



**WHO  
is the  
WOMAN  
of the  
APOCALYPSE**

**?**

by John M. Haffert

It is necessary, and urgent, that we *hear* the voice of the Church in these apocalyptic times.

Two encyclicals of great importance were issued in 1954 and 1967 stressing a message “*upon which is based the world’s best hope for peace.*” (Pius XII, *Ad Ceali Reginam*).

Most of us have not even seen these important encyclicals.

That is the reason for this little book.

## **Prophecy of St. Catherine Labouré to whom Our Lady appeared on July 18, 1830:**

**“O how wonderful it will be to hear, ‘Mary as Queen of the universe’ . . . it will be a time of peace, joy, and good fortune that will last long; she will be carried like a banner and she will make a tour of the world.”**

(*St. Catherine Labouré*, Rev. Joseph I. Dirvin, C.M., Farras & Straus, 1958, p. 208)

(Note: This is one of the most definitive biographies of the saint ever written. The author did research for ten years, and had access to documents never before available to a biographer.)

This is a belated Christmas gift.  
It was written primarily to prepare  
for Diocesan and Parochial consecra-  
tion to the Immaculate Heart in 1983  
but it conveys my heartfelt best wishes  
not only for Christmas but for  
this new, wonderful Holy Year, 1983!

May every day be filled with  
blessings for you and all dear  
to you!

And may the wonderful prophecies  
in these pages (especially those  
of Pius XII and St. Catherine Labouré)  
fill you with joy and hope!

Just Hoffert

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*N.B.: The Imprimatur implies nothing more than that the material contained in this publication has been examined by diocesan censors and that nothing contrary to faith and morals has been found therein.*

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Perhaps if the Church had another word to express the power of the Mother of God it would probably use it.

But the fact is that even though nations of the world have done away with earthly queens, *God Himself* has seen fit at this particular moment in history to reveal the Mother of Christ as *the Queen of the World*.

### **“Apocalyptic Times”**

On the eve of the 19th century, which may be seen as the eve of “these apocalyptic times,” the world began to abolish its queens and kings. The leaders of the French Revolution proclaimed “the Papacy is abolished.” Pope Pius VI had just died (1799) and Pius VII was elected — with difficulty at a conclave in Venice (made possible, oddly enough, by the protection of schismatic Russia).

As though with the vision of the “apocalyptic age” that was beginning, the first gesture of the new Pontiff was to crown an image of the Mother of God, confiding to her his Pontificate and proclaiming her “*Queen and Mother of the Church*.”

*Thirty years later*, in the first of the great apparitions of modern times, *Our Lady appeared as Queen of the World in the very city in which God had been declared dead and the Papacy “abolished.”*

It was also the very city in which Karl Marx went a step beyond the revolution of the Encyclopedists and wrote his manifesto for a *world atheistic revolution*.

It was the year 1830 and in a convent on the Rue du Bac in Paris, *Our Lady appeared upon a globe crushing a serpent with her virginal foot. In front of her heart she held another globe surmounted by a cross*. She explained that this globe symbolized the world and every individual person in it, which she held close to her Immaculate Heart — and at the same time offered to God.

Sixteen years later she appeared again as a Queen on one of the high mountains of the world, at La Salette.

*She bowed her crowned head and wept over the world.*

She explained her tears to the children to whom she appeared. She said that because of the sins of the world "I can no longer hold back the arm of my Son."

She was saying in effect that her power as Queen depended upon her Son, Who would refuse her nothing, but at the same time she could not ask Him to circumvent Divine Justice beyond the rightful limits.

### **Our Lady's Tears**

We know of many images of Our Lady which have been shedding tears in recent years. The best authenticated instance was that of the image of the Immaculate Heart of Mary in Syracuse, Italy.

*But at the very dawn of the atheistic revolution, which dates from the French Revolution and the Encyclopedists, an image of Our Lady in the port city of Ancona, near Loreto, was seen to open and close its eyes in the presence of great crowds, and the eyes themselves became moist with tears.*

On February 10, 1797, when Napoleon entered Ancona, on his way to plunder the treasury of Loreto, he had the "weeping Madonna" brought to him, perhaps with the intention of despoiling it of its rich necklace and crown. He had the frame removed, the glass taken off. When he looked at the eyes, he asked everyone to leave the room and he remained alone with the picture.

At the end of half an hour, Napoleon called his officers and ordered them to replace the image in its frame and carry it back to the church with a guard of honor.

Whatever passed in that half hour did not change Napoleon and he never spoke of it. The intensity of his expression



impelled those around him not even to dare ask him about it. His only comment was in the words of Shakespeare: "There are more things in heaven and earth than we dream in our philosophy."

Just three years later Pius VII would begin his Pontificate by crowning an image of Our Lady as *Queen and Mother of the Church*, and this same Pope would be imprisoned by Napoleon — an imprisonment which became a symbol to the atheists who were then forming themselves in great power in France and who would pass their philosophy on to Marx and Lenin.

As the tears of the Madonna of Ancona touched the mind of Napoleon and commanded his respect but did not touch his heart, neither did the tears of Our Lady of La Salette touch the hearts of the majority of her children of the world.

But the tears of Our Lady today have the same meaning as they had then: The sins of the world are so great that they surpass even the limits of her power to obtain mercy.

### **Why Her Queenship Now?**

Since the power of Our Lady's intercession is, as it were, "self-limiting" in relation to Divine Justice, why has the Church chosen particularly at the present time, to emphasize Our Lady's *power* with God, her *Queenship*?

The first and most obvious reason is of course because God Himself has desired to make Mary known now as a Queen, beginning with her apparition at Rue du Bac (in which she held the globe in front of her heart and said that it represented the world and "each one in particular").

And only sixteen years afterward she appeared as Queen at La Salette, followed only twelve years later by her appearance at Lourdes declaring her singular privilege of the "Immaculate Conception" and unfolding an era of miracles which has

astounded the world with her power (literally over life and death!) and to obtain from her Divine Son whatever is conformable to the Divine Will.

Again, only twelve years later she appeared in the skies over Pontmain, wearing a crown and clothed in a garment studded with stars. As the crowd in the little square of the town over which she appeared knelt and prayed the Rosary, the living image of the Queen of the World *doubled in size* and words appeared at her feet telling them *to continue to pray* because her Son “allowed Himself *to be touched by their prayers*” — a tender, humble way of saying that despite the sins of the world, because of her intercession *and because of her children joining in this intercession*, the punishment of God was mitigated.

(That above statement merits being read again!)

At the moment Our Lady appeared at Pontmain, a terrible war being fought at that time *came abruptly to an end*. The last battle was fought that day only miles away from the actual place where the Queen of the World was appearing. Forty-two stars formed at her feet, and forty-two years of peace followed, bringing us to 1914 and the First World War!

### **Church Emphasizes Queenship**

During this time from the apparition of the Queen of the World at Pontmain until the beginning of the First World War, the Church, through the Sovereign Pontiffs, began to emphasize the Queenship of Mary both in Europe and in America as never before.

In 1887, the year of his Sacerdotal Jubilee, Pope Leo XIII responded to an appeal from the Mexican Bishops for the coronation of Our Lady of Guadalupe.

The coronation took place on October 12, 1895, eclipsing even Queen Victoria's Diamond Jubilee celebration. As the

sacred image was crowned in the name of the Pope, the legate exclaimed: "Our Lady constituted herself as Patroness and *Empress of America*. O happy America! . . . O all ye nations of America! *Cast your crowns at the feet of your Queen and Patroness*, as in Heaven the four and twenty elders do at the foot of the throne of the Divine Lamb, her Son!"

Sixty-seven years later, in his encyclical on the Queenship of Mary, Pius XII would say: "The Most Blessed Virgin must be proclaimed Queen, not only because she is the Mother of God, but also because it was God's will that she should play a unique part in the work of our eternal salvation." (*Ad Caeli Reginam*)

This emphasis on Mary's Queenship accelerated after the turn of the century.

In 1902, when the first International Marian Congress was held in Fribourg, Switzerland, Pope Leo XIII again emphasized the Queenship of Mary. Through the coronation of the statue of Our Lady in Fribourg, His Holiness proclaimed Our Lady "*Queen of the Universe*."

### **Clothed in the Sun**

The apparition of Pontmain, although it has not become as famous as the preceding apparitions in Paris, La Salette and Lourdes, was one of the most significant. It relates not only to the Queenship of Mary but also to the unity of East and West, to the final triumph of Our Lady in bringing about the reign of Jesus, to the necessary involvement of her children in her constant prayer before the throne of God. It offers her assurance that *if enough of her children join her in this intercession*, She can turn back the tide of evil and bring "*an era of peace to mankind*." (Remember the words which appeared at her feet together with the forty-two stars!)

And this was the promise she finally made at the peak of World War I when she appeared at Fatima . . . promising an

end to that war (as she had done at Pontmain), but this time also prophesying “further wars... *annihilation of nations...*” if people finally refuse to listen to her instructions and requests.

Here at Fatima, in what might be called a climactic apparition of Our Lady as Queen of the World, *she showed her power by predicting a miracle at an announced time and place for the first time in history* “so that all may believe.”

She foretold that militant atheism, which had begun just over a century before in Paris, would now spread “from Russia throughout the entire world” — but that she would turn it back; she would bring about the conversion of Russia; she would bring “an era of peace to mankind.”

*Only the Queen of the World could make such a promise.*

Little Jacinta, youngest of the three children who saw Our Lady of Fatima, summarized this great power of Our Lady in one sentence: “*God has entrusted to peace of the world to her.*”

### **Atomic War**

By using the very sun itself, a nuclear furnace, Our Lady demonstrated her power at Fatima.

Over a hundred thousand people saw a great ball of fire (which appeared to them to be the sun itself), plunge from the sky down towards them as though to engulf and burn them, but then was brought back into the sky and mingled with the actual sun, leaving a clear sky which had been covered only twelve minutes before with storm clouds and rain, and leaving the vast crowd beneath instantly clean and dry.

### **Response of the Church**

In order to prevent the annihilation of nations, Our Lady said that she would come to ask for the consecration of Russia

to her Immaculate Heart and for the devotion of the five First Saturdays.

In 1942, acceding to this request of Our Lady, Pope Pius XII *consecrated the entire human race to Mary's Immaculate Heart*. Ten years later, this same Pontiff, in a special Apostolic Letter, renewed his earlier consecration and entrusted the peoples of Russia to the Immaculate Heart.

In 1946, immediately after the Second World War (which had been prophesied by Our Lady at Fatima), the Pope sent a Cardinal legate to Fatima to crown her "Queen of the World."

It was a far more solemn act than that of Pope Leo XIII in the 1902 coronation in Fribourg. It was more like the 1895 coronation of the "Queen and Mother of the Americas."

Just as Cardinal Masella, the Papal legate, was about to leave Rome, the Pope sent for him and said very solemnly: "*Remember, Eminence, you are going to crown the Queen of the World.*"

And the immediate result of this coronation proved to be one of the most amazing events of this century.

Just one year later, an International Congress of Youth at Fatima adopted a resolution *to carry a crowned statue of Our Lady processionally through Europe towards Russia*.

From the very day the statue left Fatima, prodigies began. Several entire books have been necessary to record them all. When the statue finally arrived at the Vatican, *Pope Pius XII saw over the Vatican Garden a re-enactment of the Miracle of the Sun of Fatima*.

The Pope then decreed that the Holy Year of 1950 should be closed at Fatima "for all the world" outside of Rome and in his radio address on this solemn occasion, when perhaps as many as a million persons were gathered in Fatima, the Pope said: "In 1946 I crowned Our Lady of Fatima *as Queen of the World* and the following year, through the Pilgrim Virgin, *she*

*set forth as though to claim her dominion, and the favors she performs along the way are such that We can hardly believe what We are seeing with Our eyes."*

Three years later the Pontiff issued the encyclical *Ad Caeli Reginam*, instituting the Feast of the Queenship of Mary, stating: "*In this doctrine of Mary's Queenship lies the world's greatest hope for peace.*" And in the same encyclical the Pope referred to the statue of Our Lady of Fatima as "the messenger of her royalty."

### **The Star**

After the tears of Our Lady at La Salette, expressing her inability to "hold back the arm of my Son", we may again ask why God has desired to stress the power of Our Lady now.

We find the answer in the Queenship encyclical of Pius XII.

When we recognize that God has given Mary power over the world, and that we, in particular, are included in that globe which she holds against her heart, then we recognize *that she has rights over us*. And at the very moment we do this, *to some degree our hearts become one with hers. The power of our prayer increases the power of her prayers*. We, too, begin to take part in her Queenship.

Above the hem of her robe, Our Lady of Fatima wore the symbol of a brilliant star.

One only has to read the Book of Esther in the Bible to know the explanation.

"Esther" means "star" and the people of Queen Esther were about to be annihilated. So the Queen carefully prepared herself and entered unannounced into the presence of the King.

As we read this book of Scripture, which the Church sees as a prefigurement of Our Lady's power, we seem to read a description of exactly what Our Lady does, now, at this very moment for the world. (For further details, see pp. 64-66.)

We are threatened with atomic “annihilation” and she enters to intercede for us. And her promise at Fatima is the assurance that the outcome for our world today will be as it was for the biblical Queen Esther and her people.

What Scripture says to us in the Book of Esther is what the Church teaches us about the power of Our Lady. *It is the power of intercession, the power of prayer.*

And this is what Our Lady as Queen demonstrates to us at Rue du Bac, La Salette, Lourdes, Pontmain and Fatima: “Pray,” she says, over and over. “Pray and make sacrifices for sinners. So many souls are lost . . .”

### **What To Do?**

How can we apply the power of Our Lady as a Queen? How can we enable her power to expand as was pictured at Pontmain so that she can bring an end to wars and bring us an era of peace?

Pius XII tells us: *We should consecrate ourselves to her Immaculate Heart.* The Pontiff even *mandated that on the Feast of the Queenship of Mary there be consecration to Mary's Immaculate Heart* throughout the world.

We often think of the “May crowning” as merely a sentimental gesture, a child reaching up with flowers to adorn Our Lady's statue. But this gesture of crowning a statue of Our Lady has real significance if at the same time it becomes a recognition of her Queenship, of her rights over all of her children, and of the *obligation* of her children to join with her in her Queenly and Maternal mission *of prayer before the throne of God.*

It is interesting to note that where the Pilgrim Virgin statue has traveled throughout the world, in almost every diocese there has been a solemn coronation of the statue by the bishop

— which in effect is a diocesan consecration to her.

### **Symbol of Crown**

The crown has been for centuries the principal emblem of royal power to such a degree that since the 9th century a King did not enter into the plenitude of his rights until after he had been crowned. The crown came to symbolize the dignity and the total rights of the King to fidelity and service.

Thus the crowning of Our Lady's image has become, by Popes and bishops and laity, a method of proclaiming the Queenship of Mary and thus showing our consecration to her.

