

MARY, QUEEN OF APOSTLES



In the Writings of Saint Vincent Pallotti



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PONTIFICIA UNIVERSITAS GREGORIANA
Facultas Theologiae apud Istitutum Spiritualitatis

MARY, QUEEN OF APOSTLES
IN THE WRITINGS OF SAINT VINCENT PALLOTTI

*A concept of apostolic spirituality
for today's Christian*

PHD THESIS

AUTHOR Sister Stella-Otylia Holisz, SAC
SUPERVISOR Prof. Ruiz-Jurado Manuel, S.J.

R O M E - 1996

Vidimus et approbamus ad normam Statutorum Universitatis

Romae, ex Pontificia Universitate Gregoriana
die 20 mensis iunii anni 1988

R.P. Prof. Manuel Ruiz-Jurado, S.J.

R.P. Prof. Antonio Queralt, S.J.

For Mary, Queen of Apostles,

“Christ’s Mother - who was present at the beginning of ‘the time of the Church,’ when in expectation of the coming of the Holy Spirit, she devoted herself to prayer in the midst of the Apostles and her Son’s disciples - constantly ‘precedes’ the Church in her journey through human history. She is also the one who, precisely as the ‘handmaid of the Lord,’ cooperates unceasingly with the work of salvation accomplished by Christ, her Son.”

(Enc. Redemptoris Mater, 49)

on the celebration of the Marian Year 1987-1988

(All the text is translated from the original Italian book)

Presentation

Prior to the development of the Mariology in the time of the post-conciliar and Mary's importance in the path of faith of every Christian, there is a need for an in-depth study of Mary's doctrine as well as of Mary's spiritual life.

Being a member of the Congregation of the Pallottine Missionary Sisters founded by St. Vincent Pallotti, I am particularly interested in highlighting the exemplary devotion of Pallotti for Mary and his thoughts on Mary's exemplarity in the apostolate. Therefore I would like this work of mine to be the critical analysis of St. Vincent Pallotti's writings about the image of Mary, Queen of Apostles, and I will highlight some theological-Mariological points of Mary, Queen of Apostles.

Pallotti precisely discovers Mary, Queen of Apostles as the excellent model for the apostolate of every Christian. He presents Mary as the Mother of the Lord, who cooperated so singularly at the expense of Redemption, surpassing with her merits the Apostles themselves. In the teachings of Pallotti expressed above in all his writings, we notice new aspects that can enrich contemporary apostolic spirituality that moves in search of new experiences always in the field of orthodoxy.

Apostolic spirituality must therefore assume the Marian impression. The Christian refers to priests, religious and laity to be apostles who must follow Mary, Queen of Apostles, as a gift of themselves to God and to His brothers, and imitate her in maternal charity. By living and working in

the example of Mary, the Christian brings people to Christ and stimulates them to form One Body.

While being aware of the gaps and limitations of research, I have hope that the reflections presented in this work can be of spiritual help to the Apostolate for my Pallottine family and for all Christians.

I feel obliged to express my heartfelt thanks to the professors of the Pontifical Gregorian University, who have taught me so much about the discovery of the Founder's Marian Spirituality and have followed my research. I would also like to thank the people who gave a special contribution to the publication of this work. I am delighted to be able to make this publication at the end of the celebrations of the 200 years of the birthday of St. Vincent Pallotti, because it can be a contribution and an impulse to the deepening of the Pallottine Charism.

Rome, 21 April 1996

Sister Stella-Otylia Holisz SAC

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Abbreviations

AA	- Apostolicam actuositatem
AAS	- Acta Apostolicae Sedis
AG	- Ad Gentes
ASS	- Acta Sanctae Sedis
DACL	- Dictionnaire d'archéologie chretienne et liturgie
Denz.	- H. Denzinger A. Schönmetzer
DIP	- Dizionario degli Istituti di Perfezione
DM	- Dizionario di Mariologia
DV	- Dei Verbum
E	- Epistolae Latinae
EC	- Enciclopedia Cattolica
Eph Mar	- Ephemerides mariologicae
EV	- Enchiridion Vaticanum
LG	- Lumen gentium
ME	- Mese di maggio per Ecclesiastici
ML	- Mese di maggio per Laici
MR	- Mese di maggio per Religiosi
NDM	- Nuovo Dizionario di Mariologia
NDS	- Nuovo Dizionario di Spiritualità
OCA	- Orientalia Christiana Analecta
OCCC	- Opere Complete
OR	- Osservatore Romano
PO	- Presbyterorum ordinis
PSM	- Pia Società delle Missioni
RH	- Redemptor Hominis
RM	- Redemptoris Mater
SAC	- Società dell'Apostolato Cattolico

Introduction

1. THE PROBLEM OF MARIAN SPIRITUALITY

In the contemporary epoch, one speaks of the re-discovery of Mary in the spiritual journey of the Christian and in the life of the whole Church.¹ This phenomenon is surely the fruit of the devotion of the faithful toward Mary, of Mario-theological reflection, as also of the demand of Christians to have a singular witness to Christian life that corresponds with the spiritual experience of the present time.²

The development of Marian spirituality - to which Marian movements at the beginning of the 20th century largely contributed - highlights the unique magnitude of the spiritual experience of Mary. A deeper reflection on Christian spirituality is on the place and role of Mary, mother of Jesus Christ, revealing all the richness of the agreements and convergences by which one looks at the connection between Mary and the spiritual life. "If the spiritual life is an opening to the reign of God, Mary is the poor virgin who opens herself to it totally and in an exemplary way. If she is life in Christ, Mary is the believer who participates in the saving event of the Lord by way of fidelity, listening and perseverance. If she is life in the Spirit, Mary is the first creature on whom the Spirit pours himself out in order to

¹ Cf. S.DE FIORES, *Maria*, in *Nuovo Dizionario di spiritualità* (= NDS), Roma ³1982, p. 882-884.

² Cf. T. GOFFI, *La spiritualità contemporanea*, Bologna 1987, p. 347.

make her act with a new heart, and urges her to a testimony of Christ and praise for the interventions of God in history.”³ Really, this whole question leads to a new Marian plan of the Christian life, which re-evaluates the significance of the place of Mary in the mystery of Christ and her active and exemplary presence in the life of the Church.

It is in this perspective that the teaching of Vatican Council II presents Mary, Mother of God.⁴

The living and acting presence of Mary in the spiritual life of a Christian derives - as the Council teaches - from the salvific plan established and predestined by God, and from the reality of the Incarnation, which is prolonged in the mystery of the Church as the Body of Christ. This special and extraordinary presence is linked to her maternity and sustained by the Holy Spirit. Her maternal solicitude toward the brothers of her Son continually nourishes her so that “in her apostolic work the Church justly guards the one who generated Christ, who was conceived by the Holy Spirit and born of the Virgin, so that through the Church He may be born and grow in the hearts of the faithful” (LG 65). For this, one also speaks of the spirituality of Mary alone within salvation. One can say this, disregarding the discourse on the privileges of Mary, while developing and deepening her exemplary participation in the mystery of Christ and of the Church.

Thus, the spiritual experience of Mary comes well-preserved today fundamentally within a Christocentric ecclesial spiritual becoming. Jesus Christ offered a common

³ S. DE FIORES, *Maria*, in NDS, p. 889.

⁴ Cf. LG 52 - 69.

mystical source to every Christian spirituality and also to Mary. She is Mother of the Savior who cooperates in a quite singular way in the work of salvation. She is redeemed by Christ, Mother and associate of the Redeemer. She is Mother, but also disciple. Her existence and mission are relative to Christ with whom she is “united by a close and indissoluble bond” (LG 53).

2. THE APOSTOLIC CHARACTER OF CONTEMPORARY MARIAN SPIRITUALITY

The history of Marian spirituality documents that the spiritual experience of Mary has been meditated in the course of time under diverse aspects of her life, and appropriated by Christians in a range of variations, followed by a theological deepening of its mystery and its requirements for the witness of life.

Above all, founders/foundresses of many religious communities were inspired by the Virgin Mary to this inexhaustible reality-symbol.

Some have fixed their attention on the main event of the Incarnation of the Word and, thus, on the “fiat” of Mary. Still others are attracted by the salvific contents of the episode of the Visitation, in which Mary carried the Savior to John, and proclaimed the great works that God had done in her favor and in favor of Israel.

Others have eagerly desired that their communities be like so many cenacles where the religious men or women, ideally gathered around “Mary, mother of Jesus” (AA 1:14),

in communion with the successors of the apostles and the brothers of the Lord, in assiduous accord in prayer, imploring the incessant gift of the Spirit on the Church.

These examples point out the fact that the members of religious communities, following instructions of their founders, meditated on the life of the Virgin Mary. They consequently committed themselves to being formed by her exemplary virtues to consecrate themselves to the Virgin by imitating or proclaiming the greatness of one of her mysteries.⁵ In this way, Marian spirituality, based on the spiritual experience of Mary, became the animating force of their apostolic commitment.

The apostolic impression of Marian spirituality is reflected in its post-conciliar development. The new awareness of the missionary dimension of the Church and the Christian vocation which, by its nature, is also a vocation to the apostolate (cf. AA 2), actually influenced the development of apostolic spirituality in the sphere of whichever Marian aspect occupied a more important role. “The Virgin in fact” – affirmed the Council – “in her own life lived an example of that maternal love, by which all should be fittingly animated who cooperate in the apostolic mission of the Church on behalf of the rebirth of all persons” (LG 65).

In current times, one notices the signs of a renewed spiritual and apostolic re-awakening in ecclesial movements that have as a point of reference the fidelity of God in Jesus Christ and the fidelity of persons, of which the Virgin

⁵ Cf. T. GOFFI, *La spiritualità contemporanea*, op.cit., p. 351.

