



The Holy See

AD CAELI REGINAM

ENCYCLICAL OF POPE PIUS XII

ON PROCLAIMING THE QUEENSHIP OF MARY

TO THE VENERABLE BRETHREN, THE PATRIARCHS, PRIMATES,
ARCHBISHOPS, BISHOPS, AND OTHER LOCAL ORDINARIES

IN PEACE AND COMMUNION WITH THE HOLY SEE *Venerable Brethren, Health and Apostolic Blessing.* From the earliest ages of the catholic church a Christian people, whether in time of triumph or more especially in time of crisis, has addressed prayers of petition and hymns of praise and veneration to the Queen of Heaven. And never has that hope wavered which they placed in the Mother of the Divine King, Jesus Christ; nor has that faith ever failed by which we are taught that Mary, the Virgin Mother of God, reigns with a mother's solicitude over the entire world, just as she is crowned in heavenly blessedness with the glory of a Queen.² Following upon the frightful calamities which before Our very eyes have reduced flourishing cities, towns, and villages to ruins, We see to Our sorrow that many great moral evils are being spread abroad in what may be described as a violent flood. Occasionally We behold justice giving way; and, on the one hand and the other, the victory of the powers of corruption. The threat of this fearful crisis fills Us with a great anguish, and so with confidence We have recourse to Mary Our Queen, making known to her those sentiments of filial reverence which are not Ours alone, but which belong to all those who glory in the name of Christian.³ It is gratifying to recall that We ourselves, on the first day of November of the Holy Year 1950, before a huge multitude of Cardinals, Bishops, priests, and of the faithful who had assembled from every part of the world, defined the dogma of the Assumption of the Blessed Virgin Mary into heaven^[1] where she is present in soul and body reigning, together with her only^[1a] Son, amid the heavenly choirs of angels and Saints. Moreover, since almost a century has passed since Our predecessor of immortal memory, Pius IX, proclaimed and defined the dogma that the great Mother of God had been conceived without any stain of original sin, We instituted the current Marian Year^[2] And now it is a great consolation to Us to see great multitudes here in Rome - and especially in the Liberian Basilica - giving testimony in a striking way to their faith and ardent love for their heavenly Mother. In all parts of the world We learn that devotion to the Virgin Mother of God is flourishing more and more, and that the principal shrines of Mary have been visited and are still being visited by many throngs of Catholic pilgrims gathered in prayer.⁴ It is well known that we have taken advantage of every opportunity - through personal audiences and radio broadcasts - to exhort Our children in Christ to a strong and tender love, as becomes children, for Our most gracious and exalted Mother. On this point it is particularly fitting to 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.^[3] We Ourselves called this the heralding of the "sovereignty" of Mary.^[4]⁵ And now, that We may bring the Year of Mary to a happy and beneficial conclusion, and in

response to petitions which have come to Us from all over the world, We have decided to institute the liturgical feast of the Blessed Virgin Mary, Queen. This will afford a climax, as it were, to the manifold demonstrations of Our devotion to Mary, which the Christian people have supported with such enthusiasm.⁶ In this matter We do not wish to propose a new truth to be believed by Christians, since the title and the arguments on which Mary's queenly dignity is based have already been clearly set forth, and are to be found in ancient documents of the Church and in the books of the sacred liturgy.⁷ It is Our pleasure to recall these things in the present encyclical letter, that We may renew the praises of Our heavenly Mother, and enkindle a more fervent devotion towards her, to the spiritual benefit of all mankind.⁸ From early times Christians have believed, and not without reason, that she of whom was born the Son of the Most High received privileges of grace above all other beings created by God. He "will reign in the house of Jacob forever,"^[5] "the Prince of Peace,"^[6] the "King of Kings and Lord of Lords."^[7] And when Christians reflected upon the intimate connection that obtains between a mother and a son, they readily acknowledged the supreme royal dignity of the Mother of God.