upon all the participants of the first Archdiocesan Marian Congress, and noted that this new dignity granted to the cathedral took place in the holy year dedicated to the Mother of God.⁴²⁸

⁴²⁶ Ibid., 666-667.

⁴²⁷ *AAS* XLVIII (1956): 254-255.

⁴²⁸ Ibid., 255-257.

-Letter, *Phillippinae insulae*, November 4, 1954. Cardinal Fernando Quiroga y Palacios was named the papal legate to the National Pontifical Congress of the Philippines. The great devotion of the faithful of the Philippines to the Heavenly Mother was noted, and the pope said it was very opportune, especially in the Marian Year, to celebrate the Marian Congress. The pope hoped that the congress would be an opportunity for the participants to grow in their zeal and veneration toward the Heavenly Mother.⁴²⁹

-Discourse, *Non abbiamo dimenticato*, November 7, 1954. The pope placed all Catholic editors under the patronage of the Blessed Virgin Mary. He told the group that he was pleased to see the manifestation of its Marian devotion and its pilgrimage in honor of the Blessed Virgin in the year dedicated to her. He also noted that Mary was often represented as reading a book in the scene of the Annunciation. She read and meditated on the word of God and gave testimony to what she read in her *Magnificat*. He suggested that Mary had a special love for those who contributed to making Catholic books available.⁴³⁰

-Letter, *Peruviana nationi*, November 8, 1954. Cardinal Frederico Tedeschini was named the papal legate to the Eucharistic and Marian Congress in Peru. The pope wrote that this celebration of the Eucharistic and Marian Congress confirmed the great zeal and devotion of the people of Peru. It was an opportunity for them to have deeper love for the

⁴²⁹ *AAS* XLVI (1954): 700-701.

⁴³⁰ *Ibid.*, 712.

Most Blessed Sacrament, as well as to intensify their devotion toward the Queen of Heaven.⁴³¹

-Letter, *It is with a full heart*, November 11, 1954. This letter was addressed to Cardinal James McIntyre, Archbishop of Los Angeles, legate to the Marian Congress in Nigeria. The pope recalled the maternal assistance of Mary Immaculate in the evangelization of Nigeria, and he encouraged continued fervent devotion among the faithful. Two orders of missionaries, the Society of African Missions and the Holy Ghost Fathers, were consecrated to the Immaculate Mother of God. In the Marian Year, the people of Nigeria gave testimony to their filial devotion to the Virgin Mary through celebrating this Marian Congress. The pope hoped that it would help all of them to lift up their hearts in prayer to the Most Holy Mother and her Divine Son.⁴³²

-Apostolic Letter, *Luce superna*, November 12, 1954. The Sanctuary of the Blessed Virgin of the Rosary in Fatima was elevated to a Minor Basilica. The church building had been recently constructed and solemnly consecrated the previous year. The pope recalled the crowning of the statue of Our Lady of Fatima by his legate in 1946. Toward the closing of the Marian Year, it was his special desire to grant this new dignity to the sanctuary since he had a special devotion to Our Lady of Fatima.⁴³³

⁴³¹ Ibid., 701-705.

⁴³² Ibid., 702-705.

⁴³³ *AAS* XLVII (1955): 210-211.

-Letter, *Cum percepimus*, November 14, 1954. This letter was directed to the Rev. Patrick McCabe, the Superior General of the Missionaries of the Sacred Heart of Jesus, on the occasion of the centenary of the foundation of this religious institute. The pope recommended devotion to the Immaculate Heart of Mary as a help in leading to greater devotion to the Sacred Heart of Jesus. He invited his readers to piously honor the Immaculate Heart of Mary and to meditate upon it, since it is filled with every virtue. This would lead all of them closer to the Sacred Heart of Jesus and would be fruitful in obtaining eternal life.⁴³⁴

-Apostolic Letter, *Recens constituas*, November 16, 1954. The Blessed Virgin Mary under the title of the Assumption was declared the patroness of the Diocese of Umtata in South Africa, which was established in 1951. The pope was pleased to name the Virgin of the Assumption as Heavenly Patroness and hoped that the intercession of the Mother of God would strengthen the lives of the Catholic faithful in that region.⁴³⁵