When Pope John XXIII opened the Second Vatican Council on October 11, 1962, a Profession of Faith was made by the Pope, together with some 2,500 Fathers of the Council. And one of the articles of this Profession of Faith was: "*Profiteor imagines et reliquias sanctorum esse venerandas*" — "I profess that the images and the relics of the saints are to be venerated."

The following year the Council adopted the Constitution on the Liturgy in which it is stated that the Church, in keeping with tradition, venerates the images of the saints, and of course, according to this same tradition, and according to the evidence we see everywhere in the world — gives the greatest such veneration to the Queen of Saints.

### **"America Will Be Safe"**

The special symbol of the Queenship of Mary for all the Americas is the miraculous image in Mexico City where Our Lady appeared as described in the Apocalypse, clothed with the sun, standing on the moon, and leaving a miraculous image which was solemnly crowned by a legate of the Pope as the "Queen of the Americas."

On October 12, 1945, commemorating the golden jubilee of



the crowning of this celestial portrait (by Leo XIII), Pope Pius XII said: "*We are certain that as long as you are recognized as Queen and Mother, Mexico and America will be safe.*"

It is remarkable that the Holy Father said this *after* World War II had come to an end with the explosion of the first atomic bombs just two months before.

The Pope could only have been thinking *of the future* when he said that he was "certain" that America would be "safe" as long as it recognizes its "Queen and Mother."

(It was just six months later that the Holy Father sent a legate to Fatima to crown Our Lady there as "*Queen of the World*".)

Francis Johnston, an English writer, at the end of his magnificent book *The Wonder of Guadalupe*, written just a year before his death, asked:

"Why has the life-span of the fabric (of the picture of the Queen and Mother of the Americas) been prolonged inexplicably for 450 years? Why has the delicate material withstood the stain of millions of hands and candles where even the hard rock of the Lourdes Grotto had to yield? Why did the fiery bite of nitric acid (which fell by accident on the picture as it was being cleaned) fail to shrivel the frail fabric? And above all, why did the Divine Hand interpose Itself in 1921, between the helpless picture and the searing blast of a powerful bomb which had been exploded just beneath it?"

This wonderful writer, who produced this book from a hospital bed in England while suffering cranial pain from cancer, answered *that there must be some "presdestined purpose for the Americas"* not only because of the original miracle of the portrait of Our Lady, but even more *because of the continuing miracle of its preservation* in perfect condition up to the present moment. He writes:

"We know that today the Devil is engaged in a last great

onslaught with the Woman destined to crush his head. Her coming triumph was announced on the 13th of July, 1917 in Fatima: 'In the end my Immaculate Heart will triumph.'"

He then goes on to describe the evils of our times, likening them to the power of Satan in the Aztec world at the time of the appearance of Our Lady of Guadalupe. He concludes:

"The darkest hour will inevitably melt away in the radiant dawn of Our Lady's triumph over the serpent. A tiny minority are fulfilling the crucial Fatima Message of 1917 and, through unswerving prayer and personal sacrifice — such as All-Night Vigils of reparation — striving to redress the fearful imbalance created by so much deliberate evil."

He said that this is perhaps the ultimate significance of that sacred image of the Queen and Mother of the Americas "who gave us this tangible pledge of hope in order to sustain us during the world-wide rationalist revolt against God which has arisen over the past few centuries, and *is now reaching its terrible climax.*

*"From the center of the American continent there blazes a beacon of reassurance, in a nightmarish world, a star above the storm, a supernatural statue of liberty holding up the light of the world — the truth to set men really free — and proclaiming to the people who walk in the darkness a wondrous message of thrilling hope:*

**"I am your merciful Mother, the Mother of all who live united in this land, and of all mankind, of all those who love me, of those who cry to me, of those who have confidence in me. Here I will hear their weeping and their sorrows, and will remedy and alleviate their sufferings, necessities and misfortunes... Do not be troubled or weighed down with grief. Do not fear any illness or vexation, anxiety or pain. *Am I not here who am your Mother? Are you not under my shadow and protection? Am I not your fountain of life? Are you not in the***

*folds of my mantle? In the crossing of my arms? Is there anything else you need?"*



## PART II:

# FATIMA, THRONE of the QUEEN of the WORLD

As we have said previously, the first *International* (world) Marian Congress was held in Fribourg, Switzerland in 1902. It concluded with the coronation of a statue of Our Lady as “Queen of the Universe.”

This coronation, made by Leo XIII through a legate, was obviously intended as more than just a gesture of honor or devotion to a particular statue in Switzerland. It was intended to emphasize, as did the Marian Congress, *Mary’s Queenship over all nations and all people.*

It was obviously not the intention of the Pope to make Fribourg the center of devotion to the Queenship of Mary.

Similarly in 1954, when Pope Pius XII instituted the Feast of the Queenship of Mary, a very old and venerable picture of Our Lady in Rome was used for an act of coronation. It was not the *most* venerated picture in Rome, nor the most miraculous. The Holy Father might very well have chosen the image of Our Lady of Perpetual Help, which was enshrined in a church only a few hundred feet from St. Mary Major, where the image actually used in the 1954 coronation is venerated.

In this 1954 coronation in Rome, the Holy Father not only proclaimed Our Lady Queen of the World, as he crowned this image, but he promulgated his great encyclical on Our Lady’s Queenship, *Ad Caeli Reginam.*

Again it was obviously not the intention of the Pope that the particular image used for the coronation and the church in

which it is venerated, should be regarded as a “world center” of devotion to Mary’s Queenship.

However, when the same Pope sent a Cardinal legate to Fatima in 1946 to crown the statue of Our Lady at the place where she appeared to the three children in 1917 to promise world peace, *the Pope made it very definite that there he was emphasizing the Queenship of Mary for the entire world*, and from that time, *Fatima more than any other place in the world, can (in a mystical way) be considered actually the “earthly throne of the Queen of the World.”* And we can believe this because:

1. It was not a question of crowning a very famous or miraculous image, but of crowning the representation of a major apparition of Our Lady in which she showed herself to be “the Woman of the Apocalypse, Queen of the World.” In other words, it was not so much because of the fame of the image itself, but because that image represented the Fatima vision in which Our Lady showed her power, not only in the Miracle of the Sun in Fatima, but in her promise to turn back the tide of militant atheism and bring about “*an era of peace to mankind.*”
2. It was at Fatima *that God indicated His desire that all the world be consecrated to the Immaculate Heart of Mary.* And as we see elsewhere in this little treatise, the essential meaning of consecration to the Immaculate Heart of Mary is recognition of her Queenship both by intellect and will.
3. The Pope himself indicated, in making the coronation in 1946, he intended that Our Lady of Fatima be recognized as the Queen of the World in a universal sense by:
  - a) His specific instructions to the Cardinal legate (Cardinal Masella);
  - b) By the actual words used by the Pope himself in a radio

message to Fatima and to the world at the moment of the coronation;

- c) Because of the Pilgrim Virgin statue, an image of Our Lady of Fatima (quite different from the one used for the coronation in 1946) left Fatima in 1947 to travel throughout the nations of the world, causing Pope Pius XII to exclaim: “In 1946 I crowned Our Lady of Fatima as *Queen of the World*, and the following year, through the Pilgrim Virgin, *she went forth as though to claim her dominion...*”
4. In *the actual encyclical on the Queenship of Mary* as issued in 1954, the Holy Father referred to *the statue of Our Lady of Fatima* as “*the messenger of her royalty*”. And the Holy Father, while crowning the *Salus Populi Romani* during the proclamation of the Feast of Her Queenship, recalled that he “had first crowned her Queen of the World *in Fatima*.”
5. On May 13, 1982, Pope John Paul II went to Fatima and there *consecrated the entire world*, and specifically all the nations of the world (including Russia and China), to the Immaculate Heart of Mary, *in union with all the bishops of the world*.

Many, many pages could be written about each of the points above. Indeed, several entire books have been written just about the Pilgrim Virgin which, while traveling throughout the world, has been crowned again and again by the bishops in every nation, and in some countries almost in every diocese in recognition of Our Lady's Queenship. In addition, “National Pilgrim Virgin” statues were crowned for 50 different countries simultaneously on May 13, 1971, 25th anniversary of the coronation of Our Lady of Fatima by Pope Pius XII as “Queen of the World.” These crownings took place even behind the Iron Curtain — in Prague by Cardinal Tomasek,

in Moscow by a legate of the Bishop of Fatima. In many instances (indeed in most cases) the coronation was made by the President of the Episcopal Conference of each nation.

Such a recognition of Our Lady's Queenship has never occurred before in the history of the world and may never occur again.

Perhaps the reason we feel compelled to look to Fatima as a mystical throne of the Queen of the World is because of the Miracle of the Sun. This unprecedented miracle recalls the description of Our Lady in the Apocalypse. Moreover the essential power of the sun is atomic power, and the very "annihilation of nations" which Our Lady foretold in her Fatima apparitions now threatens the world through atomic weapons. Yet in demonstrating such power in making such awesome prophecies at Fatima, our Queen could promise "*an era of peace to mankind*"!

Perhaps it is enough just for us to consider the words of little Jacinta, the youngest of the three children to whom Our Lady of Fatima appeared and who said quite simply:

*"God has entrusted the peace of the world to her."*

### **Its Real Meaning**

In the Acts of the Holy See, 38:266, we read the message issued by Pope Pius XII on May 13, 1946, when the statue of Our Lady of Fatima was being crowned by his legate as "Queen of the World":

**"He, the Son of God, reflects on His heavenly Mother the glory, the majesty and the dominion of His kingship, for, having been associated to the King of Martyrs in the ineffable work of human redemption as Mother and cooperatrix, she remains forever associated to Him, with an almost unlimited power, in the distribution of the graces which flow from the Redemption. Jesus is King throughout all eternity by nature**

**and by right of conquest: through Him, with Him, and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest, and by singular election. And her kingdom is as vast as that of her Son and God, since nothing is excluded from her dominion.”**

This statement of the Pope summarizes, perhaps even better than the encyclical issued in 1954, the reasons for Our Lady's Queenship and its meaning.

First, the Queenship of Mary derives from the Kingship of Jesus — a Kingdom of course which is far, far beyond any concept we could possibly have of the power of an earthly king.

By virtue of the hypostatic union (a special term used to describe the fact that Jesus had two natures in one person) Jesus is King by His very nature.

We usually think of the “rights of a King” as coming in a hereditary line from an original King, who was to be anointed and recognized and who then passed on the rights of dominion to his heirs.

But the Second Person of the Blessed Trinity, not only as the Creator of the world but by virtue of becoming a man becomes King “by nature” in the fullest sense of the word — and to a degree which indeed is difficult for us to comprehend. He has a *right* to all our love, and to the fullness of our service. And Mary shares in His Kingship because the hypostatic union took place through her. She is not only the Mother of the King, but she is the sole human parent.

### **More Important Reason**

However, the reason for Mary's Queenship is not emphasized so much because she is the *Mother of Jesus*, who is at once God and man and therefore Creator and King, but because Jesus, in addition to being King by His nature, is also



“King of Martyrs.” Jesus is King by right of conquest, which is a right more easily understandable to us in our observance of the history of earthly kings.

So the Pope said that Jesus reflects “the glory, the majesty and the dominion of His Kingship” on Mary, “for having been associated to the King of Martyrs in the ineffable work of human redemption, as Mother and cooperatrix.”

In other words, Our Lady is Queen not only because she was chosen by God to be the Mother of Jesus, but she is Queen, in a sense, *in her own right*, because of her complete cooperation with Jesus, especially in the work of redemption. She, too, is Queen “by right of conquest.”

And the Pope continues:

“She remains forever associated to Him *with an almost unlimited power*, in the distribution of graces which flow from the Redemption.”

In that message *issued at the moment that Our Lady of Fatima was crowned as Queen of the World*, the Pope specified four specific titles on which the Queenship of Mary rests: “by grace, by divine relationship, by right of conquest, and by singular election.”

In his excellent book *Mary in Our Life*, Father William G. Most, one of the outstanding Mariologists in America, analyzes each of these reasons in detail. And as we study them we gradually develop an almost awesome sense of the dignity of Our Lady, of her great power, and of her right to the absolute love and service of every human being.

Perhaps the deepest reason lies in the fact, as Father Most puts it: “Her dignity belongs to the hypostatic order for it was in her womb that the hypostatic union, by virtue of which her Son is King by nature, was accomplished.”

Perhaps one reason we have been reluctant to proclaim the Queenship of Mary as we should is because of our fear of those

Christians who do not understand the role of Our Lady and who fear that any devotion to her might detract from the fullness of our devotion to Jesus.

### **For Protestants**

Indeed, some bishops have been reluctant to have the Pilgrim Virgin statue come into their dioceses because they felt that honoring an image of Our Lady as Queen, and especially “crowning” such images, might be both misunderstood and offensive to many who do not understand, firstly, the role of Mary as the Mother of Jesus and Queen, and secondly, the relationship of Mary to Jesus, both as Mother and Queen.

Concerning the latter, Pope Pius XII said in that brief quotation above: “Through Him, with Him, and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest, and by singular election.”

The Queenship of Mary derives entirely from the Kingship of Jesus. It is most intimately related to that Kingship, but at the same time is *subordinate*.

For the sake of description and understanding, we have to separate the Hearts of Jesus and Mary. But in truth are Their Hearts not one? And is not “Their dominion” administered as one? Can the will of Our Lady be any different from the will of her Son? And if He has desired to associate her with His Incarnation and with His redemption of mankind, should we have any difficulty in accepting what He Himself has willed and done?

Rather than “hide” Our Lady’s role, for fear of offending others, we should loudly proclaim her role, and at the same time, *explain it*.

Our Lady herself indicated in the apparitions at Fatima: “God wishes to establish in the world devotion to my Immaculate Heart.” And we know, from the encyclical on the Queen- •

ship of Mary, that the devotion to her Immaculate Heart is essentially linked to a recognition of her Queenship. Her reign with the reign of Jesus is essentially a reign of love and the fealty that we must offer to her is the one which Jesus Himself gives: Love.

The Pope concluded:

*“And her kingdom is as vast as that of her Son and God, since nothing is excluded from her dominion.”*



## PART III:

# HOW DO WE SERVE OUR QUEEN?

**F**ive years before Napoleon beheld with his own eyes a crowned image of Our Lady weeping as he was on his way to Loreto (to take from its treasury the riches which would finance his climb to power) God called the attention of the world to a man very different from Napoleon and even more intimately associated with the Shrine of Loreto. This man was clothed like a tramp, infested with lice and without a single possession in the world except the rags upon his back.

His name was Benedict Joseph Labre, and he collapsed in a church in Rome, dying shortly afterwards in a butcher shop across the street.

Suddenly the bells of Rome tolled and all over the Eternal City children ran into the streets crying "The saint is dead! The saint is dead!"

Benedict Joseph Labre was a Frenchman who had left his family and property in order to make a pilgrimage to a shrine of Our Lady in order to know what God willed for him. Because of the graces he obtained at that shrine (but without getting a definite answer as to God's Will in his life), he went from shrine to shrine the rest of his life growing in humility and holiness. And Loreto became for him the greatest shrine of all.