⁹ Hence it is not surprising that the early writers of the Church called Mary "the Mother of the King" and "the Mother of the Lord," basing their stand on the words of St. Gabriel the archangel, who foretold that the Son of Mary would reign forever,^[8] and on the words of Elizabeth who greeted her with reverence and called her "the Mother of my Lord."^[9] Thereby they clearly signified that she derived a certain eminence and exalted station from the royal dignity of her Son.¹⁰ So it is that St. Ephrem, burning with poetic inspiration, represents her as speaking in this way: "Let Heaven sustain me in its embrace, because I am honored above it. For heaven was not Thy mother, but Thou hast made it Thy throne. How much more honorable and venerable than the throne of a king is her mother."^[10] And in another place he thus prays to her: ". . . Majestic and Heavenly Maid, Lady, Queen, protect and keep me under your wing lest Satan the sower of destruction glory over me, lest my wicked foe be victorious against me."^[11]¹¹ St. Gregory Nazianzen calls Mary "the Mother of the King of the universe," and the "Virgin Mother who brought forth the King of the whole world,"^[12] while Prudentius asserts that the Mother marvels "that she has brought forth God as man, and even as Supreme King."^[13]¹² And this royal dignity of the Blessed Virgin Mary is quite clearly indicated through direct assertion by those who call her "Lady," "Ruler" and "Queen."¹³ In one of the homilies attributed to Origen, Elizabeth calls Mary "the Mother of my Lord." and even addresses her as "Thou, my Lady."^[14]¹⁴ The same thing is found in the writings of St. Jerome where he makes the following statement amidst various interpretations of Mary's name: "We should realize that Mary means Lady in the Syrian Language."^[15] After him St. Chrysologus says the same thing more explicitly in these words: "The Hebrew word 'Mary' means 'Domina.' The Angel therefore addresses her as 'Lady' to preclude all servile fear in the Lord's Mother, who was born and was called 'Lady' by the authority and command of her own Son."^[16]¹⁵ Moreover Epiphanius, the bishop of Constantinople, writing to the Sovereign Pontiff Hormisdas, says that we should pray that the unity of the Church may be preserved "by the grace of the holy and consubstantial Trinity and by the prayers of Mary, Our Lady, the holy and glorious Virgin and Mother of God."^[17]¹⁶ The Blessed Virgin, sitting at the right hand of God to pray for us is hailed by another writer of that same era in these words, "the Queen^[17a] of mortal man, the most holy Mother of God."^[18]¹⁷ St. Andrew of Crete frequently attributes the dignity of a Queen to the Virgin Mary. For example, he writes, "Today He transports from her earthly dwelling, as Queen of the human race, His ever-Virgin Mother, from whose womb He, the living God, took on human form."^[19]¹⁸ And in another place he speaks of "the Queen of the entire human race faithful to the exact meaning of her name, who is exalted above all things save only God himself."^[20]¹⁹ Likewise St. Germanus speaks to the humble Virgin in these words: "Be enthroned, Lady, for it is fitting that you should sit in an exalted place since you are a Queen and glorious above all kings."^[21] He likewise calls her the "Queen of all of those who dwell on earth."^[22]²⁰ She is called by St. John Damascene "Queen, ruler, and lady,"^[23] and also "the Queen of every creature."^[24] Another ancient writer of the Eastern Church calls her "favored Queen," "the perpetual

Queen beside the King, her son," whose "snow-white brow is crowned with a golden diadem." [25] 21. And finally St. Ildephonsus of Toledo gathers together almost all of her titles of honor in this salutation: "O my Lady, my Sovereign, You who rule over me, Mother of my Lord . . . Lady among handmaids, Queen among sisters." [26] 22. The theologians of the Church, deriving their teaching from these and almost innumerable other testimonies handed down long ago, have called the most Blessed Virgin the Queen of all creatures, the Queen of the world, and the Ruler of all. 23. The Supreme Shepherds of the Church have considered it their duty to promote by eulogy and exhortation the devotion of the Christian people to the heavenly Mother and Queen. Simply passing over the documents of more recent Pontiffs, it is helpful to recall that as early as the seventh century Our predecessor St. Martin I called Mary "our glorious Lady, ever Virgin." [27] St. Agatho, in the synodal letter sent