Mary was an incomparable example and continues to be a solicitous promoter. Like each vital experience, devotion to Mary, when developed in conformity with biblical witness and the legitimate requirements of people, has an efficacy ordered to the spiritual and apostolic life of the baptized who cling to her as to a type and model of Christian behavior.⁶

3. MARY, QUEEN OF APOSTLES, MODEL OF SPIRITUAL AND APOSTOLIC LIFE

In the search for a model or a spirituality ordered to the apostolate, we encounter in the teaching of Vatican Council II an attraction to the model of Mary, Queen of Apostles. The Council speaks of Mary, Queen of Apostles in three areas. In the decree on missionary activity “Ad gentes” (cf. AG 42) it invites all messengers of the Gospel to pray with all the faithful, “because through the intercession of the Virgin Mary, Queen of Apostles, the nations may be led to the knowledge of the truth as soon as possible, and that the splendor of God which brightens the face of Jesus Christ may begin to shine on all by the action of the Holy Spirit” (AG 42). In the decree on priestly life and ministry “Presbyterorum ordinis” (cf. PO 18), Mary, Queen of Apostles is presented as a marvelous example of readiness, for all those who dedicate themselves in the Holy Spirit to correspond with each demand of their mission. In this conciliar text, we also find the concrete definition of the readiness of Mary: “Under the guidance of the Holy Spirit she fully consecrated herself to the mystery of human

⁶ Cf. A. FAVALE, *Presenza di Maria nelle aggregazioni ecclesiali contemporanee*, Torino 1985, p. 267-268.

redemption. She is the mother of the eternal high priest, the queen of the apostles, the helper of presbyters in their” (PO 18). The phrase “Mary, Queen of Apostles, is the perfect model of the spiritual and apostolic life,” as we find directly in the decree on the apostolate of the laity “Apostolicam actuositatem” (cf. AA 4). In the text of the decree, an ample explanation of this affirmation is also found. Mary-teaches the Council-during her earthly life was always intimately united to her Son, and cooperated in a totally singular manner with the work of salvation, and now, assumed into heaven, with her maternal charity takes care of the brothers of the Son while they are still on their earthly pilgrimage (cf. AA 4).

These texts of Vatican Council II are the strong points from which clearly emerge the Mariological contents of the model of Mary, Queen of Apostles, for the spiritual and apostolic life. This model refers not only to the laity and presbyters, but to all the messengers of the Gospel of Jesus Christ. A reflection amply accounts for this model, though it does not directly use the title Queen of the Apostles; we find it in the encyclical of John Paul II “Redemptoris Mater” (25.3.1987), when the Pope speaks of the Marian dimension of the disciples of Christ.⁷

In this way, there appears evidence of the importance and valid weight of the title and the model of Mary, Queen of Apostles, for the spiritual and apostolic life of all Christians. However, the general formulations of conciliar texts do not seem ready to exhaust the doctrine on Marian signs in apostolic spirituality. If one considers

⁷ Cf. RM 26; 44.

the universal apostolate of Mary in the history of salvation, the Marian character of each apostolate acquires a still greater significance. Within the intention of discovering and gathering all the dynamics of images of Mary, Queen of Apostles, we have found rich material in the writings of St. Vincent Pallotti (1795-1850), Roman priest and founder of the Society of the Catholic Apostolate. We hope to highlight in this manner some Mariological-theological points of the images of Mary, Queen of Apostles that can be of spiritual help in the apostolate for all Christians today.

4. THE FOUNDATION OF THE WORK

At the beginning, we hold it opportune to give a brief biographical sketch of Vincent Pallotti so that one may better understand his background. Vincent Pallotti was born in Rome on 21 April 1795, the third of ten children of Peter Paul and Madelene de Rossi. At the age of 16, Vincent decided to become a priest, and on 15 April 1811, received the first tonsure. On 26 May 1816 he received minor orders, 21 September sub-diaconate, on 20 September 1817 the diaconate, and on 16 May 1818, he was ordained a priest. In 1818, he was called to teach theology at the Sapienza University. He left that chair in order to go down into the street and mix with the people in order to fight sadness, misery and sin. His apostolate took place in diverse fields. With the collaboration of priests, religious and laity committed to the apostolate, in 1834 he formed a group of workers who proposed to carry out the apostolate by prayer, distribution of good books, and commitment to missions among pagans.

From this group was born the work with the name “Pious Society of the Catholic Apostolate” to which Carlo Cardinal Odescalchi, Vicar of Rome, in a Rescript of 4 April 1835 conceded “every blessing,” and after a brief period, on 11 July of the same year, the Sovereign Pontiff, Gregory XVI (OOCC IV,1-9) approved it. In successive years, the work saw a more organized development, articulating itself into a community of Priests/Brothers, Congregation of Sisters, and a vast community composed of faithful of both sexes and every social condition. During this period, the commitment of Pallotti developed in two directions: founder of the Work of the Catholic Apostolate, and animator of the new actions of the Apostolate in Rome. Consumed by fatigue, Vincent Pallotti died on 22 January 1850, in the 55th year of his life.

In 1932 Pope Pius XI declared his theological and cardinal virtues to be in the rank of heroic⁸ and on 22 January 1950, Pius XII, raised him to the honor of the altars, inscribing him among the Blessed.⁹ On 22 January 1963, Pope John XXIII declared him a Saint.¹⁰ On 6 April of the same year, the same Pope named him principal patron before God of the Pontifical Missionary Union of the Clergy.

St. Vincent Pallotti loved most holy Mary tenderly. He gave to those who approached him a small representation of Mary with the Child to kiss, venerated under the title of Mother of Divine Love. His Marian devotion incarnated

⁸ Cf. Decretum super heroicitate virtutum Ven. Servi Dei Vincentii Pallotti, in *Analecta PSM*, vol. II, Roma 1932, p. 211-216.

⁹ Cf. Pii XII Litterae Apostolicae quibus Vincentius Pallotti Beatus declaratur, in *Acta SAC*, vol. I, Roma 1950, p. 441-448.

¹⁰ Cf. Decretum in causa canonizationis Vincentii Pallotti, in *Acta SAC*, vol. V, Roma 1963, p. 353-363.

itself in an apostolic dynamism. To his Work of the universal Apostolate, called the Pious Society of the Catholic Apostolate, he gave as Patroness Mary, Queen of Apostles. She was to be an excellent and efficacious model for the apostolate of each member of the Society founded by him.

For Pallotti, each apostolate should place itself under the particular protection and patronage of Mary, Queen of Apostles. She is for all Christians an example of the apostolate which derives not only from the priestly ministry, but above all from the divine commandment of love toward God and neighbor.

Following the thinking that St. Vincent Pallotti has left us in his writings, we wish to deepen, from a theological-Mariological point of view, the title “Mary, Queen of Apostles” taken as the fundamental base of his life and foundation.

We ask ourselves why Pallotti chose Mary, Queen of Apostles as Patroness of the Society, and has made her the efficacious example of the apostolate for its members.

Which were the points of Marian theology implied in this choice? How did Pallotti see apostolic spirituality at the base of the Mariology presented by the title: “Mary, Queen of Apostles?”

In order to give a response to this query, there is need to examine the proper aspects of an apostolic spirituality, based on the model of Mary, Queen of Apostles.

This theme is most important for contemporary Christian spirituality oriented toward the apostolate in which one finds models. This topic has not been sufficiently

examined¹¹ in the Pallottine spirituality.

5. SOURCES AND METHOD OF WORK

The principal sources of work for the following research are the writings of St. Vincent Pallotti today, thanks to the critical edition prepared by Rev. F. Moccia, SAC printed up until now in 12 volumes.¹² In our work we

¹¹ In the Pallottine literature about Mariological thinking of Pallotti we find some elaborations:

- H.M.KÖSTER, Die Mutter Jesu bei Vinzenz Pallotti nach seinen gedruckten Schriften, Limburg 1964.
- A.BÖS, Das Marienbild des Sel. Vinzenz Pallotti nach seinem Geistlichen Tagebuch. Wissenschaftliche Hausarbeit, Theologische Hochschule Schönstatt, Pallotti - Seminar, Manuscript 1954.
- J. FRANK, B. Vincentius Pallotti et Immaculata Conceptio B.V. Mariae, in Acta SAC II, 530-534.
- J. HETTENKOFER, Ven. Vincentii Pallotti devotio erga Sacratissimum Cor Mariae, in Analecta PSM III, 232-236.
- F. MOCCIA, Reproduktion eines von Pallotti anlässlich einer Firmung verschenkten Herz - Mariä - Bildes, mit angefügter historischer Notiz, in Acta SAC III, 419.
- A.P. WALKENBACH, De vita mariaeformi Vincentii Pallotti, in Acta SAC II, 416-423.
- J. WEIDNER, Maria in vita pallottina, in Acta SAC II, 483-488. Direttamente sul Maria, Regina degli Apostoli, in riferimento al nostro tema solo: M. JURITSCH, Warum Maria, die Königin der Apostel, verehren? in Die Spiritualität (a cura di H.M. Köster, W. Weicht, J. Zweifel), Friedberg bei Augsburg 1985, p. 259-270.

¹² Cf. V.PALLOTTI, Opere complete (= OOCC), a cura di F. Moccia, in XII volumi, Roma 1964-1985. Pia Società dell'Apostolato Cattolico, vol. I, Roma 1964; Regola dei SS. Ritiri, Collegi, Seminari e Monasteri,

shall consult mainly this critical edition.

We must first point out that the publication of Pallottine writings has two phases: the first restricted to private use by members of Pallottine institutes, processed by Giovanni Hettenkofer,¹³ and the second edition published in 1964 with the first volume of *OPERE COMPLETE* prepared by Father Moccia.