Napoleon later crowned himself Emperor in this world. But Benedict Joseph Labre became the *only* layman not a martyr canonized by the Church in over 500 years!

What was that particular church in Rome which he frequented most and in which he spent his last hours? Why did God choose that, of all the shrines in the world in which this man's holiness was witnessed by his contemporaries, he be buried there? Why did God will that in April of 1983 the Pope should go to *that* church to proclaim him the official patron of pilgrims?

The question becomes all the more curious when one knows the life of Saint Benedict Joseph Labre.

At the very time he died *he would have been in Loreto*. It was Eastertime, and during the previous five years, he had never missed being in the Holy House in Loreto at Eastertime.

Then consider all the shrines of Rome.

There are no less than 137 churches in Rome with a miraculous image of Our Lady solemnly crowned (according to the archives of the Chapter of Saint Peter's).

It is little wonder that Saint Benedict Joseph Labre (after visiting almost all the shrines from one end of Europe to another) spent his last years in Rome when, weakened by sickness, he could visit many shrines of Our Lady without having to travel outside the Eternal City.

In addition to the churches with images which have been canonically crowned in Rome, there are many other "shrines" of Our Lady in the Eternal City — numbering altogether more than 250. A 352-page booklet was published in Bologna in 1970 titled *Rome, Marian Shrine* (Roma, Santuario Mariano) by Fr. Maurice De Jonghe. The author describes Rome as "the Marian city par excellence."

So once again we wonder why Saint Benedict Joseph Labre, whose vocation in life was pilgrimages to shrines, favored in Rome the obscure church near the ancient Roman Forum (only a short walk from the Colosseum) known simply as "Our Lady of the Hills"?

Why did he come to frequent particularly that church in which he is now buried . . . a church (Santa Maria dei Monti) which most pilgrims to Rome at the present time know nothing about? And why did God choose that this most famous of all Catholic pilgrims, whose very sanctity had come from the charism of shrines, should not only die but also be buried at the foot of *that particular image of Our Lady in this virtually unknown church?*

Two other saints had also been drawn mysteriously to this church, and to this image. Saint Alphonsus Liguori frequented it so often that a plaque in the church commemorates the fact. Another plaque recalls that Saint Paul of the Cross, like Saint Alphonsus, had also come frequently to pray before this particular picture of Our Lady which finally had also drawn here the patron of Catholic pilgrims, Saint Benedict Joseph Labre.

*It is a picture of Our Lady as Queen of the World.*

These saints beheld in Our Lady not only the tenderness of a mother but the great power of her to whom "God has entrusted the peace of the world."

### **Other Saints**

If we were to begin to examine the writings of Louis Grignion de Montfort, Alphonsus de Liguori, John Eudes, and indeed all of the saints whose writings have been inspired by God to reveal Our Lady to us in these latter times, we find that they all echo essentially what Saint Therese of Lisieux said — that Our Lady is a Queen, even though She is more a Mother than a Queen.

Saint Grignion de Montfort even recommended that we consider ourselves the "slaves" of Our Lady and entrust everything we have to her — that thus *we may share in her powerful intercession before the throne of God not only for*

*ourselves but for the world.*

His whole doctrine is essentially a doctrine of recognizing at once the maternity and the Queenship of Mary.

And who has ever written more gloriously of Mary as a Queen than Saint Alphonsus, especially in his treatise on the "Hail, Holy Queen"?

### **Again the Title**

Perhaps we should remark that we may not have looked upon Our Lady as a "queen" as much as we should, especially in America, because we no longer really understand the title "queen."

We come back to this subject again because it is important.

It is necessary to realize that we are dealing *not with the political world* in which we live, but *in the supernatural world* in which not only we, but *all the nations of the world* live. As Our Lady said in her apparition as Queen in 1830: "This globe (which she was holding in front of her heart) represents the world . . . and each person in particular."

The world which God has placed in the hands of Mary is far more important than the economic and political world which occupies our day-to-day attention. It is the world as God created it, and as He sustains it in being. It is the world from which He hears the cries of nations and of individuals, from the highest to the lowest.

This is the world which God has placed into the hands of Mary.

Our Lord Himself explained it so well before Pilate, saying He was King *not of this world*. He is not King of a nation. He is not King even of several nations. He is King *over all the world*. As we proclaim over and over when we recite the Nicene Creed, all things were created through Him and for Him.

And because He is the King of Kings, His Mother is a

Queen, and in His great love and mercy “God has entrusted the peace of the world to her.”

She is the crowned Woman of the Apocalypse. She is the Esther of a world now threatened with annihilation.

### **Especially by Consecration**

Our devotion to our Queen is not expressed solely or even principally by saluting her as Queen, or by crowning her images. Indeed, these are the least important ways of recognizing her Queenship.

The principal way — in imitation of saints like Benedict Joseph Labre, Alphonsus de Liguori, Grignon de Montfort, Maximilian Kolbe — is (as we said before), to be *consecrated* to her Heart in a true spirit of *love* — of which her Immaculate Heart is the symbol.

One of the most important corollaries of the doctrine of Mary’s Queenship, and of the devotion which it commands, is to love Our Lady *for her own sake*.

Jesus loves her for her own sake.

And we have our *own* special reasons to love her. We find them in each mystery of the Rosary.

When she said “yes” to the angel, she was saying “yes” to Calvary, and she would have done it for me *if I were the only living person on earth*.

If *I* had been Elizabeth, Mary would have come to *me* and she has not ceased to come again and again, and especially in my own time, for my need, for me at this moment.

Scripture says that three kings, having persevered in following a miraculous star, “entered in and found the child with Mary, his mother” (Mt. 2:11). And now God has placed the star of her devotion in our lives to lead us to Jesus.

Simeon told her at the moment of the presentation that her heart would be pierced by a sword, that out of many hearts



thoughts might be revealed. One of those hearts is mine! She accepted the sword for me!

And so on and on until we follow her to the foot of the cross!

### **What Jesus Did**

Frank Sheed, perhaps the greatest lay theologian of this century, speaking at the National Blue Army Shrine of the Immaculate Heart of Mary two years before his death, asked:

“Why did Jesus entrust His Mother to St. John from the cross when He knew that three days later He would be rising from the dead and meeting her again?”

With this question, Mr. Sheed underlined *the consecration of me to Our Lady which Jesus made from the cross* moments before His own Sacred Heart was stilled in death and then pierced with a lance. It was a consecration of “me” and every individual of the world, in the person of St. John. And it was *forever*.

We were all “given,” we were all set aside, we were all consecrated to Our Lady by that act of Jesus on the cross.

And it was not one-sided. Holding Himself up on the nails with great effort and suffering, Jesus not only consecrated us to Mary by asking her to take us as her children, but He told *us* (in the person of St. John) to take her as *our* Mother.

And that is what we do when we make an Act of Consecration to her.

On May 13, 1982, Pope John Paul II, as the Vicar of Christ, and in a union with all the bishops of the world, renewed the Act of Consecration which Jesus made on Calvary — especially for nations like Russia and China who could not publicly do it for themselves.

But **we** must do it for ourselves! This is what Pius XII told the Church in his encyclical *Ad Caeli Reginam*. This is what

Paul VI told the Church in his encyclical *Signum Magnum*. And this is what John Paul II told the Church on May 13, 1982, in the act of consecrating each one of us and every nation to Mary's Immaculate Heart.

### **Why Now?**

Why, we may ask a third time, is the Church insisting so strongly on this consecration *now*?

Is it not because she *is* the Woman of the Apocalypse? Is it not because *now* the great battle is joined between "the woman and her seed" — and the dragon and "his seed"?

*We must declare ourselves on the side of our Queen and Mother.* We must align ourselves with her in this great struggle.

This is specifically what she asked of us at Fatima. This is specifically what God revealed as His holy will for us not only in the Message of Fatima, but in very strong and continuing messages from the Popes, Vicars of Christ.

We must be "set aside" with our Queen Mother! We must be "set aside" from sin and worldliness and from the dragon, the enemy of God.

*We must be consecrated to the Immaculate Heart of Mary. And it is up to us* to complete the act of consecration already made by Our Lord and by His Church. Like St. John we must "take her unto our own."

How easy this is when we get to *know* our loving Queen and Mother!

Just consider some of the loving words spoken to us in her apparitions, each of which has special bearing and meaning to *me*, especially her beautiful words addressed in the center of the Americas at the dawn of its history: "*Fear nothing. I who am your Mother, am I not here? Do I not hold you in the fold of my arms?*"

Who of us with even a spark of devotion to Our Lady has not experienced her intimate personal love?

How can we even thank her enough for such loving gifts as the Rosary and the Scapular?

By the Scapular she gave us an assurance of salvation! She gave us an assurance not only for ourselves, but for our loved ones that dying in that sign we are certain they reach Heaven — a promise so extraordinary that it merited the careful scrutiny of the Church for hundreds of years. And to the amazement of all, in more than 700 years there has never been a single instance of a person dying in that sign of Our Lady impenitently. Could there be any greater sign of her maternal love?

*Indeed the Rosary and the Scapular can be called at once the signs of her love and the primary instruments of her Queenship.*

Through the Rosary the world was saved in 1571 and Our Lady of Victories then became known as Our Lady of the Rosary. And in Fatima, promising an era of peace for mankind, Our Lady repeatedly urged the devout recitation of the Rosary and at the climax of the Miracle of the Sun held the Brown Scapular down from the sky.

Oh, how we should love our Queen and Mother! How we should rejoice that we are loved so much by one so powerful with God!

The title “Queen” should be as dear to us as the title “Mother” when we think of her whom God has associated with Himself to bring us (that is *me*) to rejoice in His eternal Kingdom.

### **The Consecration**

We cannot overemphasize the importance of consecration, because to properly honor Our Lady both as Queen and

Mother we *must* be consecrated to her Immaculate Heart.

This begins at the moment of baptism because at that moment we become Christians, sons of God and heirs to His Kingdom, and therefore belong in a special way to Mary as our Mother and as our Queen.

As our whole life is perfected through living up to “the consecration of our baptism,” it will be made easy (to use the expression of Saint Grignon de Montfort) if we stop disregarding the important position of Mary as our Mother and Queen and, to the contrary, begin to emphasize it and to seek Christian perfection in her, with her, through her.

We cannot become perfect without her intercession, even though we might not be aware of it. But we can hasten perfection (union with Jesus) not only by being aware of it, but by choosing this *as a special path to perfection* — a path made easier not only because it is the path which Jesus chose to come to us, but it is a path on which Our Lady herself is able to support, to guide, to strengthen, to enlighten, to speed us — as our Queen and our Mother.

Saint Grignon de Montfort uses as his prime example that someone desiring a favor from the King usually tries to enlist the aid of someone close to the King. And God, in His great love and mercy, has placed Our Lady there.

### **Degree of Consecration**

The “total consecration” taught by Saint Grignon de Montfort is perhaps the ultimate degree of practicing consecration to Our Lady in its fullest sense. It is certainly the ultimate degree of recognition of Our Lady’s Queenship.

In this degree we give everything we are, everything we have, everything that we may be, into the hands of Our Lady that she may use all to the best interests of the Sacred Heart of Jesus.

Perhaps a special grace is needed even to understand this

degree of consecration. Saint Grignon de Montfort called it a "Secret of Mary," implying that it is a secret not shared with all.

At the bottom end of the spectrum of consecration to Mary is the simple, basic recognition that Mary is indeed the Mother of God, that she intercedes for us before the throne of God, and that therefore we should pray to her and we should recognize her as our Mother.

One would think that it would be impossible to be a Christian without this modicum of recognition of Our Lady. Certainly one could not be a Catholic without it. We *must* recognize that Mary is a unique human being, the only one conceived without original sin. We must believe and recognize that she is the Mother of God. We must believe that she is so singular, so much above all others, that she was assumed body and soul into Heaven. And as we believe this, we tend at once to recognize that she reigns in Heaven as Queen.

But none of us should be satisfied with what is minimal, especially at this moment "when God desires to establish in the world devotion to my Immaculate Heart" as Our Lady herself stated at Fatima. None of us should be satisfied with a minimum when God has sent her to save us from nuclear destruction and has "entrusted the peace of the world to her."

None of us should be satisfied with a minimum when God has desired now *that all the world* and each of us in particular *to be solemnly consecrated to her Immaculate Heart* by the Holy Father in union with all the world's bishops at the very place where she came to show her power and mercy as our Mother and Queen.

The "modicum" now for all of us should be the basic conditions which Our Lady herself gave at Fatima in order that she might exercise her Queenly power and bring "an era of peace to mankind."

Over 25 million around the world have signed a promise to fulfill the “formula of holiness” given to us by Our Lady in Fatima. Their signatures have been taken to Fatima and buried there in the ground where Our Lady appeared. They are known as a spiritual army — The Blue Army of Our Lady of Fatima — the army of the Queen.

As Cardinal Tisserant said, is it not necessary that the Queen have a spiritual army now in this great combat against the forces of evil?

If indeed we are in “apocalyptic times,” as so many believe, then from the Apocalypse itself we know that the spiritual army of Our Lady is united with her to defeat the great red dragon.

### **To Obtain that Peace**

At Fatima Our Lady gave us, as a Queen, her “royal instructions” to prevent the annihilation of nations and to bring about “an era of peace for mankind.” Those conditions are contained in the Blue Army Pledge, which was prepared by Sister Lucia, messenger of Our Lady of Fatima, and promulgated solemnly by the first Bishop of Fatima as truly containing the essential conditions and requests of Our Lady for world peace.

This pledge goes beyond a mere Act of Consecration to Our Lady. It obliges us to reach out to take the *Scapular* which Our Lady holds from the sky in order to make that Act of Consecration *a daily, living experience*.

And thus consecrated, it helps us to pray the *Rosary* properly, with attention to the mysteries, and *to sanctify our daily duties with a good intention*.

*Thus we give to our Queen our allegiance (consecration through the Scapular), our homage (through the Rosary) and our service (by sanctifying daily duty).*

*As an aside, it is worth remarking that the word sacrifice literally means to make holy.* When the children at Fatima asked what sacrifices they were to make, the Angel explained “make everything you do a sacrifice.” This means “make everything you do holy.”

And clothed in the Scapular (livery and armor of the Queen) members of the Blue Army offer everything to God through her Immaculate Heart. They make all they do “holy.”

### **Other Means**

Next in importance to this *daily* practice is the devotion of the Five First Saturdays.

Not only is the Queenship of Mary ignored by the world, but many of the attributes of our Queen are mocked: her Immaculate Conception, her Divine Maternity, her Perpetual Virginity. Further, some even deny her to children, and some dishonor her images.

It was for these specific five reasons that Jesus asked for Five Saturdays of Reparation to the Immaculate Heart of our Queen.

It should be our purpose not only to make the Five First Saturdays ourselves but to try to get this devotion duly established in our parishes, making it possible for many to join in this devotion which has been requested by the Heart of Jesus on behalf of His Mother — and on behalf of saving the world because to her He has entrusted its peace.