to the fathers of the Sixth Ecumenical Council called her "Our Lady, truly and in a proper sense the Mother of God." [28] And in the eighth century Gregory II in the letter sent to St. Germanus, the patriarch, and read in the Seventh Ecumenical Council with all the Fathers concurring, called the Mother of God: "The Queen of all, the true Mother of God," and also "the Queen of all Christians." [29] 24. We wish also to recall that Our predecessor of immortal memory, Sixtus IV, touched favorably upon the doctrine of the Immaculate Conception of the Blessed Virgin, beginning the Apostolic Letter *Cum praeexcelsa* [30] with words in which Mary is called "Queen," "Who is always vigilant to intercede with the king whom she bore." Benedict XIV declared the same thing in his Apostolic Letter *Gloriosae Dominae*, in which Mary is called "Queen of heaven and earth," and it is stated that the sovereign King has in some way communicated to her his ruling power. [31] 25. For all these reasons St. Alphonsus Ligouri, in collecting the testimony of past ages, writes these words with evident devotion: "Because the virgin Mary was raised to such a lofty dignity as to be the mother of the King of kings, it is deservedly and by every right that the Church has honored her with the title of 'Queen'." [32] 26. Furthermore, the sacred liturgy, which acts as a faithful reflection of traditional doctrine believed by the Christian people through the course of all the ages both in the East and in the West, has sung the praises of the heavenly Queen and continues to sing them. 27. Ardent voices from the East sing out: "O Mother of God, today thou art carried into heaven on the chariots of the cherubim, the seraphim wait upon thee and the ranks of the heavenly army bow before thee." [33] 28. Further: "O just, O most blessed (Joseph), since thou art sprung from a royal line, thou hast been chosen from among all mankind to be spouse of the pure Queen who, in a way which defies description, will give birth to Jesus the king." [34] In addition: "I shall sing a hymn to the mother, the Queen, whom I joyously approach in praise, gladly celebrating her wonders in song. . . Our tongue cannot worthily praise thee, O Lady; for thou who hast borne Christ the king art exalted above the seraphim. . . Hail, O Queen of the world; hail, O Mary, Queen of us all." [35] 29. We read, moreover, in the Ethiopic Missal: "O Mary, center of the whole world, . . . thou art greater than the many-eyed cherubim and the six-winged seraphim . . . Heaven and earth are filled with the sanctity of thy glory." [36] 30. Furthermore, the Latin Church sings that sweet and ancient prayer called the "Hail, Holy Queen" and the lovely antiphons "Hail, Queen of the Heavens," "O Queen of Heaven, Rejoice," and those others which we are accustomed to recite on feasts of the Blessed Virgin Mary: "The Queen stood at Thy right hand in golden vesture surrounded with beauty" [37]; "Heaven and earth praise thee as a powerful Queen" [38]; "Today the Virgin Mary ascends into heaven: rejoice because she reigns with Christ forever." [39] 31. To these and others should be added the Litany of Loreto which daily invites Christian folk to call upon Mary as Queen. Likewise, for many centuries past Christians have been accustomed to meditate upon the ruling power of Mary which embraces heaven and earth, when they consider the fifth glorious mystery of the rosary which can be called the mystical crown of the heavenly Queen. 32. Finally, art which is based upon Christian principles and is animated by their spirit as something faithfully interpreting the sincere and freely expressed devotion of the faithful, has since the Council of Ephesus portrayed Mary as Queen and Empress seated upon a royal throne adorned with royal insignia, crowned with the royal diadem and surrounded by the host of angels and saints in heaven, and ruling not only