The only Marian publication that remains is the triple version of the Month of May by Vincent Pallotti printed in 1833.¹⁴ From the triple versions of the Month of May,

1839, vol. II, Roma 1965; Appendice alla Regola, vol. III, Roma 1966; Manoscritti giuridici, Appelli e statuti 1935-1938, vol. IV, Roma 1967; Scritti apostolici minori, vol. V, in due parti, Roma 1968; Le procure, vol. VI, in due parti, Roma 1969; Regola della Congregazione dei Preti e Fratelli Coadiutori dell'Apostolato Cattolico, Copia Lambruschini 1846, vol. VII, Roma 1972; Manuali della Regola 1846, 1847, 1849, vol. VIII, Roma 1974; Cerimoniali 1846-1849, vol. IX, Roma 1974; I Lumi, vol. X, in due parti, Roma 1977; Scritti spirituali, vol. XI, in due parti, Roma 1980; Materie predicabili, vol. XII, Roma 1985.

¹³ Giovanni Hettenkofer (1876-1962), postulatore generale della causa di beatificazione e di canonizzazione di Vincenzo Pallotti negli anni 1911-1947. Cf. Acta SAC V, p.127-131. G.Hettenkofer è stato il primo storico delle cose pallottiane. cfr. ID., *Historia Piae Societatis Missionum* (1835-1935), Romae 1935.

¹⁴ Maria Immacolata Madre di Dio, Regina degli Apostoli nel mese di maggio in suo ossequio a Dio consagrato ricorda agli Ecclesiastici insigniti di qualunque ordine gli avvisi che loro dà la Chiesa secondo il Pontificale Romano e il loro angelico ministero secondo l'appellazione delle Sacre Scritture, Roma 1833; ³1844.

Maria Immacolata Madre di Dio e Madre di misericordia nel mese di maggio a Lei consagrato ricorda ai figli della Chiesa cattolica le loro religiose e morali obbligazioni secondo le dottrine di Gesù Cristo, Roma 1833; ²1834; ³1841.

Maria Immacolata Madre di Dio Regina de' Santi nel mese di

one is addressed to the faithful, the next to ecclesiastics, and the third for the use of religious. The central part of the work of the Month of May by Pallotti consists of diverse meditations for each state of life and also for each day.

Letters and Passages from Letters¹⁵ were collected and printed by Hettenkofer. There were 1,729 in all and were presented in chronological order. They refer to the last 34 years of Pallotti's life, from 1816 to 1850. It is characteristic that each of his letters - all the correspondence of the Founder - bears the initialized letter and also some text from scripture at the beginning of each. The content of the letters is almost exclusively concerned with the apostolate to which he felt called by God and for which he had instituted the Society of the Catholic Apostolate. Yet not all were published. Only letters of major importance are reported in their entirety, in others only some more opportune sections. The publication of all the letters forms part of the edition of Francesco Moccia.¹⁶ The official critical edition of the letters of Pallotti was already initiated with the publication of the first volume that reproduces letters from the years 1816 until 1833.¹⁷

We wish to emphasize that from the Pallottine writings we shall take into consideration only those texts which refer

maggio a Lei consagrato ricorda a chi vive nel Chiostro il Pregio della vita claustrale secondo le dottrine di Gesù Cristo, Roma 1833; ²1835

¹⁵ V. PALLOTTI, *Lettere e brani di lettere di ven. Vincenzo Pallotti*, a cura di G. Hettenkofer, Roma 1930.

¹⁶ The author, emphasizes in the Introduction to Volume IX volumes ends the series of writings that are legislative character, the following volumes, starting with X - I Lumi will deal with his ascetic life.

¹⁷ V. PALLOTTI, *Lettere [anni 1816-1833]* (a cura di Bruno Bayer), Roma 1995.

directly to our theme. All Pallottine writings have many references to Mary. They reveal his love for her and his most tender devotion. The writings of Pallotti on Mary are a lively testimony to his tireless efforts to lead persons to intimate union with Mary, and through her with God.

The method of research will be principally the critical analyses of the texts of St. Vincent Pallotti in the edition of the 12-volume *Opere Complete* prepared by Fr. Francesco Moccia. What interests us throughout the *analyses* are some facts from the life of the Saint, some of his apostolic works and above all, his writings to find the essential points regarding how Mary, Queen of Apostles became the foundation of the apostolic spirituality of the Pallottine family, and which are the practical aspects contained here.

We also wish to know how St. Vincent Pallotti came to this title, and which influences, if any, that the choice of Pallotti had in the former life of the Church. In our research, we shall visit the way indicated by Pallotti. The other historical pieces of information interest us by how much they can illumine his choice of Mary as Queen of Apostles. We shall not extend our inquiry to all dogmatic or patristic theology on Mary as Queen, but we shall take from it what is necessary for our study of spirituality.

(All the texts were translated from the original Italian for the present work.)

6. THE PLAN OF THE TEXTS

One wishes to develop the theme of this work, proceeding from the Introduction to the Conclusion, throughout five chapters.

The *Introduction* presents the problem of Marian spirituality with its apostolic sign today. The model of Mary, Queen of Apostles finds its place fully in this problem.

Chapter One presents Mary, Mother of God in the spiritual and apostolic path of St. Vincent Pallotti. It finds itself in the period of history of the 18th century in which Pallotti lived. The framework for the Marian devotion of the Saint in the historical panorama of Marian-theological thought permits us to learn some characteristic points for Marian spirituality experienced by Pallotti which is the fundamental basis for the veneration of Mary, Queen of Apostles.

Chapter Two presents the title of Mary, Queen of Apostles in the life and apostolate of Vincent Pallotti. It wishes to penetrate into his life and search for the fundamental base from which was born the idea for this title. The reflection seeks to discover the motivating forces of the Marian cult of the era in which Pallotti lived and reach the Marian apostolic movement. Pallotti, living in this climate and with the intention of re-awakening the awareness of the apostolic vocation of all the faithful of his time, discovered in Mary, Queen of Apostles an example of apostolic commitment in the Church and the world. For this purpose, he promoted and founded the Society of Catholic Apostolate, which hoped to reunite all the faithful

in their apostolate under the protection of the Queen of Apostles. This is the reason for his effort to make Mary, Queen of Apostles known to everyone, and to lead all to love and venerate her.

Chapter Three is dedicated to the analysis of Pallottine writings regarding the image of Mary, Queen of Apostles in order to reveal the Mariological cues from it. However, it is necessary to emphasize the fundamental theological thought of St. Vincent Pallotti, resting on the divine maternity of Mary and her spiritual maternity.

The reflection on the picture of Mary, Queen of Apostles should be integral and thorough in the light of the Mariological doctrine of the Church.

In Chapter Four, however, we seek to compare the teaching of Pallotti with Mariological church doctrine. This appears to be an important step in recognizing the significant points of an apostolic spirituality for today's Christians. The reflection will concentrate on the investigation of the problem from the biblical, patristic and magisterial point of view of the Church.

Chapter Five shows the aspects of apostolic spirituality in the light of the model of Mary, Queen of Apostles. The information for the presentation of these aspects derives from the model of Mary, Queen of Apostles devised from the analyses of Pallottine writings, and enriched by the theological-Marian thought in the teaching of the Church. In this manner, the arrangement of the Marian dimension in the apostolic spirituality appears in an evident and quite singular manner. That is why Pallottine spirituality is founded principally on the mandate of Jesus Christ,

Apostle of the eternal Father. He first presented the unique and incomparable apostolic mission in which is found the cooperation of Mary in the salvific work of her Son and his apostolic mission that takes place continually in the Church at the service of the human race. This mission of Mary has as its center the apostolic maternity experienced by Mary in ardent apostolic zeal and in perfect charity. From what has been said, one may take some suggestions from the Marian instructions for the life of the apostle and for the development of his apostolic spiritual life.

Finally, in the *Conclusion* we shall see reaffirmed and precisely stated some basics from the model of Mary, Queen of Apostles, according to Pallotti, which constitute a valid foundation for the apostolic spirituality of the Christian.

Chapter I

MARY, MOTHER OF GOD, IN THE SPIRITUAL AND APOSTOLIC JOURNEY OF ST. VINCENT PALLOTTI

An in-depth reflection on the journey of the People of God in its history permits us to rediscover the significant points of value of a spiritual character for the realization of being Christian. One of these points is the spiritual relationship with Mary, Mother of God. This experience across the centuries of ecclesial tradition makes us see a vast diversity of real-life forms consequent upon the theological investigations of the mystery of Mary in the history of salvation. The reorganization of the spiritual rapport with Mary indicates new dimensions of the Christian spiritual life which enriches all Christian life.¹⁸

¹⁸ Cf. S. DE FIORES, *Maria*, in NDS, p. 893-894.

In this sense, one can say that each century of ecclesial history demonstrates some characteristic points and some specific forms of Marian devotion. These match with lively testimonies of persons who have a spiritual rapport with Mary and promote new dimensions of the Marian cult. We must in this working chapter turn our particular attention to the period of the 18th century in which Vincent Pallotti lived (1795-1850). The presentation of Mariological doctrine and devotion of this historic period permits us to situate the Saint in the panorama of theological-Marian thought. We can understand in a better and more complete way his Marian spiritual path that appears above all in his personal relationship with Mary and in his works on the Marian apostolate. At the end of this chapter we shall gather some points characteristic of the Marian spirituality lived by Pallotti that seem to be the fundamental basis for his veneration of Mary, Queen of Apostles.