### **Still More**

In addition to the First Saturdays, we can honor our Queen by honoring Her images. We can bring joy to her by explaining her to children, teaching them that they have a Mother who is also powerful with God.

We can defend and proclaim her great attributes, especially

those of her Immaculate Conception and her Divine Maternity.

### **Much More**

Whenever the Pilgrim Virgin statue comes to a diocese, let us particularly try to be present when the bishop of the diocese is crowning the statue, recognizing that thus the diocese is being consecrated (or reconsecrated) to its Queen.

Above all, let us obey the mandate of Pope Pius XII in his encyclical on the Queenship of Mary. Let us see that our own parish is consecrated to the Immaculate Heart of Mary over and over again, on August 22, Feast of Our Lady's Queenship. And let us renew our purpose especially on that day to increase attendance of the First Saturday devotions in our parish so that the consecration to her Immaculate Heart will not be an empty gesture.

And perhaps we can think of special events, or special monuments, special declarations to Our Lady as Queen of the World.

We can make pilgrimages to her Shrines, especially where her Queenship is recognized. We can contribute to a major Shrine to Our Lady as Queen of the Americas in thanksgiving for the discovery of America more than 450 years ago in a ship bearing her name.

Only the degree of our love will measure the ways we may honor our Mother and Queen and speed the day of her triumph promised at Fatima.





**“O how wonderful it will be to hear, ‘Mary as Queen of the Universe’...it will be a time of peace, joy, and good fortune that will last long; she will be carried as a banner and she will make a tour of the world.”**

*(St. Catherine Laboure, Rev. Joseph I. Dirvin, C.M., Farras & Straus, 1958, p. 208.)*

**T**his is one of four most remarkable prophecies concerning the triumph of Our Lady in our time.

The most important, of course, was made by Our Lady herself who promised: “Finally, my Immaculate Heart will triumph and Russia will be converted and an era of peace will be granted to mankind.”

Obviously Our Lady of Fatima was promising a *universal* period of peace because she said it would be “*for mankind.*”

St. John Bosco prophesied *within this century* Our Lady would obtain a victory even greater than that of Lepanto. And Our Lady had appeared to St. John Bosco *as a Queen* crowned and holding a sceptre.

Pius XII prophesied that “America and Mexico will be safe” (and the Pope said that he was “certain” of this) *as long as these nations would recognize Mary as their Queen as well as their Mother.* The Pope was referring to devotion to Our Lady as she showed herself in the miraculous portrait given at the dawn of our history in the center of the Americas.

However, there is special meaning to the prophecy of St. Catherine Laboure because this saint, to whom Our Lady appeared as Queen of the World on July 18, 1830, *gives us a sign* as to when this time of Mary’s Queenship will be seen in the world:

“... *she will be carried as a banner and she will make a tour of the world.*”

It is interesting to note that during the World Peace Flight, when the miraculous image of Our Lady of Fatima which Pius XII had called the “messenger of her royalty” was carried around the world the author of this book, as the leader of the World Peace Flight, *constantly explained the statue to non-Catholic as “like the flag of your country.”* He explained that we do not salute and show respect towards our flag because of the texture of the fabric or the colors but because of what it

represents. “Likewise the statue we carry around the world is not honored by us because of its wooden composition or its color, or even its natural beauty. We honor it because it represents the Queen of the World.”

So literally, in the World Peace Flights, the prophecy of St. Catherine Laboure has been fulfilled to the letter.

## PART IV:

# THE QUEEN'S PLANE

**I**n 1971 The Blue Army of Our Lady of Fatima organized a "world peace flight," carrying the Pilgrim Virgin statue (which first left Fatima in 1947) around the entire world, and on the side of the plane was the title: *Queen of the World*.

By coincidence this was *the first "charter flight"* (in a large aircraft) *around the world*. And to see this giant plane landing in the major airports of one nation after another, bearing the sign "Queen of the World", impressed the thousands around the world who saw it.

When a third peace flight was prepared in 1978 it was decided that as a Sovereign Our Lady should have *her own plane* — not just one chartered with her name painted on the side, but one truly purchased exclusively for the purpose of carrying her image in dignity, and of carrying "her escorts" in a plane dedicated to her service.

A plane was obtained for the 1978 Peace Flight on a lease-purchase agreement. And the effect was literally history-making.

Our Lady's plane made *the first civilian flight in history between Egypt and Israel*, actually on Passover Day. It made *the first directly authorized flight from behind the Iron Curtain to the free city of West Berlin*. It unleashed a whole series of events in Poland with repercussions throughout the entire Soviet bloc. It resulted in the largest religious demonstrations in Rome in this entire century!

Therefore, in 1982, when the next peace flight was planned, it was decided that the plane used in the flight be kept *as the special plane of Our Lady as Queen*.

In July, 1982, in Our Lady's plane the original International Pilgrim Virgin statue was returned to Fatima at the request of the bishop there (after it had been traveling for seven years throughout the United States). Participating in the flight was the Most Rev. Stephen J. Kocisko, Metropolitan Archbishop of the Byzantine Catholics of the United States, and the Most Rev. Constantino C. Luna, O.F.M., International President of the Blue Army.

As a result of the flight, a "meeting" took place in Fatima between the original Pilgrim Virgin, perhaps the most miraculous image of Our Lady in the West, and the image of Our Lady of Kazan, one of the most miraculous images of Our Lady in the Byzantine world (especially Russia).

Following these ceremonies, the plane of Our Lady was solemnly blessed together by the two bishops of East and West for the 1982 Peace Flight.

### **China Peace Flight**

A few days later the Queen's plane circled the globe *with China* as its principal destination. It carried a most beautiful copy of the Pilgrim Virgin which had been used by the Most Rev. Cuthbert O'Gara, C.P., a "dry martyr" of China. The bishop spent the last years of his life traveling with the statue and proclaiming the Message of Fatima as the hope of the world.

After circling the globe to China, the statue was solemnly presented to the Most Rev. Dominic Tang, Archbishop of Canton, on September 1, 1982.

Subsequent flights of the Queen of the World plane were equally "history-making".

### **Our Lady's Ambassadors**

Saint Teresa of Avila had died in 1582, having introduced reforms into the Order of Our Lady of Mount Carmel — oldest Marian order in the Church. Shortly after her death the reforms resulted in a division which separated the order into two branches for the ensuing 400 years.

In 1982 both "divisions" decided to meet on Mount Carmel from all over the world. There Carmelites of both branches would study and pray together, meditating especially on their Elian traditions which had been so dear to Saint Teresa and to all Carmelites before and after.

Almost half of all the 400 pilgrims who were able to assemble on Mount Carmel in September, 1982, were taken there in Our Lady's special plane, led by the V. Rev. Howard Rafferty, O.Carm., Director of the Third Order of the ancient observance of Carmelites in the United States.

They also visited the tomb of Saint Teresa in Spain, places associated with her in Avila, had an audience with the Holy Father in Rome, visited the Shrine of Saint Therese of Lisieux in France, and closed their pilgrimage at the place where the gift of the Brown Scapular to Saint Simon Stock is commemorated at Aylesford in England.

"It was a great, glorious experience," Father Rafferty said. And he commented on the sense of fellowship and of love that permeated all the Carmelites of both branches during their days on Mount Carmel.

This is a typical special use of "Our Lady's own plane."

And what a sensation is created in the airports of the world when they see this giant 707 emblazoned with the name "*Queen of the World*"!

The next Queen of the World flight carried almost 200

devotees of Our Lady to the canonization of Saint Maximilian Kolbe, O.F.M. Conv.

### **Saint Maximilian**

It was perhaps the most meaningful and unique pilgrimage of this kind for the canonization because it went first to Fatima, then to Lourdes, and then to Rome — a path of special significance in the life and message of the saint. And this itinerary was made possible by the use of “her special plane.”

Saint Maximilian was inspired to found a “Militia of the Immaculate” just after the apparitions of Our Lady of Fatima. He was the first (long before the Blue Army began) to call for a *militant* devotion to Mary and a vast propaganda effort to proclaim that God had entrusted the peace of the world to her.

His special devotion to Our Lady was centered in the apparition at Lourdes. Her words “I am the Immaculate Conception” were the frequent subject of his meditations. The title dearest to him was “The Immaculate.” And six months before his death he had a special illumination about the words of Our Lady “*I am the Immaculate Conception*” as revealing her as the spouse of the Holy Spirit.

The reason this pilgrimage was possible only by use of “her special plane” is because there are no direct flights from Lisbon to Lourdes. And, also because of the special plane, the very day after being in Lourdes the group was in Assisi on the actual Feast of Saint Francis — praying in the garden of the monastery of Saint Francis where Saint Maximilian Kolbe with his novices had erected a grotto to Our Lady of Lourdes.

Especially in one’s later years there is a tendency to marvel over and over, as one looks back and sees the working of God’s Providence.

## **Trips to Fatima**

It was in 1950 that the Icon of Kazan was discovered in an English castle. It was in 1950 that a Pilgrim Virgin blessed in Fatima in 1947 was secretly taken into Russia. It was in 1950 that SOUL Magazine was first published and the Blue Army began as a national organization in the United States. And it was in this same year that the dogma of the Assumption of Our Lady was proclaimed. And finally, before the closing of the 1950 Holy Year the Pope had witnessed a re-enactment of the Miracle of the Sun over the Vatican and had spoken of the Pilgrim Virgin as Our Lady going forth "to claim her dominion."

At that same time there were no hotels in Fatima. So Blue Army leaders decided to build a hospice near the Basilica for American pilgrims. A few years later the cornerstone was laid and the house was actually dedicated in 1956 — with 125 rooms — and with the expectancy that hundreds of pilgrims would be coming from America *to experience the reality of Fatima*.

But they did not come. Cost of travel was rapidly increasing. Even when steamships gave way to airlines, no more than a few hundred pilgrims in the course of an entire year seemed able to afford to come from America to Fatima.

By 1980, even though Fatima had now become known to millions and many thousands longed to go there, the cost of transatlantic transportation made it prohibitive for the majority.

So when it was decided to have a special plane for Our Lady on the occasion of the 1982 world peace flight, it was proposed that after the Peace Flight the plane be made available *at cost* for pilgrims to Fatima in order that they might take advantage of the beautiful hospice next to the Basilica which had been



built by the Blue Army for that purpose.

An entire “package,” including all transportation and meals, was offered for less than the regular air-fare alone.

Hundreds of devotees of Our Lady leaped to take advantage of this opportunity. By October of 1982, every week the Queen of the World plane left from Newark Airport to Lisbon — making it possible for the first time for literally thousands of Our Lady’s children and special devotees to go to the “Throne of the Queen of the World,” where she revealed herself in the Miracle of the Sun and promised the conversion of Russia and world peace.

***Important Note:*** Summary and commentary of the author in the following three parts appear in *italics*. The words of the Popes are in the same typeface as the rest of the book.

## PART V:

# PIUS XII on MARY'S QUEENSHIP

### RADIO MESSAGE of PIUS XII to FATIMA, OCTOBER 13, 1951:

...It is not only the Angel of the Lord, it is the Queen of Angels herself who goes forth in her miraculous images...chiefly from the Sanctuary at Fatima, where Heaven permitted us to crown her Queen of the World, to make...visits to all her dominions.

*The miraculous images to which the Holy Father refers here are known as "the Pilgrim Virgin." At the time of this address there were only three, all of which had been blessed at Fatima in 1947 by the Bishop of Fatima in response to a resolution of a Youth Congress at Fatima on May 13 of that year that a statue of Our Lady be carried processionally to Russia. One of the statues was traveling through America. The second statue was traveling through all the other countries which the Holy Father mentions in the following excerpt.*

*The third statue was taken secretly, in 1950, to Moscow where it is enshrined in a chapel serving Embassy personnel in the Russian capital.*

*On May 13, 1967, Pope Paul VI blessed other statues at Fatima for individual nations. On this same day the Pope issued the encyclical *Signum Magnum*, calling for national, diocesan, and individual consecration to the Immaculate Heart of Mary.*

*On May 13, 1971, these "National Pilgrim Virgins" were crowned simultaneously for some 50 nations around the world in commemoration of the 25th anniversary of the coronation of Our Lady of Fatima in 1946 as Queen of the World and as a nation-by-nation recognition of Our Lady's Queenship.*

*These statues continue to travel in individual nations, in addition to the statues which left Fatima in 1947 (two traveling, and one enshrined in Moscow).*

**And at her passing, through America as through Europe, through Africa, India, Indonesia and Australia, marvels of grace are multiplied in such a way that we can hardly believe what we see taking place.** It is not only the good obedient children of the Church who redouble their fervour; but the prodigals also, overcome with longing for their mother's love, who return to their Father's House. And there are those (who would have imagined it!) in lands where the light of the Gospel has hardly begun to shine, so enshrouded are they in the darkness of error, there are those who, in emulation of the faithful of Christ, anxiously await her visit and acclaim her with the greatest enthusiasm, venerate and invoke her and obtain from her the most marked signs of favour.

Under the maternal smile of the Heavenly Pilgrim there are no antagonisms of race or nationality dividing men; there are no frontiers which separate, no interests which clash; in those moments everyone feels the happiness of brotherhood.

A singular and most impressive sight indeed, and one which gives rise to the most joyful hopes. . . .

The Blessed Virgin, Our Lady, in the message which as a Pilgrim she is repeating throughout the world, shows us the sure way to peace and the means of gaining heaven, given the small hope that can be placed in human efforts. When with special insistence she urges the family Rosary, she seems to teach us that it is in imitation of the Holy Family that the secret

of peace in the home is to be found. When she urges us to care for our neighbor's interests as for our own to the point of praying and sacrificing for his spiritual and temporal good, she shows the one truly efficacious way to regain concord between the different classes of society. And when with sad and tender voice she asks for a sincere and general return to a more Christian life, is she not saying that only peace with God and in respect for justice and the eternal Law, can peace on earth be built on solid foundations? . . .

*Next the Holy Father addressed specifically the hundreds of thousands of pilgrims gathered at Fatima and listening to his voice reaching them by radio.*

Here at the feet of the Queen of the World and of Peace, renew and entrust to her with fervent thanksgiving, . . . the hopes, prayers and anxieties of the whole world; and resolve to go down from here as apostles of the God of Peace, working within the example of a renewed Christian life, in unceasing prayer, trusting in heaven, and with all the possible activity proportioned to you by Providence.

### **ENCYCLICAL AD CAELI REGINAM**

*In the opening of the encyclical the Holy Father recalls the veneration to Our Lady as Queen of Heaven since the earliest times of the Church. Only four years before (1950) he had proclaimed the Dogma of the Assumption and now, in the centenary of the proclamation of the Dogma of the Immaculate Conception, he issues this encyclical in keeping with other actions taken for this purpose during his Pontificate.*

**We may especially call to mind the radio message which We addressed to the people of Portugal when the miraculous image of the Virgin Mary, which is venerated at Fatima, was being crowned with a golden diadem. We ourselves called that image the messenger of the "royalty" of Mary. . . . We have**

not wished to propose a new truth for the Christian people to believe, since actually the title and the arguments on which Mary's royal dignity is based have at all times been clearly expressed, and are already contained as handed down long ago in the documents of the Church and in the books of the sacred liturgy.