over nature and its powers but also over the machinations of Satan. Iconography, in representing the royal dignity of the Blessed Virgin Mary, has ever been enriched with works of highest artistic value and greatest beauty; it has even taken the form of representing colorfully the divine Redeemer crowning His mother with a resplendent diadem.³³ The Roman Pontiffs, favoring such types of popular devotion, have often crowned, either in their own persons, or through representatives, images of the Virgin Mother of God which were already outstanding by reason of public veneration.³⁴ As We have already mentioned, Venerable Brothers, according to ancient tradition and the sacred liturgy the main principle on which the royal dignity of Mary rests is without doubt her Divine Motherhood. In Holy Writ, concerning the Son whom Mary will conceive, We read this sentence: "He shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob forever, and of his kingdom there will be no end,"^[40] and in addition Mary is called "Mother of the Lord";^[41] from this it is easily concluded that she is a Queen, since she bore a son who, at the very moment of His conception, because of the hypostatic union of the human nature with the Word, was also as man King and Lord of all things. So with complete justice St. John Damascene could write: "When she became Mother of the Creator, she truly became Queen of every creature."^[42] Likewise, it can be said that the heavenly voice of the Archangel Gabriel was the first to proclaim Mary's royal office.³⁵ But the Blessed Virgin Mary should be called Queen, not only because of her Divine Motherhood, but also because God has willed her to have an exceptional role in the work of our eternal salvation. "What more joyful, what sweeter thought can we have" - as Our Predecessor of happy memory, Pius XI wrote - "than that Christ is our King not only by natural right, but also by an acquired right: that which He won by the redemption? Would that all men, now forgetful of how much we cost Our Savior, might recall to mind the words, 'You were redeemed, not with gold or silver which perishes, . . . but with the precious blood of Christ, as of a Lamb spotless and undefiled.'^[43] We belong not to ourselves now, since Christ has bought us 'at a great price'.^[44] ^[45]³⁶ Now, in the accomplishing of this work of redemption, the Blessed Virgin Mary was most closely associated with Christ; and so it is fitting to sing in the sacred liturgy: "Near the cross of Our Lord Jesus Christ there stood, sorrowful, the Blessed Mary, Queen of Heaven and Queen of the World."^[46] Hence, as the devout disciple of St. Anselm (Eadmer, ed.) wrote in the Middle Ages: "just as . . . God, by making all through His power, is Father and Lord of all, so the blessed Mary, by repairing all through her merits, is Mother and Queen of all; for God is the Lord of all things, because by His command He establishes each of them in its own nature, and Mary is the Queen of all things, because she restores each to its original dignity through the grace which she merited."^[47]³⁷ For "just as Christ, because He redeemed us, is our Lord and king by a special title, so the Blessed Virgin also (is our queen), on account of the unique manner in which she assisted in our redemption, by giving of her own substance, by freely offering Him for us, by her singular desire and petition for, and active interest in, our salvation."^[48]³⁸ From these considerations, the proof develops on these lines: if Mary, in taking an active part in the work of salvation, was, by God's design, associated with Jesus Christ, the source of salvation itself, in a manner comparable to that in which Eve was associated with Adam, the source of death, so that it may be stated that the work of our salvation was accomplished by a kind of "recapitulation,"^[49] in which a virgin was instrumental in the salvation of the human race, just as a virgin had been closely associated with its death; if, moreover, it can likewise be stated that this glorious Lady had been chosen Mother of Christ "in order that she might become a partner in the redemption of the human race";^[50] and if, in truth, "it was she who, free of the stain of actual and original sin, and ever most closely bound to her Son, on Golgotha offered that Son to the Eternal Father together with the complete sacrifice of her maternal rights and maternal love, like a new Eve, for all the sons of Adam, stained as they were by his lamentable fall,"^[51] then it may be legitimately concluded that as Christ, the new Adam, must be called a King not merely because He is Son of God, but also because He is our Redeemer, so, analogously, the Most Blessed Virgin is queen not only because she is Mother of God, but also because, as the new Eve, she was associated