1. MARIAN DOCTRINE AND DEVOTION IN THE TIME OF VINCENT PALLOTTI

1.1. The followers of the French Revolution in Marian devotion in the 19th century

The life of Vincent Pallotti(1795-1850) fell in a period of great political, social, and cultural change, caused by the French Revolution of 1789. The French Revolution, with which the 19th century opened, profoundly worsened the situation of the Church in all countries of Europe and placed it in a totally new condition with respect to its position

in contemporary society and its interior.¹⁹ This period of ecclesial history was characterized by two opposing currents: on the one hand, declericalization and desacralization, due to radical Enlightenment, and on the other, the doctrine of the modern State. Both currents led to a rift between the Church and contemporary culture, and the Church with its efficacious presence became ever more distanced from the lived reality of the surrounding world.²⁰ On the other hand, in this situation of serious tension in the midst of civilian life, there developed a general position that will be considered somewhat favorable to the Christian ideal and served as a base for restoration and development of new forms of pastoral activity and the spiritual life.²¹ In this climate of rupture with the past and of religious re-awakening, Marian devotion also found a place. “The French Revolution incited every manifestation against the Marian cult, culminating in the profanation in the Cathedral of Notre-Dame in Paris of the statue of the goddess of Reason replacing that of Mary.²² In all the countries of Europe one notes in this period the insignificant development of Mariological publications - a sign of a great scarcity at the theological level and of a superficial devotion to Mary. From 1790 to 1830 in the field of Mariology, we do not encounter any work of value. Piety also decays. After 1830 Marian literature flourishes, but it is poor in content, making L. Veuillot exclaim: “In the

¹⁹ Cf. *Storia della Chiesa*, dir. da H. JEDIN, vol. VIII/1, *Tra Rivoluzione e restaurazione 1775-1830*, Milano 1977, p. 12-49.

²⁰ Cf. *Storia della Chiesa*, vol. VII; *La Chiesa nell'epoca dell'assolutismo e dell'illuminismo*, Milano 1978, p. 662-664.

²¹ Cf. K. BIHLMAYER - H. TUECHLE, *Storia della Chiesa*, vol. IV; *L'epoca moderna*, Brescia 1972, p. 191-201.

²² L. BORRIELLO, G. DELLA CROCE e B. SECONDIN, *La spiritualità cristiana nell'età contemporanea*, Roma 1985, p. 62.

immense quantity of volumes that are produced each year, hardly do we find any which do not leave everything to be desired; awkward and cold declamations, poorly selected texts, lessons without doctrine, without love, often too many even without grammar. It surprises us that the zeal with which one reads these inspired miseries is as misplaced as in the one who wrote them.”²³

The 18th Century remains in the general opinion, for Marian devotion and literature, an obscure time. The manifestations of the Marian renewal are very uneven, quite childish, and the Mariological writers in particular result “from a disconcerting mediocrity.”²⁴

All the religious drama of this century is there. It is an epoch in which an ardent and sincere piety in its enthusiasm nourishes itself on insipid literature and deplorable art.

1.2. The re-awakening of Marian devotion in the 19th Century

The crisis of the Marian cult at the end of the 18th century and in the beginning of the 19th involved at the same time a starting point for a major crystallization, and gave life to the growth of Marian devotion. After 1830, one can notice a change in the development of Marian devotion that in a certain sense transformed the situation. The following events in ecclesial life contributed to this. In the development of Marian devotion, the following are of note: the apparitions of the Madonna; the flourishing of religious

²³ L.VEUILLLOT, *Mélanges*, Parigi 1860, vol. V, p. 606; cfr. R. LAURENTIN, *Compendio di Mariologia*, Roma 1957, p.106.

²⁴ *Storia della Chiesa*, dir. da H. JEDIN, vol. VIII/2, *Liberalismo e integralismo*, Milano 1977, p. 367.

institutes and congregations with a Marian title; and studies and new publications in Mariology.²⁵

At the origin of this renewal in Marian devotion, there is a series of recognized apparitions of the Virgin that very soon were to have a worldwide resonance - in 1830, in Paris, to Catherine Labouré.²⁶ From it proceeds the image of the “miraculous medal” which initiated a new form of devotion spread throughout the whole world to this day. Also from 19 September 1846, to two young shepherds of Savoy on the plateau of La Salette.²⁷ Melanie Calvet, 14 years old, and Maximilian Giraud, 11, diffused the Marian message of prayer and penance. Until current time the place of apparition has become venerated under the name of the “BVM of La Salette.” Finally, in 1858 in Lourdes, France, to Bernadette Soubirous.²⁸

²⁵ Cf. *Storia della Chiesa*, dir. da H. JEDIN, vol. VIII/2, p. 365-368; anche, L. BORRIELLO, G. DELLA CROCE e B. SECONDIN, *op.cit.*, p. 62-66.

²⁶ The three apparitions in Rue du Bac of Catherine Labouré of 23 years, born in Borgogna, took place in 1830 during her novitiate at the Daughters of Charity in a Paris. The two last apparitions initiate the image of “the miraculous medal”, the most spread from the medals in all the times. Cf. R. LAURENTIN, *L'Apparizioni*, in *Nuovo Dizionario di Mariologia (=NDM)*, Torino 1985, p. 127.

²⁷ The apparition is official recognized from a bishop de Ruilard in 19.9.1851 with this word: “we confirm that the apparition of the holy Virgin (...) have all the signs of truths in itself all the signs of truth, and that the faithful have good reasons to believe you without doubt and uncertainty”. Cf. R. LAURENTIN, *Apparizioni*, in *NDM*, p. 128.

²⁸ “18 apparitions to Bernadette Soubirous, from 11 February to 16 July 1858. This apparition was recognized by a bishop in 18.1.1862 and put in the light at the canonization of Bernadette, that she deeply, heroically, painfully implodes that gospel message for the rest of her life”. Cf. R. LAURENTIN, *Apparizioni*, in *NDM*, p. 128; 795-805.

These places of apparition of the Virgin became points of Marian pilgrimage in what would develop into practices of devotion. Their fame has spread little by little to all parts of the world, particularly that of Lourdes.

These are ecclesial facts of great popular import. Another characteristic phenomenon for Marian devotion in the 18th c. expresses itself in the fact that wherever religious institutes and congregations arose, they chose the Madonna as their patroness. "It is calculated that from 1802 to 1898, every year saw the foundation of one or more congregations dedicated to Our Lady, in a particular manner in the decades of 1830-39, and 1850-59 which were particularly fruitful."²⁹

The intensity of Marian devotion in this period manifested itself by the place that the Mother of God occupied in the titles of the congregations founded at this time. The names are rather varied: regarding the mysteries of Mary, above all, the Immaculate Conception,³⁰ the Assumption, the Holy Family, the Rosary, the Name of Mary. The Marian reference expresses a spirituality that desires to recognize the exemplary

²⁹ Storia della Chiesa, dir. da H. JEDIN, vol. VIII/2, p. 366-367.

³⁰ The Immaculate Conception of the Virgin Mary takes on an emphasis on theology and ecclesial life, both for the complexity of its history and its dotted with theological, pastoral and ecumenical issues. Cf. S.DE FIORES, Immacolata, in NDM, p. 680-708. L'8.12.1854 Pio IX with the Apostolic Letter "Ineffabilis Deus" pronounces the formula of the dogmatic definition by closing down a long and sometimes theological controversy: "...we declare, pronounce and define: the doctrine that the Blessed Virgin Mary in the first moment of the Conception for the singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, savior of mankind, has been preserved immune from all stain of original sin, has been detected by God and therefore it is necessary to believe firmly and inviolably by all the faithful". Le Encicliche mariane (a cura di M. Tondini), Roma 1954, p. 55; Denz. 2803.

life of Mary and her important place in formation for sanctity. In this way founders formulated new theological forms of Marian spirituality: i.e., G. J. Chaminade (+1850, founder of the Marianists) proposed a covenant with Mary as a model of apostolic action in order to live in the service of Mary with God in Christ; instead, J. C. Colin (+1875, founder of the Marists) recommended the imitation-identification with Mary, to live the life of Mary.³¹ The number of new Marian congregations and the Marian background of their spirituality demonstrate in depth the Marian devotion of this period in the history of the Church. Their existence and apostolic activity are a powerful and efficacious means of spiritual renewal and carry over into the 19th c. in the spread of Marian devotion, highlighting a lively presence of the most holy Virgin in the life of the Church.

Another factor that holds weight in the re-awakening of Marian devotion exists in the theological second-thought about Mariology. Publications in the field of Mariological literature were very slow, the Marian-theological foundation of the consequent development of Marian spirituality. Studies of Mariology appeared above in the preparation of the definition of the dogma of the Immaculate Conception (1854), beginning with the dissertations of Rivarola (Palermo 1822) and Cardinal Lambruchini (1843), followed by the works of Perrone (1847), of Bonfiglio Musa, and of Don Guéranger etc.”³²

³¹ Cf. *Lettres de Chaminade* (a cura di Henri Leben), V voll., Nivelles 1929-30; qui vol. IV, Lett. 1064, p. 343; vol. V, Lett. 1163, p. 69-80; cfr. anche V. Vasey, *Gillaume Joseph Chaminade*, in *DIP*, vol. II, col. 857-861; J. COSTE, *Jean Claude Colin*, in *DIP*, vol. II, col. 1217-1219.

³² L. BORRIELLO - G. DELLA CROCE e B. SECONDIN, *op.cit.*, p. 64. For a wider presentation of the studies and of the Mariological

A notable contribution to the development of Marian literature at this time gave the testimonies of “converts of Mary:” J. H. Newman (1801-1890), J. K. Huysmans (1847-1907), A. Manzoni (1785-1873), A.M. Ratisbonne (1814-1884), A. Franchi (1821-1895), and F. Faber (1814-1863).³³

To these studies of Mariology, we add the editions and the spread of old mariological works which promoted the repression of Marian devotion. Above all, the practice of the devotions of the month of May³⁴ acquired more space from the year 1831 on. In 1837 J. Beck published the first edition of “Der Monat Mai,” which ultimately grew to a 5th edition.³⁵

works of this period, cf. Th. KOEHLER. *Storia della mariologia*, in NDM, p. 1398-99. Regarding in dogma of the Immaculate Conception we have to indicate above all the study of G. PERRONE, *De Immaculato B. Mariae Verginis conceptu*, Roma 1847, Milano (10)1852.