*The encyclical continues with quotations from Fathers and Doctors of the Church, and previous Popes, concerning the Queenship of Mary. Among those quoted are Saint Ephrem, Saint Gregory Nazianzen, Prudentius, Origen, Saint Jerome, Saint Chrysologus, Epiphanius, Saint Andrew of Crete, Saint Germanus, Saint John Damascene, Saint Ildephonsus of Toledo, Saint Martin I, Saint Agatha, Gregory II, Sixtus IV and Benedict XIV, concluding with the beautiful quotation from a more recent Doctor of the Church, Saint Alphonsus de Ligouri, who wrote: "Because the Virgin Mary was raised up to such a lofty dignity as to be Mother of the King of Kings, therefore rightly and deservedly the Church has honored her with the title of 'Queen.'"*

*Next the encyclical recalls many references in sacred liturgy to Mary's Queenship, as also in Marian prayers, in the Litany of Loreto, and in Christian art. And the Holy Father also recalls that, because of the devotion of the people to Our Lady as a Queen, often the Roman Pontiffs have decorated statues of Our Lady with crowns.*

*The encyclical next explains in some detail the theological reasons for Our Lady's Queenship: 1) Her Divine Maternity and 2) Co-Redemption.*

*The Holy Father solemnly declares:*

And so it is that Jesus Christ alone, God and man, is King in the full, proper, and absolute sense of the term. Yet Mary also, although in a restricted way and only by analogy, shares in the

royal dignity as the mother of Christ who is God, as His associate in the labors of the Divine redemption, and in His struggle against His enemies and in the victory He won over them all. From this association with Christ comes the royal function by which she can disperse the treasures of the Divine Redeemer's Kingdom. Finally, from this association with Christ comes the unfailing efficacy of her maternal intercession with the Son and with the Father. . . . Moreover, the Blessed Virgin has not only received the grade of excellence and perfection which is supreme after that of Christ Himself but has also received some sharing of that efficacy by which her Son and our Redeemer is rightly and properly said to reign over the minds and wills of men. For if the word of God performs miracles and gives graces through the Humanity He has assumed, if He employs the Sacraments and His Saints as instruments for the salvation of souls, why should He not use His mother's office and efforts to bring us the fruits of the Redemption?

*The encyclical then quotes from Pius IX, Leo XIII and Pius X on the power of Our Lady's intercession and the encyclical concludes:*

Therefore, let all Christ's faithful glory in the fact that they are subject to the rule of the Virgin Mother of God who both enjoys royal power and burns with a mother's love.

*Then warning against excess in applying this doctrine of Our Lady's Queenship and summarizing all of the testimony given above, the Sovereign Pontiff, Pius XII, made the following solemn declaration:*

**Since, after long and careful consideration we have come to the conclusion that great benefits will accrue to the Church if that solidly established truth were to shine forth even more clearly to all, like a bright light placed on its pedestal, We, by Our apostolic power, decree and institute the Feast of Mary as**

**Queen to be celebrated throughout the entire world every year (August 22) 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. 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.***

*In conclusion, the encyclical exhorts all to honor Mary's Queenship not only in name but in service:*

May her shrines be filled with a multitude of people, and may her feasts be celebrated. May her Rosary be found in the hands of all. May she gather together small groups or great multitudes of Christ's faithful in churches, in homes, in hospitals, and in prisons, to sing her praises. May the name of Mary, which is sweeter than nectar and more precious than any jewel, be given the highest honor. . . . Let all strive vigilantly and strenuously to reproduce, each according to his own condition, in their own souls and in their own conduct the exalted virtues of our heavenly Queen and our most loving Mother. And hence it will follow that those who are counted as Christians, honoring and imitating their Queen and Mother, will finally realize that they are truly brothers and, spurning jealousies and immoderate desires, may promote social charity, respect the rights of the weak, and love peace.

*Next the Holy Father speaks of our concern for those "deprived of Divine and human rights to liberty" and that from our devotion to Our Lady as Queen the restraints which bind them will be loosened. . . .*

We also think that the Feast which We have instituted through this Encyclical Letter, so that all may more clearly acknowledge and more zealously venerate the kind and maternal rule of the Mother of God, *can contribute a great deal toward keeping, strengthening and continuing the peace*

*among nations* which almost every day disquieting events disturb. Is she not the bow that God has placed in the clouds, the sign of the covenant that brings peace? “Look upon the rainbow, and bless him that made it; it is very beautiful in its brightness. It encompasseth the heaven about with the circle of its glory, the hands of the Most High have displayed it.” Whoever, therefore, honors the Lady-ruler of angels and of men — let no one think himself exempt from the payment of that tribute of a grateful and loving soul — *let him call upon her as most truly Queen and as the Queen who brings peace.* Let him honor and guard the peace that is neither unpunished wickedness nor unrestrained license, but is concord and well-ordered under the command and decree of the Divine Will. The maternal exhortations and orders of the Virgin Mary work to protect and increase this peace.

*Pope Pius XII concludes the encyclical with a prayer to Our Lady as the “Queen and Mother of the Christian people” to accept his prayers and to “bring happiness through her peace to the earth that is troubled by hatred, and may show us all, after this exile, Jesus Who will be our enduring peace and joy.” The Holy Father then imparts to all the faithful his Apostolic Blessing.*



**“We are certain that as long as you  
are recognized as Queen and  
Mother... America will be safe.”**

*— Pope Pius XII (Two months after the first  
atomic bomb)*



## PART VI:

# ENCYCLICAL *SIGNUM MAGNUM* of Pope Paul VI

**T**his encyclical letter was sent to all the bishops of the world on the eve of the visit of Pope Paul VI to Fatima, May 13, 1967.

The great sign which the Apostle John saw in heaven, “a woman clothed with the sun”, is interpreted by the sacred Liturgy, not without foundation, as referring to the most blessed Mary, the mother of all men by the grace of Christ the Redeemer.

The memory, venerable brothers, is still vivid in our mind of the great emotion we felt in proclaiming the august Mother of God as the spiritual *Mother of the Church*, that is to say, of all the faithful and of the sacred pastors, at the crowning of the third session of the Second Vatican Council, *after having solemnly promulgated the Dogmatic Constitution on the Church*. Great also was the happiness of numerous Council Fathers, as well as of the faithful, who were present at the sacred rite in St. Peter’s basilica and of the entire Christian people scattered throughout the world.

The memory came spontaneously to many minds of the first grandiose triumph achieved by the humble “handmaid of the Lord” when the Fathers from East and West, gathered in an ecumenical council at Ephesus in the year 431 greeted Mary as “Theotokos”—genitrix of God. The Christian population of the illustrious city associated themselves with a jubilant impulse of faith with the exultance of the Fathers and

accompanied them with torchlights to their dwellings.

Oh! with how much material satisfaction the Virgin Mary must have looked on the pastors and the faithful in that glorious hour of the history of the Church, recognizing in the hymns of praise, raised in honor principally of the Son and then in her own the echo of the prophetic canticle which she herself on the impulse of the Holy Spirit had raised to the Most High: "My soul magnifies the Lord, and my spirit rejoices in God my Savior, because He has regarded the lowliness of His handmaid; for, behold, henceforth all generations shall call me blessed; because He who is mighty has done great things for me and holy is His name".

On the occasion of the religious ceremonies which are taking place at this time (*May 13, 1967 when the Pope himself was in Fatima*) in honor of the Virgin Mother of God in Fatima, Portugal, where she is venerated by countless numbers of the faithful for her motherly and compassionate heart, we wish to call the attention of all sons of the Church once more to the indissoluble link between the spiritual motherhood of Mary, so amply illustrated in the (council's) Dogmatic Constitution on the Church and the duties of redeemed men toward her, the Mother of the Church.

Once it is acknowledged, by virtue of the numerous testimonies offered by the sacred texts and by the holy Fathers and remembered in the constitution mentioned above, that "Mary, the Mother of God and Mother of the Redeemer" has been "united to Him by a close and indissoluble tie" and that she has a most singular role in "the mystery of the Incarnate Word and of the Mystical Body", that is to say, in "the economy of salvation", it appears evident that the Virgin is "rightly honored by the Church with a special veneration, particularly liturgical", not only as "the most holy Mother of God, who took part in the mysteries of Christ", but also "as

the Mother of the Church.”

Nor is it to be feared that liturgical reform, if put into practice according to the formula “the law of faith must establish the law of prayer,” may be detrimental to the “wholly singular” veneration due to the Virgin Mary for her prerogatives, first among these being the dignity of the Mother of God. Nor is it to be feared that the greater veneration, liturgical as well as private, given to her may obscure or diminish “the adoration which is offered to the Incarnate Word, as well as the Father and to the Holy Spirit.”

Accordingly, without wishing to restate here, venerable brothers, the traditional doctrine of the Church regarding the function of the Mother of God on the plane of salvation and her relations with the Church, we believe that, if we dwell on the consideration of two truths which are very important for the renewal of Christian life, we would be doing something of great utility for the souls of the faithful.

*Next the encyclical speaks of Our Lady as our Model and our Mediatrix.*

*The Holy Father says that Our Lady cooperates in the growth of the Mystical Body in the life of grace, first of all by her unceasing prayers, but also by the influence of her example, and that we should admire the virtues of Our Lady as revealed in the Gospels and strive to imitate her in her humility, in her obedience, in her ever-complete cooperation with the will of God.*

*True devotion, the encyclical says, is a reflection of the virtues of Our Lady in our own lives:*

Imitation of Jesus Christ is undoubtedly the regal way to be followed to attain sanctity and reproduce in ourselves, according to our forces, the absolute perfection of the heavenly Father. But while the Catholic Church has always proclaimed a truth so sacrosanct, it has also affirmed that imitation of the

Virgin Mary, far from distracting the souls from the faithful following of Christ, makes it more pleasant and easier for them. For, since she had always done the will of God, she was the first to deserve the praise which Christ addressed to His disciples: "Whoever does the will of my Father in heaven, he is my brother and sister and mother."

The general norm "Through Mary to Jesus" is therefore valid also for the imitation of Christ.

*Next the encyclical speaks further of the imitation of Mary and concludes:*

What must stimulate the faithful even more to follow the examples of the most holy Virgin is the fact that Jesus Himself, by giving her to us as our Mother, has tacitly indicated her as the model to be followed. It is, in fact, a natural thing that the children should have the same sentiments of their mothers and should reflect their merits and virtues. Therefore, as each one of us can repeat with St. Paul: "The Son of God loved me and gave Himself up for me", so in all trust he can believe that the divine Savior has left to him also, in spiritual heritage, His Mother, with all the treasures of grace and virtues which He had endowed her, that she may pour them over us through the influence of her powerful intercession and our willing imitation. This is why St. Bernard rightly affirms: "Coming to her the Holy Spirit filled her with grace for herself; when the same Spirit pervaded her again she became superabundant and redounding in grace for us also."

*The encyclical then goes on to show that the history of the Church is always illumined by the edifying presence of Mary:*

Our era may well be called the Marian era. In fact, if it is true that, by an exalted grace of the Lord, the providential role of the most holy Mary in the history of salvation has been more deeply understood by vast strata of the Christian people, . . ."

*Finally, as the previous encyclical on the Queenship of Mary mandated consecration to the Immaculate Heart of Mary, the encyclical **Signum Magnum** concludes with a similar exhortation:*

May the Immaculate Heart of Mary shine before the eyes of all Christians as the model of perfect love toward God and toward our fellow beings; may it lead them toward the Holy Sacraments by virtue of which souls are cleansed from the stains of sin and are preserved from it. May it also stimulate them to make reparation for the innumerable offenses against the Divine Majesty. Lastly, may it shine like a banner of unity and a spur to perfect the bonds of brotherhood among all Christians in the bosom of the one Church of Jesus Christ, which “taught by the Holy Spirit, honors her with that filial affection and piety as a most beloved mother”.

*The encyclical concludes by recalling that the date of the encyclical is the 25th anniversary of the solemn consecration of the Church and of mankind to Mary, the Mother of God and to her Immaculate Heart by Pope Pius XII on October 31, 1942. And the Holy Father recalls that he renewed this consecration in the Vatican Council on November 21, 1964, and the encyclical therefore concludes:*

**We exhort all the sons of the Church to renew personally their consecration to the Immaculate Heart of the Mother of the Church and to bring alive this most noble act of veneration through a life ever more consonant with the divine will and in a spirit of filial service and of devout imitation of their heavenly Queen.**



## PART VII:

# COLLEGIAL CONSECRATION by POPE JOHN PAUL II at FATIMA

**I**n the Act of Consecration which Pope John Paul II made in Fatima on May 13, 1982, the Holy Father exclaimed: Oh, how deeply we feel the need for consecration on the part of humanity and of the world — our modern world — in union with Christ Himself!

The redeeming work of Christ, in fact, must be shared in by the world by means of the Church.

Oh, how pained we are by all the things in the Church and in each one of us that are opposed to holiness and consecration! How pained we are that the invitation to repentance, to conversion, to prayer, has not yet met with the acceptance it should have received!

*In saying this, the Holy Father seemed to be lamenting the lack of response throughout the Church to such encyclicals as **Ad Caeli Reginam** and **Signum Magnum**, both of which called for consecration (of dioceses, parishes, and individuals) to Our Lady's Immaculate Heart, and called for the fulfillment of the Fatima Message of prayer and penance.*

The message is addressed to every human being, *the Pope said in his homily before the Consecration. And His Holiness*



*stressed that while the Message of Fatima is a Motherly one, it is also strong and decisive.*

*The Holy Father explained the meaning of consecration to the Immaculate Heart of Mary in light of Our Lady's place at the foot of the Cross when the Heart of her Son was pierced by a lance:*

Mary's heart was opened by the same love for man and for the world with which Christ loved man and the world . . . consecrating the world to the Immaculate Heart of Mary means drawing near, through Mary's intercession, to the very fountain of life that sprang from Golgotha . . . consecrating the world to the Immaculate Heart of the Mother, means returning beneath the Cross of the Son. It means consecrating this world to the pierced Heart of its Savior, bringing it back to the very source of its Redemption. . . . and so she calls us to accept her Motherly help to return to the source of Redemption.

*Perhaps one of the strongest statements made by the Pope in his message at Fatima was the following:*

The appeal of the Lady of the message of Fatima is so deeply rooted in the Gospel and the whole of Tradition that the Church feels that the message imposes a commitment upon her.

*In making the Act of Consecration of the world and Russia to the Immaculate Heart of Mary on May 13, 1982, the Pope said that he made this Act with all the pastors of the Church in that particular bond whereby we constitute a body and a college, just as Christ desired the apostles to be in union with Peter.*

*The Pope recalled that Pope Pius XII had previously made this Act of Consecration of the whole world, especially the peoples for which you had particular love and solicitude.*

*In this the Pope was referring in a special way to Russia because in the homily preceding the consecration, the Pope*

*specifically mentioned that Pius XII had consecrated the world, but also Russia in a special manner. And John Paul II added:*

In a special way we entrust and consecrate to you those individuals and nations which particularly need to be entrusted and consecrated.