-Letter, *Colombiani Christifideles*, November 16, 1954. Cardinal Crisanto Luque was appointed the papal legate to the National Marian Congress in Bogotá, Colombia. The pope wrote that he was pleased to see that the faithful of Colombia had faithfully followed his exhortations in the Marian Year. They had cultivated a special zeal and piety toward the Blessed Virgin Mary. As the Marian Year was ending, this National Marian Congress would bring greater light to the privileges of Mary and praise to the heavenly

⁴³⁴ *AAS* XLVI (1954): 760-761.

⁴³⁵ *AAS* XLVIII (1956): 367.

Queen. The pope prayed that this congress would bear much fruit for all the Christian people.⁴³⁶

-Letter, *In Altissimo Indiae*, November 18, 1954. Cardinal Valerian Gracias was named the papal legate to the National Marian Congress in Bombay, India. The pope wrote that for many centuries there had been a great devotion to the heavenly Queen in the region of the eastern part of India. This congress, greatly desired by the episcopate of India, was, he wrote, closely associated with the special Marian Year celebrating the centennial of the definition of the Immaculate Conception of the Virgin Mary.⁴³⁷

-Apostolic Letter, *Deiparae cultorum*, November 19, 1954. The Church of the Blessed Virgin Mary, called the *Piratello*, was elevated to the dignity of a Minor Basilica. Devotion to the loving Mother of God in this sanctuary originated in the 15th century. The pope wrote that it was his hope that granting a greater dignity to this church during the Marian Year would increase devotion to the Holy Mother among the faithful.⁴³⁸

-Letter, *Peropportunum videtur*, November 19, 1954. Cardinal Emil Leger was appointed the Papal Legate to the Marian celebration at the Sanctuary of Our Lady of Lourdes in France. The letter stated that it was very fitting that the Immaculate Conception of the Virgin Mary be solemnly commemorated in the Sanctuary of Lourdes as the Marian Year

⁴³⁶ *AAS*, XLVI (1954): 705-706.

⁴³⁷ *Ibid.*, 706-707.

⁴³⁸ *AAS* XLVIII (1956): 257-258.

ended. It was there, at the Grotto of Massabielle, that Mary showed herself and said, “I am the Immaculate Conception.”⁴³⁹

-Letter, *Cum Marialis Annus*, November 28, 1954. This letter was issued in anticipation of the happy conclusion of the Marian Year. It recalled the principle events of the Marian Year, which provided a means for a more intense Marian devotion and a deeper spiritual life. The pope gave thanks to Almighty God because of the great devotion of the faithful toward the Mother of God, not only in Rome, but also throughout the world. He recalled the solemn crowning of the image of Mary, Health of the Roman People (*Salus Populi Romani*) shortly after the encyclical letter instituting the Feast in honor of the Queenship of Mary.

He recalled the many Marian congresses throughout the year, as well as the various solemn celebrations at Marian sanctuaries that were conducted throughout the world. All these helped the faithful to elevate their minds and hearts, and to bring more light upon the great virtues, praises and privileges of the Most Blessed Mary. The pope received great comfort in having advanced this greater flowering of piety that had moved the souls of so many. He beseeched the Blessed Virgin to look upon the Christian people who flocked to her altar, guide them and make them more devoted to the sacraments, which are the sources of divine grace, especially the Holy Eucharist.

He placed under her maternal and loving protection all parents and families, and emphasized the great importance of the family praying together. In particular, he expressed the hope that they would be devoted to the praying of the Holy Rosary in the

⁴³⁹ *AAS* LXVI (1954): 707-708.

family, and that there would be peace in their homes. He also asked Mary's special assistance in those places throughout the world where the church suffered the violation of its divine rights, and where pastors were not permitted to celebrate the sacred rites or were imprisoned. He called for divine assistance from heaven to receive the courage necessary to overcome so many evils. They could be overcome with prayer to the King of Heaven, through the intercession of the Queen of angels and men, who has recourse to the loving heart of the Lord.