³³ Cf. C. DA LANGASCO, *La Madonna e le conversioni*, in *Enciclopedia mariana “Theotòcos”* (a cura di R. Spiazzi), Genova-Milano 19582. p. 221-233.

³⁴ In the devotion of May this is the practice of honoring the Blessed Mary each day of this month. In the present form, the practice was offered by the Jesuit Annibale Dionisi who printed the month of Mary or the month of May consecrated to Mary with the exercise of various flowers of virtue (Parma, 1726). It was the worthy merits of Fr. A. Muzzarelli (1786) who got the most distinguished members of the Italian episcopate to introduce this practice to their dioceses in May so that devotion would become common among the faithful. Devotion was enriched with indulgence from Pio VII (21 March 1815) and its successors. It is widespread in Europe soon. cf. A. LANZ, *Mese di Maggio*, in *Enciclopedia cattolica*, vol. VII, Città del Vaticano 1951, col. 1820-1821.

³⁵ Cf. *Storia della Chiesa*, dir. da H. JEDIN, Vol. VIII/2, p. 366, anche *ibid.*, nota 16.

A great influence on Marian devotion during this period was St. Alphonsus Liguori (1696-1787). He wrote a Marian book adapted to his epoch entitled “The Glories of Mary”³⁶ which was published and read each day. It is a Marian treatise in the form of a commentary on the *Salve Regina*, the fruit of 16 years of work and deep meditation. Mary is presented as a person living in our life and in that of the whole Church.³⁷

A strong impulse in the development and deepening of Marian devotion was the rediscovery in 1842 of “Manuscript on True Devotion to Mary” by St. Louis-Marie Grignon de Montfort (+1716), whose first edition was in 1843.³⁸ It is a classic little book, a true little *‘summa’* of Marian theology. The

³⁶ S. ALFONSO M. DE LIGUORI, *Opere ascetiche*, VII voll., Roma 1933-39. In questa edizione critica degli scritti liguoriani vol. VI e VII contengono *Le Glorie di Maria*, 1750. S. Alfonso pubblicò “*Le Glorie di Maria*” in due tomi a Napoli (A. Pellacchia) nel 1750. Nel 1756 ne curò la II edizione, apportandovi mutazioni, d’indole ortografica, e aggiungendo in Appendice le Risposte a un Anonimo. Nel 1761, avendo disegnatto di riunire insieme tutte le Opere spirituali, rivide le *Glorie di Maria*, con l’intento di eliminare gli errori tipografici incorsi precedentemente (cf. *Lettere di S. Alfonso*, III, 126 e 136) e di variarne alquanto la disposizione. A tal fine si servì di una copia della I edizione veneta (1760, Remondini). La preziosa fatica restata inedita negli Archivi Remondiniani, passò in seguito alla Biblioteca comunale di Bassano, che viene chiamata la ed. Bassanese, tenendo conto anche della IX ed. napoletana del 1776 (Stasi), la quale contiene solo alcune variazioni di parole. *Le glorie di Maria* ebbe 109 edizioni ital., 324 franc., 57 spagn., 32 ingl., 80 ted., 61 olandesi, 73 in altre lingue. Cf. C. HENZE, *Alfonso Maria de’ Liguori (Il pensiero e gli scritti)*, in *Biblioteca Sanctorum*, vol. I, Roma 1961, col. 850-856; A. RUM e D. MARCUCCI, *Stampa mariana*, in NDM, p. 1381.

³⁷ Cf. Th. KOEHLER, *Storia della mariologia*, in NDM, p. 1398.

³⁸ S.L. GRIGNION DE MONTFORT, *Oeuvres complètes*, Paris 1966. It is difficult to say how many editions were printed, cf. A. RUM e D. MARCUCCI, *Stampa mariana*, in NDM, p. 1381.

thoughts of the author are concentrated on a fundamental point: Jesus Christ and the Blessed Virgin Mary. This Treatise makes us see the place of Mary in the life of the Christian.

This is the climate of Marian devotion in which Pallotti lived and developed his own devotion. The Saint knew about all the spiritual writings of St. Alphonsus Liguori. In his own writings, we also find references to his little book on the Blessed Virgin Mary.³⁹ These currents of Mariology urged Pallotti to search for and to create in his spiritual life an image of Mary corresponding to his works of the apostolate.

2. SPIRITUAL AND PERSONAL RELATIONSHIP OF PALLOTTI WITH MARY

2.1. The image of Mary and its place in the life of Pallotti

In the spiritual life of Vincent Pallotti, Mary, Mother of God occupied (after Jesus Christ) a central place that expresses itself in his practices of veneration of Mary and in his intimate personal rapport with Mary, Mother of God.⁴⁰ The cult of Mary appeared rather early in Vincent's childhood, and would be of decisive importance.⁴¹ The diverse

³⁹ Cf. OCCC X, 367; XI, 48-50. Cf. anche J. FRANK, *Vinzenz Pallotti*, vol.I, op.cit., p. 166-167.

⁴⁰ Cf. F. AMOROSO, *San Vincenzo Pallotti Romano*, Roma 1962, p. 262-271.

⁴¹ Cf. *Decretum super heroicitate virtutum ven. Servi Dei, Vincentii*

forms of devotion to the Madonna -whom the Saint in his youth affectionately called “My mother”⁴² - Vincent Pallotti learned in his family home.⁴³ Each evening his father said the rosary with the whole family. He lovingly guarded the innocence of the children and kept them from each sin, but above all from blasphemy and impurity. He could not hear the name of Mary without tears.⁴⁴

Don Vincent wrote: “To my father God had given an example of a lot of virtue”⁴⁵ but my mother was so pious as to become heroic in her maternal dedication. She taught the children to bow the head at the holy name of God, and was accustomed to giving to the Madonna the title of Immaculate, nourishing a holy envy for such a beautiful privilege.⁴⁶

For Pallotti, the Mother of God was mainly the privileged lady without original sin, Virgin Mother of God, the all-holy without stain in all virtues, who was also his “most beloved Mother.” The Immaculate Conception is a singular privilege of the Madonna, his mother, among all the creatures on the earth. Mary Immaculate is much honored and loved.⁴⁷ Pallotti commits himself to profess this truth with a vow, and desired that all creatures make, with infinite perfection, a vow to profess and defend the Immaculate Conception of

Pallotti, in *Analecta PSM II*, Roma 1932, p. 211 ss.

⁴² Cf. J. FRANK, *Vinzenz Pallotti*, vol. I, op.cit., p. 332-335.

⁴³ Cf. J. FELICI, *Un operaio della Vigna. Il ven. Vincenzo Pallotti, fondatore della Pia Società delle Missioni*, Pisa 1926, p. 179.

⁴⁴ Cf. F. AMOROSO, *San Vincenzo Pallotti*, op.cit., p. 4.

⁴⁵ V. PALLOTTI, *Lettere e brani di lettere*, Roma 1930, n. 1678, p. 387.

⁴⁶ Cf. F. AMOROSO, *San Vincenzo Pallotti*, op.cit., p. 5.

⁴⁷ Cf. I. FELICI, *Un operaio della Vigna*, op.cit., p. 180.

Mary ever virgin. He always carried with him a miniature of the Immaculate so as to bless each person with it.

From the Immaculate it was easy to pass to the devotion of the Immaculate Heart of Mary. The Madonna with her heart visible was the image that the Saint used and distributed the most. It is the one he carried with him, and gave - instead of his hand - to be kissed. Pallotti had many images made of the heart of the Madonna superimposed on her breast. He spoke often of the heart of Mary or the unity of the hearts of Jesus and Mary.

The other image that Pallotti highlighted was that of the Co-Redemptrix. With the love, mercy and affection of a Mother, according to him, Mary carried out her duty as Co-Redemptrix of the human race. Vincent often called her: refuge of sinners, consolation of the afflicted, and patroness of all works entrusted to him. Mary is the highest in dignity, only God and Jesus are higher than she. Above all, she is Queen, Lady, Empress and Sovereign.

The Marian prerogative that Pallotti bequeathed to his work as founder was that of Queen of the Apostles

However, he did not treat it only as his personal devotion: the Queen of Apostles, as a title of the Catholic Apostolate, was a symbol and a program.

The Marian devotion of Pallotti was very profound.⁴⁸ He consecrated to the most holy Mary his entire day, and each time he left the house, he asked her blessing.⁴⁹ When

⁴⁸ Cf. L. VACCARI, *Compendio della vita del ven. Servo di Dio Vincenzo Pallotti*, Roma 1888, p. 137.

⁴⁹ Cf. *ibid.*, p. 139.

he heard the sound of the bell, he tipped his hat and genuflected, no matter where he found himself, and recited the Angelus or Regina Caeli according to season.⁵⁰ Each day he recited a third of the rosary, and often recited all of it through the streets of Rome, usually having the beads in his hand. He invited everyone to that devotion and distributed the beads to them. Each day he read some book which dealt with the life and virtues of most holy Mary. Each Saturday he fasted in her honor, gave more generously to charity, and took a harder discipline.⁵¹ Each month he made a special examination of conscience on the progress of his devotion to Mary. In speaking to the people, he could not take more care in speaking of her. His theme was diverse, at least at the end of a sermon, always turning back to her. He prepared for Marian feasts with a novena, and for the Immaculate or the Assumption also followed them with an octave. He did much to propagate the Month of May and counted much on its efficacy, because he said: when something goes through the Madonna, it obtains great graces.⁵²

We can say that Pallotti, in the writings of 1816, had seen the devotion to the Madonna as a great power of sanctification. He had also written that a true devotion to the Madonna not only will save one, but by her intercession one could become a great saint, and his sanctity will go on increasing from day to day.⁵³

⁵⁰ Cf. *ibid.*, p. 140.