*The Holy Father went on to underline that Jesus had consecrated Himself for mankind: "and for their sake I consecrate Myself that they also may be consecrated in truth" (Jn. 17:19). And the Holy Father said that by reason of that consecration, all of us are called upon to spend ourselves for the salvation of the world and to supplement Christ's afflictions for the sake of his body, that is the Church (cf. 2 Cor. 12:15; Col. 1:24).*

*So in making the Collegial Act of Consecration of the world in 1982, the Pope said that he united himself with Jesus in this, His consecration for the world and for people, which only in His divine heart has the power to obtain pardon and to secure reparation.*

The power of this consecration lasts for all time and embraces all individuals, peoples and nations. It overcomes every evil that the spirit of darkness is able to awaken, and has in fact awakened in our times, in the heart of man and in his history.



## PART VIII:

# HAIL, HOLY QUEEN

by Saint Alphonsus Liguori

**T**he only "recent" Doctor of the Church whom Pope Pius XII quoted in the encyclical Ad Caeli Reginam is Saint Alphonsus de Liguori.

*In the spirit of the encyclical, and because Saint Alphonsus is a Doctor of the Church, we are reprinting here the Saint's complete account and doctrine on Mary's Queenship.*

As the glorious Virgin Mary has been raised to the dignity of Mother of the King of kings, it is not without reason that the Church honours her, and wishes her to be honoured by all, with the glorious title of Queen. 'If the Son is a King,' says an ancient writer, 'the Mother who begot him is rightly and truly considered a Queen and Sovereign.' 'No sooner had Mary,' says St. Bernadine of Sienna, 'consented to be Mother of the Eternal Word, than she merited by this consent to be made Queen of the world and of all creatures.' 'Since the flesh of Mary,' remarks the Abbot Arnold of Chartres, 'was not different from that of Jesus, how can the royal dignity of the Son be denied to the Mother?' 'Hence we must consider the glory of the Son, not only as being common to, but as one with, that of His Mother.'

And if Jesus is the King of the universe, Mary is also its Queen. 'And as Queen,' says Abbot Rupert, 'she possesses, by right, the whole kingdom of her Son.' Hence St. Bernadine of Sienna concludes that 'as many creatures as there are who serve God, so many there are who serve Mary: for as angels

and men, and all things that are in heaven and on earth, are subject to the empire of God, so are they also under the dominion of Mary.' The Abbot Guarricus, addressing himself to the Divine Mother on this subject, says: 'Continue, Mary, continue to dispose with confidence of the riches of thy Son; act as Queen, Mother, and Spouse of the King: for to thee belongs dominion and power over all creatures.'

Mary, then, is a Queen: but, for our common consolation, be it known that she is a Queen so sweet, clement, and so ready to help us in our miseries, that the holy Church wills that we should salute her in this prayer under the title of Queen of Mercy. 'The title of Queen,' remarks B. Albert the Great, 'differs from that of Empress, which implies severity and rigour, in signifying compassion and charity towards the poor.' 'The greatness of kings and queens,' says Seneca, 'consists in relieving the wretched; and whereas tyrants, when they reign, have their own good in view, kings should have that of their subjects at heart. For this reason it is that, at their consecration, kings have their heads anointed with oil, which is the symbol of mercy, to denote that, as kings, they should, above all things, nourish in their hearts feelings of compassion and benevolence towards their subjects.

Kings should, then, occupy themselves principally in works of mercy, but not so as to forget the just punishments that are to be inflicted on the guilty. It is, however, not thus with Mary, who, although a Queen, is not a queen of justice, intent on the punishment of the wicked, but a queen of mercy, intent only on commiserating and pardoning sinners. And this is the reason for which the Church requires that we should expressly call her 'the Queen of Mercy.' The great Chancellor of Paris, John Gerson, in his Commentary on the words of David: 'These two things have I heard, that power belongeth to God, and mercy to thee, O Lord,' says, that the kingdom of God,

consisting in justice and mercy, was divided by our Lord: the kingdom of justice He reserved for Himself, and that of mercy He yielded to Mary, ordaining at the same time that all mercies that are dispersed to men should pass by the hands of Mary, and be disposed of by her at will. These are Gerson's own words: 'the kingdom of God consists in power and mercy; reserving power to Himself, He, in some way, yielded the empire of mercy to His Mother.' This is confirmed by St. Thomas, in his Preface to the Canonical Epistles, saying, 'that when the Blessed Virgin conceived the Eternal Word in her womb, and brought Him forth, she obtained half the kingdom of God; so that she is Queen of Mercy, as Jesus Christ is King of Justice.'

The Eternal Father made Jesus Christ the King of justice, and consequently universal Judge of the world: and therefore the royal prophet sings: "Give to the King thy judgment, O God, and to the King's Son Thy justice." Here a learned interpreter takes up the sentence and says: 'O Lord, Thou hast given justice to Thy Son, because Thou hast given mercy to the King's Mother.' And, on this subject, St. Bonaventure, paraphrasing the words of David, thus interprets them: 'Give to the King Thy judgment, O God, and Thy mercy to the Queen His Mother.' Ernest, Archbishop of Prague, also remarks, 'that the Eternal Father gave the office of judge and avenger to the Son, and that of showing mercy and relieving the necessitous to the Mother.' This was foretold by the prophet David himself; for he says that God (so to speak) consecrated Mary Queen of mercy, anointing her with the oil of gladness ("God hath anointed thee with the oil of gladness"). In order that we miserable children of Adam might rejoice, remembering that in heaven we have this great Queen, overflowing with the unction of mercy and compassion towards us; and thus we can say with St. Bonaventure, 'O Mary, thou art full of the

unction of mercy and of the oil of compassion;’ therefore God has anointed thee with the oil of gladness. And how beautifully does not B. Albert the Great apply to this subject the history of Queen Esther, who was herself a great type of our Queen Mary. We read, in the 4th chapter of the Book of Esther, that in the reign of Assuerus, a decree was issued, by which all Jews were condemned to death. Mardochai, who was one of the condemned, addressed himself to Esther, in order that she might interpose with Assuerus, and obtain the revocation of the decree, and thus be the salvation of all. At first Esther declined the office, fearing that such a request might irritate the king still more; but Mardochai reproved her, sending her word that she was not to think only of saving herself, for God had placed on her the salvation of all the Jews: “think not that thou mayest save thy life only, because thou art in the king’s house, more than all the Jews.” Thus did Mardochai address Queen Esther. And so can we poor sinners address our Queen Mary, should she show any repugnance to obtain of God our delivery from the chastisement we have justly deserved: ‘Think not, O Lady, that God has raised thee to the dignity of Queen of the world, only to provide for thy good; but in order that, being so great, thou mightest be better able to compassionate and assist us miserable creatures.’

As soon as Assuerus saw Esther standing before him, he asked her, with love, what she came to seek. ‘What is thy request?’ The queen replied, “If I have found favour in thy sight, O king, give me my people, for which I request.” Assuerus granted her request, and immediately ordered the revocation of the decree. And now, if Assuerus, through love for Esther, granted, at her request, salvation to the Jews, how can God refuse the prayer of Mary, loving her immensely as He does, when she prays for poor miserable sinners, who recommend themselves to her, and says to Him, ‘My King and

my God, if ever I have found favour in Thy sight' (though the Divine Mother well knows that she was the blessed, the holy one, the only one of the human race who found the grace lost by all mankind well does she know that she is the beloved one of her Lord, loved more than all the saints and angels together), 'give me my people for which I ask.' If thou lovest me, she says, 'give me, O Lord, these sinners, for whom I entreat Thee.' Is it possible that God should refuse her? And who is ignorant of the power of the prayers of Mary with God? "The law of clemency is on her tongue." Each of her prayers is, as it were, an established law for our Lord, that He should show mercy to all for whom she intercedes. St. Bernard asks why the Church calls Mary 'the Queen of Mercy'? And he replied, that 'it is because we believe that she opens the abyss of the mercy of God to whomsoever she wills, when she wills, and as she wills; so that there is no sinner, however good, who is lost if Mary protects him.'

But perhaps we may fear that Mary would not deign to interpose for some sinners, on account of their being so overloaded with crimes! Or perhaps we ought to be overawed at the majesty and holiness of this great Queen? 'No,' says St. Gregory the Seventh, 'for the higher and more holy she is, the greater is her sweetness and compassion towards sinners, who have recourse to her with the desire to amend their lives.' Kings and queens, with their ostentation of majesty, inspire terror, and cause their subjects to fear to approach them: but what fear, says St. Bernard, can the miserable have to approach this Queen of Mercy, for she inspires no terror, and shows no severity, to those who come to her, but is all sweetness and gentleness. 'Why should human frailty fear to go to Mary? In her there is no austerity, nothing terrible: she is all sweetness, offering milk and wool to all.' Mary is not only willing to give, but she herself offers milk and wool to all: the



milk of mercy to animate our confidence, and the wool of her protection against the thunderbolts of Divine justice.

Suetonius relates of the Emperor Titus that he could never refuse a favour, so much so that he sometimes promised more than he could grant, and when admonished of this he replied, that a prince should never send away any person whom he admitted to his audience dissatisfied. Titus spoke thus, but in reality he must often have deceived or failed in his promises. Our Queen cannot deceive, and can obtain all that she wills for her clients. Moreover, 'our Lord has given her so benign and compassionate a heart,' says Lanspergius, 'that she cannot send away anyone dissatisfied who prays to her.' But how, to use the words of St. Bonaventure, canst thou, O Mary, who art the Queen of Mercy, refuse to succour the miserable? And 'who,' asks the Saint, 'are the subjects for mercy, if not the miserable? And since thou art the Queen of Mercy,' he continues, 'and I am the most miserable of sinners, it follows that I am the first of thy subjects. How, then, O Lady, canst thou do otherwise than exercise thy mercy on me?'

Have pity on us, then, O Queen of Mercy, and take charge of our salvation. 'Say not, O holy Virgin,' exclaims St. George of Nicomedia, 'that thou canst not assist us on account of the number of our sins, for thy power and compassion is such, that no number of sins, however great, can outweigh it. Nothing resists thy power, for our common Creator, honouring thee as His Mother, considering thy glory as His own;' and the Son, 'exulting in it, fulfills thy petitions as if He were paying a debt;' meaning thereby, that although Mary is under an infinite obligation to the Son for having chosen her to be His Mother, yet it cannot be denied but that the Son is under great obligation to her for having given Him His humanity; and therefore Jesus, to pay as it were what He owes to Mary, and glorying in her glory, honours her in a special manner by

listening to and granting all her petitions.

How great, then, should be our confidence in this Queen, knowing her great power with God, and that she is so rich and full of mercy, that there is no one living on the earth, who does not partake of her compassion and favour. This was revealed by our Blessed Lady herself to St. Bridget, saying: 'I am the Queen of heaven and the Mother of Mercy; I am the joy of the just, and the door through which sinners are brought to God. There is no sinner on earth so accursed as to be deprived of my mercy; for all, if they receive nothing else through my intercession, receive the grace of being less tempted by the devils than they would otherwise have been.' 'No one,' she adds, 'unless the irrevocable sentence has been pronounced' (that is, the one pronounced on the damned), 'is so cast off by God, that he will not return to Him, and enjoy His mercy, if he invokes my aid.' 'I am called by all the Mother of Mercy, and truly the mercy of my Son towards men has made me thus merciful towards them;' and she concludes by saying, 'and therefore miserable will he be, and miserable will he be to all eternity, who, in this life, having it in his power to invoke me, who am so compassionate to all, and so desirous to assist sinners, is miserable enough not to invoke me, and so is damned.'

Let us, then, fly, and fly always, to the feet of this most sweet Queen, if we would be certain of salvation; and if we are alarmed and disheartened at the sight of our sins, let us remember that it is in order to save the greatest and most abandoned sinners, who recommend themselves to her, that Mary is made the Queen of Mercy. Such have to be her crown in heaven; according to the words addressed to her by her Divine Spouse: "Come from Libanus, my spouse; come from Libanus, come: thou shalt be crowned. . . . from the dens of the lions, from the mountains of the leopards." And what are these dens of beasts, but miserable sinners, whose souls have

become the home of sin, the most frightful monster that can be found. 'With such souls,' says the Abbot Rupert, addressing our Blessed Lady, 'saved by thy means, O great Queen Mary, wilt thou be crowned in heaven; for their salvation will form a diadem worthy of, and well becoming, a Queen of Mercy.'



## PART IX:

# CONCLUSION

**I**t is, of course, a major responsibility of The Blue Army of Our Lady of Fatima to emphasize the Queenship of Mary since at Fatima Our Lady was proclaimed the Queen of this world. Fatima is the place where she actually promised the triumph of her Heart and *an era of peace* "for mankind." It is also the place where, on May 13, 1982, the Pope (in union with all the bishops of the world) consecrated each and every nation to her Immaculate Heart.

And the Blue Army is the "World Apostolate of Fatima."

Sister Lucia, sole living visionary of Fatima, specifically said that the Blue Army has "much to do" with the implementation of the consecration of the world to Our Lady.

Rising to this responsibility, the Blue Army intensified its effort after May 13, 1982, to obtain pledges to fulfill the basic conditions of Fatima and to implement the encyclicals *Ad Caeli Reginam* (1954) and *Signum Magnum* (1967) by:

1) Seeking the consecration of every diocese to the Immaculate Heart of Mary; 2) Promoting the consecration of all parishes to her Immaculate Heart on August 22, Feast of the Queenship, implemented by the devotion of the Five First Saturdays.

But there are many ways by which we, as individuals, can bring the power of Mary our Queen into our lives and into our nation.

We must strive to bring this power of our Queen and our

Mother into our lives by being consecrated *effectively* to her Immaculate Heart. The full meaning of the Scapular is as a sign of fidelity to her, of being a “knight” of the Queen, clothed in her own livery! And in the Mysteries of the Rosary we must honor her as did the Archangel, greet her as did Elizabeth: “Mother of my Lord.” Honoring her with the three kings, recognizing her with the prophet Simeon as associated with the Redeemer of the world, “set for the rise and fall of many” while at the same time her own heart would be pierced by a sword.

In every Mystery, God reveals to us that He has given us at once a Mother and a Queen. And clothed in her livery, we join with her in the mysteries of the Rosary.

### **National “Queen”**

In almost every nation of the world there is a special devotion to Our Lady as the Queen of that particular country. Sometimes she is honored even as the Queen of a particular locality. Father Maurice De Jonghe has published *ten volumes* (titled *The Marian World*) describing only those images of Our Lady which were *crowned liturgically* all over the world.

We here in the United States, and in all the Americas, have a unique privilege.