The Marian Year began in the Basilica of St. Mary Major, and similarly, it was to conclude there with the consecration again of the entire human race under the loving protection of the loving Mother, the heavenly Queen. Pius XII quoted St. Bernard, "If you follow her, you will not lose your way; if you put yourself under her protection, you will not despair; under her guidance, the path will be easy; with her grace you will arrive safely in port."⁴⁴⁰ With this sweet hope, the pope invoked the protection of Mary and imparted his Apostolic Blessing to all those, bishops, clergy and the faithful, who contributed to the fruitful and happy success of the Marian Year.⁴⁴¹

-Apostolic Letter, *Quasi arx*, December 3, 1954. The Blessed Virgin Mary, under her title *di Gibilmanna*, was officially named the Patroness of the Diocese of Cefalu' in Sicily. In the same document, the Blessed Virgin, under her title of the Immaculate Conception, was named the Patroness of the city of Cefalu'. The pope was pleased to learn that the venerated image of the Virgin Mary had been carried in pilgrimage throughout all the parishes of the diocese during the Marian Year. It was his hope that through the goodness

⁴⁴⁰ Homily, "Il Super Missus est," n.17, Minge, *Pat Lat*, 183.71 A.

⁴⁴¹ *AAS* XLVI (1954: 708-71).

of the Immaculate Virgin, the faithful would leave behind sinful ways and live a holy life, and he encouraged them to frequently receive the sacraments with great devotion.⁴⁴²

-Radio Message, *Como il agil viandante*, December 5, 1954. Sent on the occasion of the closing of the Second National Marian Congress in Manila in the Philippine Islands. He noted that it corresponded closely with the closing of the Marian Year, which honored the Holy Mother of God, Queen of heaven and earth. All of her glories were due to her dearest Son, Jesus Christ, “to God be all honor and glory.”⁴⁴³

The pope spoke of the dedicated work of the Spanish missionaries who arrived in 1521 and were the first to evangelize the people of the Philippine Islands. The faithful there had a great devotion to the loving Mother of God, and particularly to the Holy Rosary. The pope concluded by stating that without Mary the soul of the nation would be empty.⁴⁴⁴

-Radio Message, *Con la visione*, December 8, 1954. This message was delivered for the benefit of the infirm who were unable to participate in the concluding ceremony of the Marian Year at the Basilica of St. Mary Major. He asked all the Catholics throughout the world, as one family, to humbly kneel before the Immaculate Virgin and the Lord God, and to thank them for the many graces received during the Marian Year.⁴⁴⁵

⁴⁴² *AAS* XLVIII (1956): 368-369.

⁴⁴³ I Timothy 1:17.

⁴⁴⁴ *AAS* XLVI (1954): 571-574.

⁴⁴⁵ *Ibid.*, 721-722.

-Radio Message, *Cuando el ocho*, December 8, 1954. Sent to the delegates at the close of the National Marian Congress in Bogotá, Colombia. The pope recalled the opening of the Marian Year on December 8, 1953. It was a year full of filial devotion to the Virgin Mary which worthily commemorated the definition of the Immaculate Conception. On this day on which this special year closed, he gave thanks to the Lord that throughout the world the faithful honored, acclaimed, and manifested in thousands of ways their devotion to their Celestial Mother. He expressed the hope that the faithful would draw nearer to the Lord Jesus through an imitation of the virtues of Mary.

The pope spoke of the loving piety of the people of Colombia toward the Blessed Virgin over the centuries and asked them to continue to contemplate her virtues. He asked them to beseech Mary to give innocence to the youth, strength to the aging, light to those in darkness, and strong faith to those who doubt. He continued, “ask her to bring about the reign of truth and life, holiness and grace, justice, love and peace.”⁴⁴⁶

He closed his address by asking the Blessed Virgin to accept all the tributes and homage given to her over the course of the Marian Year. He asked her also to accept the crown solemnly placed on her head and to shed upon all the faithful special graces, in particular those that they most need.⁴⁴⁷

⁴⁴⁶ From the Preface for the *Feast of Christ the King*.

⁴⁴⁷ *AAS* XLVI (1954): 722-725.

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