⁵¹ Cf. L. VACCARI, *Compendio della vita...*, *op.cit.*, p. 142.

⁵² Cf. I. FELICI, *Un operaio della Vigna*, *op.cit.*, p. 184.

⁵³ Cf., *OOCC V*, 447.

2.2. The imitation of Mary in Pallotti's personal life

All these forms of veneration will always be preserved and are only manifesting an inner rapport with Mary that appears in evidence from the beginning of his spiritual journey as we read in his *Lumi*.⁵⁴ It is without doubt a fact that this intimate rapport with the Madonna grows and intensifies with the development of his union with God in Christ Jesus. Thus, in his preparatory intentions for the priesthood, we find expressions and thoughts that express his will to imitate Mary, Mother of God in his daily life.

In 1816, the young Pallotti writes:

“In my actions of prayer, teaching, guarding, studying, etc., I shall take care to think as if I were carrying out the action of Jesus, Mary, the angels and the saints, always doing it with greater perfection, intending to work with the same perfection they would work” (OCCC X, 5-6).

“I shall cling to my most holy Mother and most beloved Mary so as to work with the same perfection as she herself did” (OCCC X, 8).

In another text of the same year, Marian devotion of Pallotti is based on a specific image: the presence in the Cenacle where the Apostles stayed with Mary in order to receive the Holy Spirit.

“In any place I find myself I intend to imagine myself

⁵⁴ I Lumi that Pallotti began very early, during his preparation for the priesthood to gather the material of his meetings with the spiritual director. Beyond this, there are also his intimate expressions of openings to God, in the secret of his soul, and destined not to be reached by prying eyes. This diary is collected in the *Opere Complete I Lumi*, vol. X.

(and cause to renew this same sentiment), of staying – I and all the creatures in the Cenacle in Jerusalem – where the Apostles stayed with most holy Mary; I shall also imagine myself close to my more than beloved Mother Mary” (OCCC X, 86).

To this intention of identifying with Mary in her life, Vincent added toward the end of his youth the intention of being a true apostle of devotion to the Madonna.

In his *Lumi* in preparation for the sub deaconate in 1816, Pallotti writes:

“Devotion to the Madonna consists still much more in imitating her little Son, and learning from her to imitate Him. Fruit: to promote in every way possible the devotion to my Madonna and my more than beloved Mother” (OCCC X, 577).

This expression he repeatedly uses as his own: “my more than most beloved Mother”.

Although Pallotti used diverse titles for expressing his veneration toward Maria: most holy, Mother of God, Mother of Mercy, Mistress, Advocate; one notices in his writings that the title of the Immaculate Conception had a quite singular place. At the age of 21 (1816), still long before the definition of the dogma, he declared with complete conviction:

“I wish that all creatures would respect, adore, venerate profoundly the most holy names of Jesus and Mary, and if the Catholic Church does not establish anything to the contrary, I wish all creatures would make with infinite perfection a most solemn vow to profess and

defend the Immaculate Conception of Mary always Virgin” (OOCC X, 99).

In order to express more profoundly his devotion to and faith in the Immaculate Conception, he adds afterwards his personal desire with the words:

“If I had to compose some work, I would wish to dedicate it to the Immaculate Conception of most holy Mary, my most beloved Mother, and to intend that I and all creatures would dedicate all our actions, works, and any little writing whatever, etc. to the Immaculate Conception of most holy Mary, my more than most affectionate Mistress, Mother, Advocate, etc., not forgetting to dedicate it at the same time to her divine maternity, incomparable virginity, to her sorrows, and also to the glory of the Name of God, One and Three, of Jesus, more than most delightful spouse of my poor soul, of the Angels and Saints, etc.” (OOCC X. 110-111).

From the quotes cited above, one sees that Vincent Pallotti together with the name of Mary lists the names of God, of Jesus Christ, of the angels and saints, etc. but not without making a difference from the theological point of view. Already in the last quote, the Saint does not want to neglect other theological realities in Marian devotion as in that of the divine persons. In fact, he explains in the writings the hierarchical rank of his veneration:

“When, in writing, after the name of God, One and Three, Jesus, Mary, angels, saints, the Just, I place an ‘et cetera’ to another sign demonstrating other things, I intend to give to such person’s infinite, beautiful,

respectful, honorable, affectionate, etc. titles, but by degrees, to my God, especially the infinitely loving Father, to Jesus the more than delightful spouse of my soul, to Mary more than beloved Mother, to the Angels of my most solicitous Brothers, Advocates, Protectors, etc.” (OCCC X, 28-29).

With this text, the Saint places in clear light the right place of Mary in his spiritual life that develops into a profound union with God. It carries him in her path of sanctity in which the liveliest expression is the Mother of God, Mary the Immaculate. Thus, an intimate conviction which takes its point of departure from his childhood and its development in the depth of the spiritual life of Pallotti, articulates and expresses itself in his lively contact with Mary and in the imitation of her exemplary life. Pallotti wishes to imitate her manner of thinking, acting, working, in her virtues, and wishes to be holy like her. He wants to be with her in the Cenacle in Jerusalem from which the Church takes its whole beginning.

2.3. The Mystical Marian Experience

The intimate contact of Vincent Pallotti with Mary Mother of God, and also with God and Jesus Christ, bears in some ways a mystical note. To this end we intend to refer to that moment or level or expression of a religious experience in which a certain religious event becomes a reality as an experience of interiority and of immediacy, a religious experience of unity-communion-presence.⁵⁵

With just this expression St. Vincent Pallotti describes

⁵⁵ Cf. G. MOIOLI, *Mistica cristiana*, in NDS, p. 985 ss.

the grace of a spiritual experience he calls his spiritual espousals with Mary, Mother of God:

“On the last day of the year 1832, the great Mother of Mercy through the triumph of the Miracle of Mercy over ingratitude, and the inconceivable worthlessness of the most miserable person who has ever been, or could be among the subjects of her Reign of Mercy deigns most mercifully to make the Spiritual Espousals with such a subject, and gives him as dowry as much as she possesses, and recognizes him as her own divine Son, and being herself Spouse of the Holy Spirit commits him, so that he is completely interiorly transformed in the Holy Spirit. Oh, Mercy of Jesus, who has favored an ingrate, a miserable, unworthy, sacrilegious, wicked, and the most wicked who has ever lived, or could live, and heard without delay the petitions of the mother! Oh, Mercy of Mary Immaculate Queen, who compassionately moves to pray, intercede for and obtain for this most miserable, ungrateful, sacrilegious sinner who has ever been or will be among the subjects of her Reign in the Empire of Mercy! Mercy! Mercy! Mercy! Mercy, Mercy, Mercy; the mercies of Mary fill Paradise, I shall sing the mercies of the Lord forever; I shall sing the mercies of Mary in eternity, etc. My God and my All” (OCCC X, 195-196).

One cannot know in depth (and perhaps will never know) the nature, the extent and the weight of the communication in which the Holy Virgin has favored her servant. From analysis of the texts, one can say at least that they speak of a profound spiritual experience. Even St. Vincent Pallotti describes it, not as a thing presented to him by the merit of

his personal Marian devotion, but as a grace given to him. From the text, we see that the spiritual nuptials take place between his person and Mary. The initiative comes from the lady (Mary); she is the subject who “condescends” and “she gives as dowry what she possesses.” From its contents, Pallotti tells us “she recognizes as her own Son” and “pledges herself because he is transformed in the Holy Spirit.” This last new expression obliges us to make some effort at interpretation. What does transformed into the Holy Spirit mean?

The whole considered “spiritual espousals.” One feels on the part of Mary the supernatural effort, and Pallotti, unworthy, sinner, needful of mercy, while one realizes a reciprocal dedication and union, Mary develops the supernatural mission of interceding and praying, and it is total acceptance with gratitude and subordination on the part of Pallotti.⁵⁶

In relation to this religious experience of St. Vincent, one poses the general question of the role of Mary in the act of profound union with God, questions that exceed the task of this work.⁵⁷ One may also ask whether one finds in the history of the spiritual life some experiences analogous to that of Pallotti. H. M. Koster names above all the analogous experiences of Herman Josef von Steinfeld (+1225 or 1241) with many open questions, Jean Eudes (1601-1680) and Jean

⁵⁶ For a thorough analysis it is recommended: H.M. KÖSTER, *Die Mutter Jesu bei Vinzenz Pallotti nach seinen gedruckten Schriften*, Limburg 1962, p. 43-49; also J. FRANK, *Vinzenz...*, op.cit, vol. I, p. 349-350.

⁵⁷ About cfr. p.e. A. LEVASSOR-BERRUS, *Le role de Marie dans l'évolution de la via spirituelle*, in *Maria et Ecclesia*, vol. VI, Romae 1961, p. 453-460.

de Marie Berthier (1840-1908). The author adds however that these cases contain some mystical experiences similar to that of Pallotti, but of Marian devotion that centers itself entirely on the idea of espousals with Mary.⁵⁸

This experience of great weight in the life of St. Vincent Pallotti cannot be totally interpreted, and remains without doubt a mystery. He himself does not return to this mystical experience, nor does he explain its significance. We must suspect that the most fruitful root of the apostolic-Marian marvels of Vincent Pallotti is right here. Vincent Pallotti, spurred by this intimate contact with Mary, strives to deepen this ineffable mystery of Mary in his personal life. It moves him to express in his work what he lives in his heart.