with the new Adam.³⁹ Certainly, in the full and strict meaning of the term, only Jesus Christ, the God-Man, is King; but Mary, too, as Mother of the divine Christ, as His associate in the redemption, in his struggle with His enemies and His final victory over them, has a share, though in a limited and analogous way, in His royal dignity. For from her union with Christ she attains a radiant eminence transcending that of any other creature; from her union with Christ she receives the royal right to dispose of the treasures of the Divine Redeemer's Kingdom; from her union with Christ finally is derived the inexhaustible efficacy of her maternal intercession before the Son and His Father.⁴⁰ Hence it cannot be doubted that Mary most Holy is far above all other creatures in dignity, and after her Son possesses primacy over all. "You have surpassed every creature," sings St. Sophronius. "What can be more sublime than your joy, O Virgin Mother? What more noble than this grace, which you alone have received from God?"^[52] To this St. Germanus adds: "Your honor and dignity surpass the whole of creation; your greatness places you above the angels."^[53] And St. John Damascene goes so far as to say: "Limitless is the difference between God's servants and His Mother."^[54]⁴¹ In order to understand better this sublime dignity of the Mother of God over all creatures let us recall that the holy Mother of God was, at the very moment of her Immaculate Conception, so filled with grace as to surpass the grace of all the Saints. Wherefore, as Our Predecessor of happy memory, Pius IX wrote, God "showered her with heavenly gifts and graces from the treasury of His divinity so far beyond what He gave to all the angels and saints that she was ever free from the least stain of sin; she is so beautiful and perfect, and possesses such fullness of innocence and holiness, that under God a greater could not be dreamed, and only God can comprehend the marvel."^[55]⁴² Besides, the Blessed Virgin possessed, after Christ, not only the highest degree of excellence and perfection, but also a share in that influence by which He, her Son and our Redeemer, is rightly said to reign over the minds and wills of men. For if through His Humanity the divine Word performs miracles and gives graces, if He uses His Sacraments and Saints as instruments for the salvation of men, why should He not make use of the role and work of His most holy Mother in imparting to us the fruits of redemption? "With a heart that is truly a mother's," to quote again Our Predecessor of immortal memory, Pius IX, "does she approach the problem of our salvation, and is solicitous for the whole human race; made Queen of heaven and earth by the Lord, exalted above all choirs of angels and saints, and standing at the right hand of her only ^[55a] Son, Jesus Christ our Lord, she intercedes powerfully for us with a mother's prayers, obtains what she seeks, and cannot be refused."^[56] On this point another of Our Predecessors of happy memory, Leo XIII, has said that an "almost immeasurable" power has been given Mary in the distribution of graces;^[57] St. Pius X adds that she fills this office "as by the right of a mother."^[58]⁴³ Let all Christians, therefore, glory in being subjects of the Virgin Mother of God, who, while wielding royal power, is on fire with a mother's love.⁴⁴ Theologians and preachers, however, when treating these and like questions concerning the Blessed Virgin, must avoid straying from the correct course, with a twofold error to guard against: that is to say, they must beware of unfounded opinions and exaggerated expressions which go beyond the truth, on the other hand, they must watch out for excessive narrowness of mind in weighing that exceptional, sublime, indeed all but divine dignity of the Mother of God, which the Angelic Doctor teaches must be attributed to her "because of the infinite goodness that is God."^[59]⁴⁵ For the rest, in this as in other points of Christian doctrine, "the proximate and universal norm of truth" is for all the living Magisterium of the Church, which Christ established "also to illustrate and explain those matters which are contained only in an obscure way, and implicitly in the deposit of faith."^[60]⁴⁶ From the ancient Christian documents, from prayers of the liturgy, from the innate piety of the Christian people, from works of art, from every side We have gathered witnesses to the regal dignity of the Virgin Mother of God; We have likewise shown that the arguments deduced by Sacred Theology from the treasure store of the faith fully confirm this truth. Such a wealth of witnesses makes up a resounding chorus which changes the sublimity of the royal dignity of the Mother of God and of men, to whom every creature is subject, who is "exalted to the heavenly throne, above the choirs of angels."^[61]⁴⁷ Since we are convinced, after long and serious