We have an image of Our Lady which was given by herself and which has been preserved through the centuries by a continuing miracle. And this image was solemnly crowned by Pope Leo XIII (through a legate) as the *Queen and Empress of the Americas*.

When Pope John Paul II went to Mexico City to pray before the picture, he again used the title of *Queen of the Americas* and His Holiness was so touched by the “special presence” which he experienced before this picture of the Queen of the Americas, he invited the two Cardinals of that nation to come

to Rome to join with him in a visit to the Mexican College so that he could again, on the same feast, pray before at least a copy of the famous miraculous image.

On that occasion he confided to Cardinal Corripio: "There is something about this image which calls to me." (SOUL, XXXI, 2)

And *she is here*, in America! It is here that she said "*Fear nothing, I who am your Mother, am I not here?*"

Moreover she said specifically that she came "*for all in these lands*" at the very dawn of all American history and in the geographical center of all the Americas.

Again she showed herself in power, blocking out the sun, her hands folded in prayer, *our* Esther.

A special Apostolate has been founded in the United States titled "The Queen of the Americas Guild", and this is another, very particular way in which we can honor Our Lady as our own special Queen.

### **Thanksgiving Monument**

Might we not consider a monument to her on the fifth centenary of the discovery of America?

Five hundred years ago when Columbus first sighted three islands off the coast of Florida, he had been on the verge of giving up his voyage and turning back.

However he had placed the voyage under the patronage of Our Lady. Fervent prayers were said to her, especially at that desperate moment when the crew was losing all hope. They had begun their final journey in a chapel dedicated to the Immaculate Conception on the Canary Islands where they received Holy Communion and entrusted themselves to Jesus through the hands of their Queen.

*At the sight of land, the crew gathered at the rails of the three ships and sang the "Hail, Holy Queen."*

Only 39 years later Our Lady appeared at the geographical center of the newly discovered lands, revealing herself by the very name Columbus had given to his flagship: "Santa Maria." . . . and also as Queen!

Would it not be fitting to erect a thanksgiving monument to our Mother and Queen either on one of the islands of the Columbus landfall, or directly opposite on the mainland, in 1992, fifth centenary of this historic event?

The Columbus crew immediately chanted in thanksgiving to Our Lady as their Queen, but in all these centuries have we so much as erected a single plaque in thanksgiving?

The crew of Columbus sent one of their captains all the way across Europe to take a thanksgiving gift to the Holy House in Loreto, as a result of a vow they all made to thank Our Lady. They left in Loreto a model of the "Santa Maria" as an everlasting recognition that it was through her power — the power of her intercession — that they had completed their difficult voyage into the unknown.

Will we, who are the prime beneficiaries of that "miraculous voyage," made with constant prayer and attention to Our Lady as Queen, leave even the fifth centenary pass without an expression of our faith, our own gratitude? (See footnote.)

### **Queen of the World, Inc.**

A non-profit corporation was founded through the Blue Army in 1978 to make possible the third World Peace Flight. A \$100,000 deficit was expected on that flight, but the generosity of special devotees of Our Lady resulted not only in covering the deficit, but in a generous surplus which was then used by the Blue Army for other projects.

Some of the funds were given to help launch the *Queen of the Americas Guild*.

When the 1982 peace flight took off for China, again the

Queen of the World corporation was able to receive offerings to subsidize the flight as well as many rosaries, scapulars, and booklets and pamphlets in Chinese which were taken as gifts for China.

Now other projects are developing such as the *Santa Maria Thanksgiving Monument*, priests' retreats at Fatima (using the Queen of the World plane), another peace flight (this time to *both Russia and China!*).

The basic costs of all peace flights are borne by the participants themselves. But special ceremonies, chaplains, peace "gifts" to nations visited (such as statues of Our Lady of Fatima) are paid for from the funds of the Queen of the World, Inc.

### **Peace Soon?**

Outside of our personal needs, what do we desire most? Is it not world peace?

If so, then we must take very seriously those words of Pope Pius XII: *"In the doctrine of Mary's Queenship lies the world's greatest hope for peace."*

Jacinta, youngest of the three children to whom Our Lady of Fatima appeared, said that we must not hesitate to make known that *"God has entrusted the peace of the world to her."*

Therefore, to sum up, each of us should have a personal devotion to Our Lady not only as our intimate Mother, but also as our powerful Queen. We should see the scapular we wear not merely as the warm and loving clothing which our Mother places around us, but also as the armor which she places upon us in the apocalyptic battle of our times.

And in this battle, enclosed in this armor, we look to her, clothed in the sun, crowned with stars, promising and helping us.



*Saint John Bosco prophesied in this very century a victory to be obtained by Our Lady that will be even greater than the victory of Lepanto in 1571, the victory which was a major turning point in saving Christianity.*

Saint John Bosco saw her as a Queen, as “Our Lady Help of Christians,” Our Lady of Victory!

Let us then imitate saints of our time like Saint John Bosco and Saint Maximilian Kolbe, recognizing Mary as our own Queen and proclaiming her Queenship to the world! Let us be one in her Immaculate Heart to speed the triumph promised at Fatima!

**Note:** Within the 24th parallel (same as San Salvador) five acres have been set aside on the “mainland” (although it is actually another island connected to the mainland by U.S. Highway 1) for a major shrine to be dedicated in 1992. Further information can be obtained from *Queen of the World Inc., P.O. Box 189, Washington, N.J. 07882.*

## APPENDIX I:

# **PRAYER to OUR LADY and ACT of CONSECRATION**

### **Prayer to Our Lady as Mother and Queen**

**O Mary, Saint Therese, who recognized you as more a Mother than a Queen, begged you each day as her Queen to prepare a throne in her heart to receive Jesus, the King of Kings.**

**As my Mother, fill me with the love of your Immaculate Heart! As my Queen, strengthen me in your service! Show me what I must do to speed the triumph of your Immaculate Heart within me and in the world so that soon we may experience the fulfillment of your promise of peace, the reign of the Sacred Heart of Jesus. Amen.**

**Suggested Act of Consecration  
of a Diocese (Parish) to the Immaculate Heart  
of Mary**

**O Mary Immaculate, we beg you today to take into the Flame of Love of your Immaculate Heart this diocese (parish) and each person belonging to it.**

**We make this consecration in the same spirit in which the Pope, in union with all of the bishops of the world, consecrated the world to your Immaculate Heart, thus recognizing your role as Queen of Peace and Mother of the Church.**

**Keep each of us, dearest Mother and Queen, in that Flame of Love so that our thoughts like yours may be ever turned to God Who is Love Itself, in union with the Sacred Heart of Jesus, your Son.**

**Help us, dearest Mother, to live this consecration through the Morning Offering, by wearing the sign of consecration to you which is the Scapular of Mount Carmel, by devout recitation of the Rosary, and by fulfilling the conditions of the Five First Saturdays. Thus practicing our consecration to your Immaculate Heart may we obtain from God the turning back of the tide of evil and obtain through your intercession, the promised era of peace.**

**Petitions**

**R. Hear us, O Lord.**

**That each member of our diocese (parish) will, in keeping with the words of Jesus on the Cross, accept Mary as Mother in a special way, Let us pray to the Lord.**

**That our Immaculate Mother, because of this Act of Consecration today, will accept each and every member of**

our diocese (parish) as her special child, Let us pray to the Lord.

That the Flame of Love of the Immaculate Heart of Mary, Spouse of the Holy Spirit, may enflame our entire diocese (parish), Let us pray to the Lord.

That through this Flame of Love all may be drawn in a new and more profound way to the Sacred Heart of Jesus in the Blessed Sacrament, Let us pray to the Lord.

That the conditions which Our Lady gave us at Fatima for world peace as confirmed by the Miracle of Fatima and which we have pledged to her today in this Act of Consecration, may be fulfilled in the manner desired by God, Let us pray to the Lord.

That devotion to the Immaculate Heart of Mary, as desired by Our Lord, be placed alongside devotion to His own Sacred Heart throughout our diocese (parish), Let us pray to the Lord.

For our bishop(s), pastors, and all appointed by God to help us to our eternal destination, Let us pray to the Lord.

That the Holy Spirit may be drawn to them as to Mary at the moment of the Incarnation, Let us pray to the Lord.

That this Consecration of our diocese (parish) to the Immaculate Heart of Mary may result in an increase of vocations to the priesthood and religious life from among our young people, Let us pray to the Lord.

For all our unborn children, that they may be protected by the Flame of the Love of Mary's Heart, Let us pray to the Lord.

That God be praised and thanked for giving us not only the Saving and Eucharistic Heart of Jesus, but also the intercession of the Heart of His Mother, Let us pray to the Lord.

**All repeat after Bishop (Pastor)**

**O Mary, that our hearts may be one with yours, so that we may believe with your faith!**

**O Mary, that our hearts may be one with yours, so that we may trust in God with your confidence!**

**O Mary, that our hearts may be one with yours, so that we may love the Eucharistic Heart of Jesus with your love!**

**Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.**

## APPENDIX II:

# **DEDICATION of a FAMILY to MARY**

(Composed by St. Alphonsus de Liguori)

**Most Blessed Virgin, Immaculate Queen and our Mother Mary, refuge and consolation of all miserable creatures; prostrate before thy throne, with my whole family, I choose thee for my Lady, Mother, and Advocate with God. I dedicate myself, with all who belong to me, for ever to thy service, and beseech thee, O Mother of God, to receive us into the number of thy servants, by taking us all under thy protection, helping us in life, and still more at the hour of death. O Mother of Mercy, I appoint thee as Lady and Ruler of my whole house, of my relations, of my interests, and of all my affairs. Disdain not to take charge of them: dispose of all as it pleases thee. Bless me, then, and all my family, and do not permit that any of us should offend thy Son. Do thou defend us in temptations, deliver us from dangers, provide for us in our necessities, counsel us in our doubts, comfort us in our afflictions, assist us in our infirmities, and especially in the sorrows of death. Never allow the devil to glory in having in his chains any of us who are now consecrated to thee; but grant that we may go to heaven to thank thee, and together with thee to praise and love Jesus our Redeemer for all eternity. Amen. Thus may it be.**

In 1971, 25th anniversary of the coronation of Our Lady of Fatima as *Queen of the World*, the Bishop of Fatima issued a pastoral letter concerning the importance of this jubilee. The pastoral letter referred to the efforts of the Blue Army (of which His Excellency was then the International President) to commemorate the event with simultaneous crownings of images of Our Lady of Fatima in nations around the world.

A part of that effort was the dissemination of the **Quiz** which follows.

Translated into several languages, major prizes (including a world trip) were given to those who answered most questions correctly. Thousands replied both from Europe and America.

Not one person got *all* the answers. Few did better than eight out of ten. So do not be disappointed if you do no better!

The questions are not "tricky," but often require a choice between four possible answers, of which one is *most* correct.

Jot your answers on a separate sheet of paper. Then compare them with the answers on pg. 91.

This quiz is a fun way of testing your own understanding of the doctrine and devotion of the Queenship of Mary. It can also serve with value in classes on Christian Doctrine.

**To anyone who gets 80% of the answers and writes that this has been done honestly, without first looking at pg. 91, the author will send a free and personally autographed copy of this book. Write to:**

**QUEEN OF THE WORLD,  
P.O. Box 189, Washington, N.J. 07882.**

## APPENDIX III;

# QUEENSHIP of MARY QUIZ

No. 1

Doctrine of the Queenship of Mary

1) Mary is Queen because She is: a) Mother of Christ the King; b) Immaculate; c) Revered by Angels; d) Worker of Miracles.

2) Pius XII crowned Her *Queen of the World* at Fatima in 1946 because: a) By the Miracle of the Sun She showed Her power at Fatima; b) She promised that triumph of Her Immaculate Heart will bring an "era of peace to mankind;" c) Pius XII had a greater devotion to Fatima than any other title of Our Lady; d) She asked that the Pope consecrate the world to Her.

3) Pius XII called the Statue of Our Lady of Fatima the *messenger of Her Royalty* because: a) It was the statue he crowned; b) It represents the Queen of the World; c) Through the Pilgrim Virgin Her "dominion" in many nations has been affirmed by acclamation of the faithful and miracles (Radio Address, Pius XII, 1951); d) He somehow knew the statue would become a world symbol of Her Queenship.

4) The reason most emphasized by Pius XII in *Ad Coeli Reginam* for instituting the Feast of the Queenship of Mary is: a) Her Queenship is traditional in the Church; b) It logically followed proclamation of the dogma of the Assumption four years before; c) It is a corollary of Her Divine Maternity; d) He felt convinced that great benefits would accrue to the Church.



5) We should always associate Mary as *Queen* with Mary as *Mother* because: a) She is only a *Queen* because She is first a *Mother*; b) She deserves our allegiance because She is our *Mother*; c) Her power as *Queen* comes from Her power as *Mother*; d) Her power is used for mercy.

6) The dogma or belief most associated historically with the *Queenship* of Mary is: a) *Divine Maternity*; b) *Immaculate Conception*; c) *Assumption*; d) *Divinity of Christ*.

7) The Feast of the *Queenship* of Mary was formerly the feast of: a) *Mary, Mediatrix of All Grace*; b) *The Immaculate Heart*; c) *Both the Immaculate Heart and Mediatrix of All Grace*; d) *St. Angela Merici*.

8) Mary was called *Queen* but "More a *Mother* than a *Queen*" by: a) The person whom Pius XI called "the messenger of the 20th century;" b) One of the children of *Fatima*; c) *St. Bernadette*; d) *Pius XII*.

9) Although Mary saw Herself as "Handmaid" (Lk 1:38) or lowly servant of the Lord, and as a person of "nothingness" (Lk 1:48) to whom God had stooped, yet She would want to be honored as *Queen of the World* because: a) *Pius XII* proclaimed Her *Queen of the World*; b) God desires that the *Kingship* of Christ be established through Her; c) As *Mother of Christ* She is necessarily the *Queen* as He is *King*; d) The peace of the world has been entrusted to Her.

10) The benefit of acknowledging the *Queenship* of Mary most stressed by *Pius XII* is: a) Increase in holiness; b) greater devotion to *Jesus*; c) Recognition of the fact of original sin; d) *World peace*.

No. 2

Devotion to the *Queenship* of Mary

1) *Mary's Queenship* is especially important to each individual because: a) She who loves each one is a mother

more powerful than Satan; b) Even if one loses God's Grace, She can obtain it back; c) Though a creature like each one Her intercession is all powerful; d) She has the right (exercised at Fatima) to command.

2) On the Feast of Mary's Queenship, the Holy Father "commanded" that we must: a) Pray to Her; b) Make an act of consecration to Her; c) Read his encyclical on Her Queenship; d) Pray for world peace.

3) The coronation of a wooden statue known as the Pilgrim Virgin or "Messenger of Her Royalty" is as important as: a) Saluting a flag; b) Bowing before a throne; c) Reciting the words of a prayer; d) Genuflecting before the tabernacle.