3. THE APOSTOLIC – MARIAN WORKS OF ST. VINCENT PALLOTTI

3.1. The promotion of Marian devotion

The mystical experience of 1832 which Pallotti received as a gift from Mary became for the Saint something greater and deeper than a simple act or experience of devotion. This type of mystical experience became an incentive or a leap toward the infinite mystery of God. Mary recognizes him as her own Son, Jesus Christ, and engages him, being the spouse of the Holy Spirit, to do what he can to become totally transformed in the strength of the Holy Spirit.⁵⁹

She immerses him in the depths of the mystery of

⁵⁸ Cf. *Die Mutter Jesu bei Vinzenz Pallotti*, op.cit., p. 49.

⁵⁹ Cf. *OCCC X, 195-197*; F. AMOROSO, *San Vincenzo Pallotti*, op.cit. p. 264-265.

the Most Holy Trinity in his relationship with Mary, as he affirms at the end of his life in 1849 saying:

“Mary, Most holy Virgin, Immaculate Daughter of the Eternal Father, Virgin Mother of the Eternal Word made man, Spouse of the Holy Spirit - Mercy!” (OCCC X, 747).

The intentions of the Saint made during the spiritual exercises of confessors in 1826 as, for example:

“In speaking, and especially in preaching I want to give to the Blessed Virgin Mary the most august titles, such as, thanks to most pure ever-Virgin Mother of God” (OCCC X, 156-157).

These become works of the Marian apostolate at all levels of ecclesial life. His most intimate desire was to have Mary venerated by all, so that the help he had received from her, could also be experienced by all Christians in their life. To this intention, he committed himself with all possible strength to promote devotion to Mary throughout the world in all possible forms. The Saint had this in mind already in the first years of his priesthood when in writing a *Method of Some Pious*,⁶⁰ he writes that we must be most fervent children and apostles of the Madonna:

“My Brothers and Masters, we must promote such devotion toward our most beloved Mother Mary that with works and with exhortations we have to be most fervent Apostles, not only of Jesus Christ Crucified, but even more of his and our Mother Mary, so that we must be children and Apostles of the Madonna, and

⁶⁰ Cf. OCCC V, 434 ss.

we must procure (full of confidence in God) being so transformed into the Madonna. That after Jesus Christ, our heart may be with the Madonna, our interior movements of the Madonna, our words, our looks, our footsteps, and our actions, all that of the Madonna and persuade ourselves that a true devotion to the Madonna not only will save us, but that, through the intercession of Mary, we will become a great Saint, and this sanctity will become increased by day by day, and that we await with the highest commitment to propagate the glories of Mary, Praise of Mary is an inexhaustible font and introduces into the heart of all a love which makes possible an infinite tenderness toward our more than most beloved Mother and Lady Mary” (OCCC V, 447-448).

These words remained for Pallotti not just pious aspirations, but they will become a program, finding their full realization in the pastoral activity of the Saint. In his intimate contact with Mary, he seeks to identify himself with her. In this identification with Mary, he merges with her by following her, imitating her deportment and in taking her as the inspiring model of his life. He urges whoever wishes to imitate her sanctity without exception, and to have the same sentiments that were in Mary, and asks for mitigation, without compromise, always at the height in order to become true imitators of Mary. He asks that all be children and apostles of the Madonna. We must be so transformed into the Madonna that, after Jesus Christ, our heart belongs to her.

Thus, beginning with 1830, the spiritual and apostolic life of Vincent Pallotti will always demonstrate a more

characteristic Marian note. His letters will have Marian initials, his preaching during popular missions will always contain ardent requests for Marian devotion and his life and pastoral work will concentrate ever more on the diffusion of Marian books, introductions to novenas to prayers and days dedicated to her.⁶¹

3.2. “The Month of May” of Pallotti

A visible sign of total dedication to promotion of Marian devotion are above all the works that the Saint founded with the intention of promoting Marian devotion. One of the Marian works to which Pallotti committed himself with much energy is the practice of the month of May dedicated to Mary. He wished to revive this practice in circles of youth and oratories, the Roman seminary, the churches of Rome, and diverse religious communities. He succeeded in organizing with solemnity the month of May in the church of San Carlo al Corso in 1831. In the meantime, he held the preaching in May in the Monastery of the Mantellate Sisters on the Gianicolo. When he experienced difficulties in finding preachers for these celebrations, he decided to write and print books for the celebrations of the month, first for religious, then for the laity and finally for priests.⁶² This three-fold version of the month of May addresses itself to each of the three aforementioned classes of persons of both sexes.⁶³

⁶¹ Cf. J. FRANK, *Vinzenz*, vol. I, op.cit., p. 334-338.

⁶² Cf. J. FRANK, *Vinzenz*, vol. I, op.cit., p. 338-346.

⁶³ The three-fold version of the Month of May was printed in 1833. The three brochures were stolen. They made more editions. The different editions came out in the following order:

Month of May for use of the religious, Roma 5.1835, 1852.

May as a Marian month already had a pre-history before Pallotti's time. The initiator of the Marian month, formalized in daily practice, is A. Dionisi, S.J., educator and director of souls, with his *Month of Mary*, published in 1725 in Verona. The book wished to be a guide to a fervent Christian life under the gaze of Mary.

The introduction proposes to list the practices, adapted to various categories of persons, at home, at work or where one spends the day, before a little altar of the Madonna. Each evening, there are moral consideration and a Marian example, suggesting prayers, sacrifices and ejaculations. The practices lead one to conclude the month with the offering of one's own heart to Mary.

In 1747 at Rome, one saw the *Month of May* of G. M. Saporiti. The contents are along the lines of A. Dionisi. The *Month of May* of P. Lalomia (1758) is composed instead of letters and considerations on the life, privileges and virtues of Mary.

In 1785 at Rome, there appeared the *Month of May* of A. Muzzarelli, S.J. This little work signifies an important

Month of May for use of the faithful: Roma 1834, ;1841, 1852.

Month of May for use of the ecclesiastical, Roma 5.1834, ;1844, [5]1852.

The editions for faithful and for the religious from the year 1852 does not include the issue number, but it was clear that it was the fifth. The other point to emphasize is that only after the death of the author (Pallotti) is revealed the paternity of the work. Cf. Introduction, *Month of May for the faithful*, Roma 1852; ed *Month of May for the religious*, Roma 1852. The *Month of May* of the religious persons of both sexes was born from the sermons that Pallotti had held at the Mantellate of Rome. In fact, they asked the Saint to give it to the press so they could easily meditate with them.

evolution and a significant step: taking up again the ideas of A. Dionisi and G.M. Saporiti, returning to the theme of eternal truths, along the lines of theology and catechesis of the times. The month of Muzzarelli was practiced in churches and parishes. Its more ecclesial tone gave importance to Marian feasts and to the sacraments.⁶⁴

Vincent Pallotti's Month of May prefers the way of Dionisi and Muzzarelli. Its aim was the eternal truths of the faith and the renewal of life. In Vincent's work Mary is presented as mistress of all these truths. The Saint has Mary speak to souls reminding all the children of the Catholic Church with evangelical simplicity of their holy obligation, by encouraging them with great tenderness and sweetness, by animating them to confidence, by having them fall in love with solid virtue because hunger and thirst for sanctity is the greatest perfection and becomes ever more ardent in everyone, not only each day but each moment.

According to Vincent, *Month of May* has the following structure: the month is anticipated by a day of preparation. He advises that this pious exercise begin with the hymn Ave Maris Stella, and then affectionately and humbly invites the Most Holy Mother Mary to speak to them and encourage them to receive all the graces they need.⁶⁵ Secondly, follow the words that determine the entire reference to which they pray each day: Mary is the mother of the one who prays (Jn 19:27). She indicates the way to heaven, encourages and assists by her intercession.

⁶⁴ Cf. S. ROSSO, Mese mariano, in NDM, p. 935-945.

⁶⁵ This preparation is repeated in the introduction of the three versions of "Month of May" by Vincent Pallotti.

Afterwards, Mary guides the listener to perform an act of humility with an ejaculation and a sacrifice. Pallotti counsels the faithful to confess themselves to ecclesiastics and religious, a pious examination of conscience with holy confession.

Finally, in preparation for the Month of May, Mary gives a warning to each one according to their state of life. Thus, to ecclesiastics Pallotti proposes for each day of the month: to invoke most holy Mary often during the day, especially at the sound of the hour or of a bell, saying “Immaculate Mary, have mercy!” Read each day a chapter of the New Testament or some ascetical book or life of a saint. At least in the evening, make an examination of conscience in general, but also in particular of one’s predominant fault. Confess often to dispose yourself to receive the graces that Mary wishes to give. If necessary, make also a general confession, communicating your interior to the spiritual father, and decide on a fruit of this Marian month and confess in the future at least once a week to a holy, wise and regular confessor.⁶⁶

He reminds religious souls to hold in great esteem the holy occupation of this month. To love retreat and silence, to withdraw in faith into the desert where Jesus took himself for 40 days and 40 nights, or into the Cenacle in Jerusalem where Mary together with the apostles awaited the coming of the Holy Spirit. Also hold in great esteem spiritual

⁶⁶ Cf. V. PALLOTTI, *Mary Immaculate Mother of God, Queen of Apostles in the Month of May* in his obedience to God consecrated reminds the ecclesiastics of whatever order the warnings that they receive from the Church according to the pontifical roman and their angelic ministry, Roma 1852, p. 5.

reading of the life of the saints, whether in common or in private. He counsels that the inspirations and resolutions be consigned in writing to show with precision to one's spiritual guide.⁶⁷

To the faithful, in order to practice well the devotion of the month consecrated to Mary, he advises: think that this month could be the last month of your life. Reflect daily as would an unhappy condemned person on the devout practice of the month consecrated to Mary. Long for the assurance of the protection of Mary and the mercy of her divine Child, forget about dangerous entertainment, conversations, and night-clubs; love rather to retreat to some church or house. In May accustom yourself to receive more often and with the best dispositions the sacraments of Penance and Holy Eucharist.⁶⁸

From then on, for each day of the month the services in church develop differently for each state of life.