reflection, that great good will accrue to the Church if this solidly established truth shines forth more clearly to all, like a luminous lamp raised aloft, by Our Apostolic authority We decree and establish the feast of Mary's Queenship, which is to be celebrated every year in the whole world on the 31st of May. We likewise ordain that on the same day the consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary be renewed, cherishing the hope that through such consecration a new era may begin, joyous in Christian peace and in the triumph of religion.⁴⁸ Let all, therefore, try to approach with greater trust the throne of grace and mercy of our Queen and Mother, and beg for strength in adversity, light in darkness, consolation in sorrow; above all let them strive to free themselves from the slavery of sin and offer an unceasing homage, filled with filial loyalty, to their Queenly Mother. Let her churches be thronged by the faithful, her feast-days honored; may the beads of the Rosary be in the hands of all; may Christians gather, in small numbers and large, to sing her praises in churches, in homes, in hospitals, in prisons. May Mary's name be held in highest reverence, a name sweeter than honey and more precious than jewels; may none utter blasphemous words, the sign of a defiled soul, against that name graced with such dignity and revered for its motherly goodness; let no one be so bold as to speak a syllable which lacks the respect due to her name.⁴⁹ All, according to their state, should strive to bring alive the wondrous virtues of our heavenly Queen and most loving Mother through constant effort of mind and manner. Thus will it come about that all Christians, in honoring and imitating their sublime Queen and Mother, will realize they are truly brothers, and with all envy and avarice thrust aside, will promote love among classes, respect the rights of the weak, cherish peace. No one should think himself a son of Mary, worthy of being received under her powerful protection, unless, like her, he is just, gentle and pure, and shows a sincere desire for true brotherhood, not harming or injuring but rather helping and comforting others.⁵⁰ In some countries of the world there are people who are unjustly persecuted for professing their Christian faith and who are deprived of their divine and human rights to freedom; up till now reasonable demands and repeated protests have availed nothing to remove these evils. May the powerful Queen of creation, whose radiant glance banishes storms and tempests and brings back cloudless skies, look upon these her innocent and tormented children with eyes of mercy; may the Virgin, who is able to subdue violence beneath her foot, grant to them that they may soon enjoy the rightful freedom to practice their religion openly, so that, while serving the cause of the Gospel, they may also contribute to the strength and progress of nations by their harmonious cooperation, by the practice of extraordinary virtues which are a glowing example in the midst of bitter trials.⁵¹ By this Encyclical Letter We are instituting a feast so that all may recognize more clearly and venerate more devoutly the merciful and maternal sway of the Mother of God. We are convinced that this feast will help to preserve, strengthen and prolong that peace among nations which daily is almost destroyed by recurring crises. Is she not a rainbow in the clouds reaching towards God, the pledge of a covenant of peace?^[62] "Look upon the rainbow, and bless Him that made it; surely it is beautiful in its brightness. It encompasses the heaven about with the circle of its glory, the hands of the Most High have displayed it."^[63] Whoever, therefore, reverences the Queen of heaven and earth - and let no one consider himself exempt from this tribute of a grateful and loving soul - let him invoke the most effective of Queens, the Mediatrix of peace; let him respect and preserve peace, which is not wickedness unpunished nor freedom without restraint, but a well-ordered harmony under the rule of the will of God; to its safeguarding and growth the gentle urgings and commands of the Virgin Mary impel us.⁵² Earnestly desiring that the Queen and Mother of Christendom may hear these Our prayers, and by her peace make happy a world shaken by hate, and may, after this exile show unto us all Jesus, Who will be our eternal peace and joy, to you, Venerable Brothers, and to your flocks, as a promise of God's divine help and a pledge of Our love, from Our heart We impart the Apostolic Benediction. *Given at Rome, from St. Peter's, on the feast of the Maternity of the Blessed Virgin Mary, the eleventh day of October, 1954, in the sixteenth year of our Pontificate.***PIUS**