4) St. Joseph is important to the Queenship of Mary because: a) He is mentioned in the Queenship Encyclical (*Ad Coeli Reginam*); b) He is of the royal family of David; c) He is Mary's Spouse; d) 1971 has been called by the Bishop of Fatima the year of the Queenship of Mary and it is the centenary of St. Joseph as Patron of the Church.

5) The Rosary is the most important devotion of the Queenship of Mary because: a) All the mysteries relate to Her Queenship; b) She commanded it at Fatima; c) It is necessary to the triumph of Her Immaculate Heart in the world; d) The final mystery is that of Her Queenship.

6) Mary's Queenship requires that I should say the Morning Offering without fail because: a) Sanctification of daily duty is the main request of Our Lady of Fatima; b) It is a daily renewal of my consecration to the Immaculate Heart of Mary; c) The Blue Army requires it for fulfillment of the Fatima Message; d) Pope John XXIII thought it so important that he granted to it a plenary indulgence.

7) The Brown Scapular can best be called "the livery of the Queen" because: a) Popes and Saints have so

described it; b) It has been the instrument of many miracles; c) It is a sign of consecration; d) She held it out to the world at the climax of the Miracle of the Sun at Fatima.

8) Which of the following statements best illustrates the importance of the Brown Scapular in relation to Mary's Queenship?: a) "The Rosary and the Scapular are inseparable" (Lucia, who saw Our Lady of Fatima); b) "Your Sign of Consecration to the Immaculate Heart of Mary" (Pius XII); c) The Scapular was preserved incorrupt, when all else corruptible turned to dust, in the tombs of SS. John Bosco, Alphonsus de Liguori (the Marian Doctor of the Church); d) Bl. Claude de la Colombiere, S.J., said he merely had to think of his Scapular and he was aware of the protecting presence of Mary.

9) To be part of the Blue Army is objectively important for each individual especially because: a) It is the one official, worldwide Apostolate of the "Queen of the World;" b) It carries out the commands She gave at Fatima to obtain peace; c) Padre Pio said "Russia will be converted when there is a Blue Army member for every Communist;" d) It leads its members to a Eucharistic life.

10) I should do more than just make the Blue Army membership Pledge. I should follow the full program (Rosary before Mass, First Saturday conditions, Vigils, Weekly Holy Hours of Spiritual Progress known as cells) because: a) These are steps to greater holiness and intimacy with Jesus in the Blessed Sacrament; b) To make up, by my own greater fervor, for those who do not even do the essentials our Queen commands to obtain world peace; c) To speed the "triumph of the Immaculate Heart of Mary" which was promised to us at Fatima; d) To obtain greater union with Jesus and obtain peace.

No. 3

Jubilee of the Queenship of Mary

- 1) The President of a Bishops' Conference from which continent said that the May 13, 1971 coronation of Our Lady must be "not a mere festival" but a world-wide "act of faith" which will increase the "bond of Christian love among all nations": a) Europe; b) Asia; c) South America; d) Africa.
- 2) The President of a Bishops' Conference from which continent personally presented his crown to Pope Paul VI to have this crown blessed for the next May 13 ceremony: a) Europe; b) Asia; c) South America; d) Africa.
- 3) What Cardinal crowned the National Pilgrim Virgin of the U.S. on May 13: a) Washington; b) New York; c) St. Louis; d) Detroit.
- 4) World-wide coronation of Our Lady, May 13, 1971, was of importance because: a) Commemoration of the Silver Jubilee *Queen of the World*; b) World-wide consecration to Mary; c) Fulfills desire expressed by Our Lord that all bishops participate on the same day in consecration of world to Mary; d) To help obtain world peace.
- 5) Iron Curtain and Bamboo Curtain countries were included in the May 13 world-wide coronation, even though sometimes in secret, because: a) Our Lady promised the conversion of Russia, and by this we understand world communism; b) These countries are important to world peace; c) Most of these nations have traditionally prayed to Her and She is their hope; d) Some, like Russia and Czechoslovakia and Poland, have National Pilgrim Virgins waiting for crowns.
- 6) The essence of the devotion to Mary's Queenship is: a) An act of consecration, of admitting that we "belong" to Her; b) Do what is necessary if Christ is to be recognized as King; c) If we don't, She will not have power to reign

over us; d) In proportion to our acknowledgment of Her Queenship, the Prince of Darkness is denied and overcome.

7) Bishops around the world participated in the world-wide *Queenship of Mary Jubilee* of 1971 especially because: a) Our Lord Himself asked that all the bishops of the world should participate with the Holy Father in consecrating the world to Mary; b) *Queen of the World* is a title requiring world-wide acknowledgment; c) Bishops owe Her special honor because She is Mother of the Church; d) Bishops of forty-three nations had accepted the invitation of the Bishop of Fatima to participate.

8) Which Shrine participating in the May 13, 1971 Queenship of Mary celebration can be considered above all others as the Shrine of the Queen of the World?: a) Loreto, ranking liturgically above all Marian Shrines; b) St. Mary Major, second liturgically but first in Rome, with ancient picture crowned by Pius XII when he instituted Feast of Her Queenship, with "Queen of Peace" statue of Benedict XV, with the flag from Lepanto and the body of St. Pius V; c) Fatima, where Pius XII crowned Her Queen of the World; d) Pontmain, where She appeared in the sky crowned as Queen, brought an end to war that same day and gave forty years of peace (symbolized by forty stars at Her feet) and symbolized many events not even known until Fatima if Her commands are obeyed.

9) Prayers for the success of the world-wide coronation of Our Lady were requested by the Bishop of Fatima because: a) Any victory of Mary is a defeat of Satan, and only prayer can make it succeed; b) It is important for world peace; c) Prayer is the means by which all, old and young, participate; d) St. Joseph, whose centenary this was, appeared with our Queen at Fatima.

10) The coronation of Our Lady at Loreto on May 13, 1971

was of special importance because: a) It took place in the newly finished Chapel of the Assumption next to the Holy House of Nazareth; b) Here Pope John XXIII crowned a statue of Our Lady of Loreto two weeks before Vatican II and the statue smiled (miraculously); c) In this Holy House St. Joseph lived as Patron of the first Church and 1971 was his centenary; d) The "Holiest Place on Earth," according to one of the Popes, with its New Testament treasure, and therefore the crowning of Our Lady here, in union with all the bishops of nations throughout the world on May 13, 1971, adds an important dimension to this world coronation of our Mother and Queen.

No. 4

Effect on the World

1) Which were the first two national Pilgrim Virgins "for peace" crowned on the "same day"? a) Israel and Egypt; b) North and South Vietnam; c) Uganda and Nigeria; d) Taiwan and Korea.

2) Which Cardinal pontificated at Fatima on the feast day in 1970 (year of six continent flight to deliver crowns to bishops of the world) and himself received from the Bishop of Fatima a precious crown for a statue now permanently enshrined in his own diocese? a) Cardinal Ursi, of Naples; b) Cardinal Carberry, of St. Louis; c) Cardinal Heenan, of London; d) Cardinal Cerejeira, of Lisbon.

3) The Blue Army can be called the Army of the Queen because: a) The Bishop of Fatima is its head; b) It has a world headquarters at Fatima; c) It has over 20 million members in 60 countries; d) It is a worldwide fulfillment of Her message.

4) Supernatural evidence of Our Lady's Queenship is best preserved from the apparitions of: a) Pontmain; b) Lourdes; c) Fatima; d) Guadalupe.

5) The National Pilgrim Virgin affirms the Queenship of



Mary in the world because: a) Pius XII called it *Messenger of Her Royalty*; b) It is the instrument of diocese-to-diocese renewal of fealty to Her; c) Crowned by Bishops all around the world, May 13, 1971, jubilee of Her Queenship; d) Pius XII said that it was through the Pilgrim Virgin that She seems to have "gone forth" to claim Her dominion.

No. 5

### The Queenship of Mary and Ecumenism

1) Ecumenism demands that we publicly honor and explain the Queenship of Mary because: a) The hiding of any truth or devotion hinders Christian unity; b) When Mary's importance is understood, the importance of Christ is accentuated; c) Since Mary is Mother of the Church, Unity requires Her acceptance; d) In the 8th century, as the Ecumenical Council, Gregory II said of Mary that She is "Ruler of All Christians."

2) Our Lady is above all racial difference even though She, like Jesus, was "white," because: a) Her two famous "Queenship Images" (one crowned by Pius XII and the other by John XXIII) are respectively white and black; b) It was the black image, from the Holy House of Loreto, which the Bishop of Fatima took on the six continent flight to prepare for the May 13, 1971 world coronation; c) Our Lady is a spiritual mother, and spirituality has no color; d) Our Lady's motherly miracles of intercession shower equally on all.

3) Buddhists honor Our Lady when we present Her as Queen of the World because: a) She is so much like Krishna; b) She brought unity between them and the Christians in South Vietnam; c) The idea of spiritual queenship, and of using coronation of a statue to express it, is not contrary to their own religious practice; d) They are interested in any spiritual solution to world peace.



4) The Queenship of Mary gives us a special bond with the people of Russia because: a) This has always been a special devotion to the Russian people; b) Our Lady specifically mentioned Russia when She promised peace to the world at Fatima; c) The Russians have suffered so much (twenty million deaths) for the faith, supported by their devotion to Her; d) The Pilgrim Virgin statue is in Moscow and the most revered Russian Icon (Kazan) is at Fatima, and both will be "crowned" on May 13, 1971.

5) The Queenship of Mary implies that She deserves honor from all nations because of power like: a) President of the United States; b) Queen of England; c) A dictator of total power; d) One to whom God would refuse nothing.

6) Mohammedans respond to Our Lady of Fatima as *Queen of the World* because: a) Mohammed's daughter was named Fatima; b) The Koran states that Mary has the highest place of any woman in Heaven (Fatima has the second); c) They believe in the Immaculate Conception; d) Their religion favors all prophets of peace.

7) Protestants today, unlike the Protestants of yesterday, do not react so unfavorably to the National Pilgrim Virgin and Queenship of Mary because: a) They have better understanding of Catholic devotion to Mary; b) They know we use statues merely as symbols; c) They honor Christ and therefore understand the need to honor His Mother; d) Catholics today explain that to proclaim the Queenship of Mary is to doubly proclaim the Kingship of Christ.

8) Pagans may be influenced closer towards Christianity through the Queenship of Mary because: a) They can sublimate image-worship; b) Almost all primitive religions contain elements of a god-mother devotion; c) Our Lady IS their Queen; d) Because of the promises She made at Fatima for "mankind."

9) The best reason for expecting world unity thorough Mary is: a) She is God's way to bring Christ to the world;

b) She is full of grace, which is the source of unity and love; c) Her promise of an "era of peace to mankind" implies an era of Christian Unity; d) Her prayer can obtain any miracle, and can easily obtain the miracle of abolishing that which separates brother from brother.

10) The Queenship of Mary has special significance in England, out of all the rest of the English-speaking world, because: a) her major shrine in England is a duplicate of the House of Loreto, linked so closely with Mary's world Queenship; b) England is known as "Mary's Dowry;" c) The English can more readily understand the title of Queen; d) The question of devotion to Mary has been a particular source of division among English Christians.

#### ANSWERS TO QUEENSHIP QUIZ:

1) c, 2) c, 3) a, 4) b, 5) d, 6) b, 7) a, 8) c, 9) a, 10) b.

No. 5:

1) a, 2) b, 3) d, 4) d, 5) b.

No. 4:

1) c, 2) d, 3) a, 4) b, 5) b, 6) a, 7) d, 8) c, 9) a, 10) d.

No. 3:

1) d, 2) b, 3) c, 4) c, 5) c, 6) a, 7) c, 8) b, 9) d, 10) b.

No. 2:

1) a, 2) b, 3) b, 4) d, 5) c, 6) c, 7) c, 8) a, 9) b, 10) d.

No. 1:

We are commenting in the following on those questions which the judges debated before coming to a unanimous conclusion:

#### *Contest #1: On the Doctrine*

In question 2: The predominant thought in the encyclical of Pius XII (*Ad Coeli Reginam*) is peace for the

world. Our Lady has shown Her power in many other apparitions. A and C are excluded because even though Pius XII permitted himself to be called "the Pope of Our Lady of Fatima" this would not be sufficient reason for choosing Fatima as the place to crown Her Queen of the World. D is certainly a very important reason, but more important than Our Lady's request was Her promise if Her request for consecration is fulfilled.

In question 3, the answer is B because A applies to many other statues, C occurred after the Pope crowned the statue at Fatima and called it "*Messenger of Her Royalty.*"

In question 4, D is almost a verbatim quotation from the encyclical.

In question 5, many selected D as the answer, but the judges selected C because the main element to be associated with "Queenship" is power, and Mary uses Her power for mercy only because She has power in the first place.

Question 6 stumped almost everyone. The key word is "historically." Progress of the doctrine of the Queenship of Mary has followed the doctrine and devotion of the Assumption; the institution of the Queenship of Mary followed the proclamation of the Dogma of the Assumption.

On question 9, since the primary motivation of the Blessed Virgin is the Will of God, only B could be the most appropriate answer.

#### *Contest #2: On the Devotion*

The judges found themselves in deep discussion on four of the questions in Contest #2:

In question 1, the key word is "important," and letter C is the right answer because it includes all the others!

In question 6, the key word is "requires" and since the purpose of the Morning Offering is sanctification of daily

duty, obviously, A is the most appropriate answer.

In question 9, the answer could be B, but the word "each individual" narrows it down to D. Peace is a reward of lesser importance, and will also be a result of each of us being led to a deeper Eucharistic life.

Question 10 was the most difficult in the entire series of fifty questions. But if you read the first two lines carefully, you see that the reference here is to the Message of Fatima rather than to any other message of holiness. And the basic element in the Message of Fatima is *reparation*, therefore the answer must be B. A is not more appropriate because there are also many other steps to holiness. Moreover, B implies C and D.

#### *Contest #3: Jubilee*

In contest #3, there is little to be discussed because most of the answers are questions of fact. However, question 5 is open to a great deal of discussion. The judges chose B because Iron Curtain countries, like all countries of the world, are important to world peace, and therefore, with all the countries "should be included." And on question number 10, B would be a beautiful answer, but it is non-essential. D is the answer because it includes either wholly or partially, both A and C.

#### *Contest #4: Effect*

Again the judges found a great deal to discuss in contest number 4.

In question #2, A was selected because it is the only answer which can refer to "Queen of the World."

In question 5, many selected answer C, but Queenship is not "double." It is the same mystery despite double emphasis. If there is a special obligation upon Americans, it is because of their special advantages in free world communication.

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On December 19, 1982, the Diocese of Metuchen, N.J. (in which is located the Blue Army's National Shrine of the Immaculate Heart of Mary and of Her Queenship) was solemnly dedicated to Our Lady as Queen of the World.

The illustration at right, which appeared on the dedication program, shows Our Lady as Queen holding the escutcheon of the Diocese with the initial of Mary surmounted by a crown.

While all dioceses cannot have the Queen of the World as official Patroness, all can be consecrated to Her Immaculate Heart. And that is one of the principal objects of this important little book.