1. Cf. constitutio apostolica *Munificentissimus Deus*: AAS XXXXII 1950, p. 753 sq.1a. The Latin word is *Unigena*. - Ed.2. Cf. litt. enc. *Fulgens corona*: AAS XXXXV, 1953, p. 577 sq.3. Cf. AAS XXXVIII, 1946, p. 264 sq.4. Cf. *L'Osservatore Romano*, d. 19 Maii, a. 1946.5. Luc. I, 32.6. Isai. IX, 6.7. *Apoc.* XIX, 16.8. Cf. Luc. I, 32, 33.9. Luc. I, 43.10. S. Ephraem, *Hymni de B. Maria*, ed. Th. J. Lamy, t. II, Mechliniae, 1886, hymn. XIX, p. 624.11. Idem, *Oratio ad Ssmam Dei Matrem; Opera omnia*, Ed. Assemani, t. III (graece), Romae, 1747, pag. 546.12. S. Gregorius Naz., *Poemata dogmatica*, XVIII, v. 58; PG XXXVII, 485.13. Prudentius, *Dittochaeum*, XXVII: PL LX, 102 A.14. *Hom. in S. Lucam*, hom. VII; ed. Rauer, Origenes' Werke, T. IX, p. 48 (ex catena Marcarii Chrysocephali). Cf. PG XIII, 1902 D.15. S. Hieronymus, *Liber de nominibus hebraeis*: PL XXIII, 886.16. S. Petrus Chrysologus, Sermo 142, *De Annuntiatione B.M.V.*: PL LII, 579 C; cf. etiam 582 B; 584 A: "Regina totius exstitit castitatis."17. *Relatio Epiphaniae Ep. Constantin.*: PL LXII, 498 D.17a. Generally throughout the encyclical the Latin word *Regina* is used to describe Mary. In this case and a few others the word is *Domina*. "Queen" seems to be the best English equivalent. "Ruler", when it occurs, is a rendition of *Dominatrix*. - Ed.18. *Encomium in Dormitionem Ssmae Deiparae* (inter opera S. Modesti): PG LXXXVI, 3306 B.19. S. Andreas Cretensis, *Homilia II in Dormitionem Ssmae Deiparae*: PG XCVII, 1079 B.20. Id., *Homilia III in Dormitionem Ssmae Deiparae*: PG XCVII, 1099 A.21. S. Germanus, *In Praesentationem Ssmae Deiparae*, I: PG XCVIII, 303 A.22. Id., *In Praesentationem Ssmae Deiparae*, n PG XCVIII, 315 C.23. S. Ioannes Damascenus, *Homilia I in Dormitionem B.M.V.*: P.G. XCVI, 719 A.24. Id., *De fide orthodoxa*, I, IV, c. 14: PG XLIV, 1158 B.25. *De laudibus Mariae* (inter opera Venantii Fortunati): PL LXXXVIII, 282 B et 283 A.26. Ildefonsus Toletanus, *De virginitate perpetua B.M.V.*: PL XCVI, 58 A D.27. S. Martinus I, *Epist.* XIV: PL LXXXVII, 199-200 A.28. S. Agatho: PL LXXXVII, 1221 A.29. Hardouin, *Acta Conciliorum*, IV, 234; 238: PL LXXXIX, 508 B.30. Xystus IV, bulla *Cum praeexcelsa*. d. d. 28 Febr. a. 1476.31. Benedictus XIV, bulla *Gloriosae Dominae*, d. d. 27 Sept. a. 1748.32. S. Alfonso, *Le glorie de Maria*, p. I, c. I, §1.33. Ex liturgia Armenorum: in festo Assumptionis, hymnus ad Matutinum.34. *Ex Menaeo* (byzantino): Dominica post Natalem, in Canone, ad Matutinum.35. Officium hymni *Axathistos* (in ritu byzantino).36. *Missale Aethiopicum*, Anaphora Dominae nostrae Mariae, Matris Dei.37. *Brev. Rom.*, Versiculus sexti Respons.38. Festum Assumptionis; hymnus Laudum.39. Ibidem, ad Magnificat II Vesp.40. Luc. I, 32, 33.41. Ibid. I, 43.42. S. Ioannes Damascenus, *De fide orthodoxa*, 1. IV, c. 14; PL XCIV, 1158 s. B.43. I *Petr.* I, 18, 19.44. I *Cor.* VI, 20.45. Pius XI, litt. enc. *Quas primas*: AAS XVII, 1925, p. 599.46. Festum septem dolorum B. Mariae Virg., Tractus.47. Eadmerus, *De excellentia Virginis Mariae*, c. 11: PL CLIX, 508 A B.48. F. Suárez, *De mysteriis vitae Christi*, disp. XXII, sect. II (ed Vivès, XIX, 327).49. S. Irenaeus, *Adv. haer.*, V, 19, 1: PG VII, 1175 B.50. Pius XI, epist. *Auspicatus profecto*: AAS XXV, 1933, p. 80.51. Pius XII, litt. enc. *Mystici Corporis*: AAS XXXV, 1943, p. 247.52. S. Sophronius, *In annuntiatione Beatae Mariae Virginis*: PG LXXXVII, 3238 D; 3242 A.53. S. Germanus, *Hom. II in dormitione Beatae Mariae Virginis*: PG XCVIII, 354 B.54. S. Ioannes Damascenus, *Hom. I in Dormitionem Beatae Mariae Virginis*: PG XCVI, 715 A.55. Pius IX, bulla *Ineffabilis Deus*: Acta Pii IX, I, p. 597-598.55a. *Unigena*. - Ed.56. Ibid. p. 618.57. Leo XIII, litt. enc. *Adiutorem populi*: ASS, XXVIII, 1895-1896, p.130.58. Pius X, litt. enc. *Ad diem illum*: ASS XXXVI, 1903-1904, p.455.59. S. Thomas, *Summa Theol.*, I, q. 25, a. 6, ad 4.60. Pius XII, litt. enc. *Humani generis*: AAS XLII, 1950, p. 569.61. *Ex Brev. Rom.*: Festum Assumptionis Beatae Mariae Virginis.62. Cf. *Gen.* IX, 13.63. Eccl. XLIII, 12-13.