At the end of the month, all make their intentions and the offering of their own heart to Jesus through the hands of most holy Mary.

The central parts of the work of the month of May of Vincent Pallotti are the different meditations for the

⁶⁷ Cf. V. PALLOTTI, *Mary Immaculate Mother of God, Queen of the Saints in the Month of May for God in honor of his consecrated remembers to those who live in the cloister the value of the claustral life according to the lights of the 8 beatitudes taught by his divine Son Jesus in the sagrosanti evangeli*, Roma 1852, p. 16 s.

⁶⁸ Cf. V. PALLOTTI, *Mary Immaculate Mother of God and Mother of Mercy in the Month of May to her consecrated reminds the children of the catholic church their religious and moral bonds according to the doctrine of Jesus Christ*, Roma 1833, p. 7-8.

states of life and also for each day. Thus, in the work for the clerical state are 31 meditations on the Roman Pontifical. To religious men and women, he ascribes 31 meditations on the eight Beatitudes. In the booklet for the faithful, we find in the first place: meditations for a week on the end of man, sin, and dangerous pastimes; then follow 31 meditations on the Sermon on the Mount and the Lord's Prayer, and three meditations on the Hail Mary.⁶⁹

At first glance, we see resemblances of the structure of the month of May of Pallotti with that of A. Dionisi. However, in thought, tone and style he has something of his own that cannot compare with any other, because it has a special Pallottine slant.

3.3. To the Unity of the Church by means of Mary

The division of the Church into diverse confessions was for Pallotti a very sad fact. It is from a profound desire to see all the faithful united in one single fold under one shepherd that was born in the sphere of his apostolate in Rome, the solemn Octave of the Epiphany as the feast and the profession of unity of the Church.⁷⁰ But when his first

⁶⁹ The wider research on the practice of the Month of May of Saint Vincent Pallotti, where the three-sided version of the work of the Saint is also analyzed, is found in the licensed work of Gregorian by M. KANJIRAMKALAYIL, *Mary in the Three "Months of May" of St. Vincent Pallotti*, Rome 1987, pp. 96.

⁷⁰ Cf. F. AMOROSO, *San Vincenzo Pallotti*, op.cit., p. 179-188. In 1836 Vincent Pallotti organized the great celebration of Ottavario of the Epiphany, one of his feature works. The fundamental idea was to cover the liturgical Ottavario of Epiphany of a solemn series of sacred functions, a new and significant form, the call of the Gentiles to the Faith, with a special emphasis on the unity of the Faith, and the unification of the Church. For the first celebration, made in the church of the Holy Spirit

companions left to work in England,⁷¹ the Saint committed himself with fervor to the unity of the churches in England and for the union of these with the Catholic Church. Being well informed of the political situation in England at this time, he saw in its conversion a great possibility for the unity of the whole Church. For this reason, his intention proceeds exactly in this direction and his project is typically Marian. Actually, this is an excellent initiative of Pallotti for the spread of Marian devotion.

We find the first notices in his letters to his companions, R.Melia e G.Faà di Bruno in Londra.⁷² The Saint takes the image from the book of Judith (7:1-18) on the Siege of Bethulia. As Holofernes closed access to the springs of water, so the infidels wish to close our access to the spring of grace that comes from devotion to Mary. The style and expressions of these letters of Pallotti seem much closer in thought to a project for the foundation of a pious union of faithful. This union would be created to promote the establishment of devotion to the Blessed Virgin Mary among those who are so far from the true Church of Christ.⁷³

of the Neapolitans, Vincent Pallotti immediately had to think of finding a larger place; so that the Ottavario was celebrated the following years by St. Charles in Corso, by St. Silvestro in Capite then definitively fix it from 1841, to S. Andrea della Valle.

⁷¹ Cf. *Ibid*, p. 379-389.

⁷² Cf. V. PALLOTTI, *Epistolae Latinae* (a cura di G. HETTENKOFER), Romae 1907, E 22-23.

⁷³ The script was made in Latin. Pallotti is likely think about divulging his ideas outside of Italy. The script is titled: “*Pia Unio Christifidelium instituita ad promovendam restaurationem Cultus Beatissimae Deiparae Virginis Mariae inter Gentes, quae a vera Christi Ecclesia defecerunt*” (OCCC V, 759-769).

Here we are not speaking of a unique celebration but of a vision of a great work which would have the aim of reviving faith and love through the promotion of Marian devotion in the entire Catholic Church.⁷⁴ His nature and program of apostolic activity are described in the following mode: the fundamental point is to renew Marian devotion. With this aim, a spiritual society of the faithful was founded in Rome could renew this devotion. They organized groups (at least 7 persons) guided by a priest. The members are not bound in conscience, but each one prays each day: The Lord's Prayer, Hail Mary, and Gloria for the intention of the society. Each member seeks to imitate Jesus Christ, especially in the call of 12 apostles, by finding 12 collaborators. In a leaflet in clear, simple language, he printed the importance of Marian devotion. This document enjoyed remarkable success in different places, streets, shops and houses.

In conclusion, we have seen how important the unity of the Church was to Pallotti. According to him, the only way to solve this problem was in the strength provided by prayer and Marian devotion

4. THE MARIAN SPIRIT OF VINCENT PALLOTTI

From what we have written so far, we can draw some points that can give us a general picture of the Marian spirit

⁷⁴ In his writing Vincent Pallotti speaks at the beginning of the need for Marian worship, presents the organization of the work, describes the tasks of the members, and finally presents the activity he performs, cf. OCCC V, 759-770.

of Vincent Pallotti. He resembles many other men, who in a special historical climate of rupture with the past and of religious reawakening, also find a place for Marian devotion.

Pallotti used diverse titles to express his veneration for Mary: Most Holy One, Mother of God, Mother of Mercy, Mistress, Advocate, the Immaculate. His intimate contact with Mary, Mother of God, drew him to a still higher experience than he himself called his spiritual espousals. Pallotti describes it, not as a complete work of merit because of his personal Marian devotion, but as a mystical grace given to him.

Vincent, urged by this intimate contact with Mary, seeks to deepen this inestimable mystery of Mary in his personal life. It moves him to express in works what lives in his heart. For Pallotti each apostolate must become realized under the particular protection and patronage of Mary; therefore, he dedicated to her all his work and put it under her protection. Pallotti presents Mary in the scene of the Cenacle of Jerusalem together with the apostles. It is there that Mary, Queen of Apostles, becomes an integral part of the Society of the Catholic Apostolate. She is the ideal of the apostolate of all, not born of the sacerdotal ministry, but of the divine commandment of love.

Chapter II

TITLE OF MARY, QUEEN OF APOSTLES IN THE LIFE OF ST. VINCENT PALLOTTI

Vincent Pallotti honored the Virgin Mary, Mother of God, under diverse titles and intended to give her, in speaking and preaching, the most august titles.⁷⁵ The title that he attached to his work of the Catholic Apostolate was that of Mary, Queen of Apostles. For the first time, the title of Mary, Queen of Apostles, appears in his writings before ordination in 1816, when in the spiritual plans, he formulates his intention to renew the sentiment of remaining always in the Cenacle in Jerusalem where the Apostles united with Mary received the Holy Spirit.⁷⁶ For this reason, in the present chapter we shall turn the attention of our research to this title, “Mary, Queen of Apostles.” We wish to seek above all the fundamental base from which was born the idea of the title “Queen of Apostles” in the life and apostolic activity of St. Vincent Pallotti, and the point of departure, from which he takes the way for his veneration of Mary

⁷⁵ Cf. OCCC X, 156.

⁷⁶ Cf. OCCC X, 86-87.

under this title. In the first inquiry, let us turn our attention to the historical context in which Pallotti lived in order to discover the motivating forces of the Marian cult in the 18th Century. In the second inquiry, let us search to discover the reasons why St. Vincent Pallotti gave to his Work of the Catholic Apostolate as Patroness, Mary, Queen of Apostles. After that let us present diverse realities of ecclesial life, such as liturgy, art, etc. in which Vincent forced himself to express Mariological content and to promote the cult of Mary, Queen of Apostles.

1. CONTRIBUTING EVENTS TO THE FORMULATION OF THE TITLE “MARY, QUEEN OF APOSTLES”

1.1. Marian Apostolic Movement

In the first half of the 18th Century, the Church - after the storm of revolutionary crises - gave proof of renewed vitality both in apostolic action and interior deepening. The spirituality had its own physiognomy with precise characteristics, but presented itself also as complex and differentiated. There are some aspects of spirituality, predominant in the whole century: a profound commitment to charity and a fruitful social apostolate. In relationship to the situation in Italy, G. Penco justly notes: “More than a century of mystics, the 18th Century was a century of ascetics and of masters of the spirit, committed to various Church duties.”⁷⁷ Besides the ancient Orders, in the new

⁷⁷ G. PENCO, *Storia della Chiesa in Italia*, vol. 2; Dal Concilio di Trento ai nostri giorni, Milano 1978, p. 305.

congregations and associations promoted by them, diverse initiatives emerge of lay apostolate: works promoted by parishes and accomplishments on the part of a devout laity, disposed to social commitment.⁷⁸ Among these Catholic movements - diocesan or parochial - some exist only as rather restricted groups, limited to a few charitable works, predominantly private. Others reveal active centers with regulations and programs for helping spiritual and temporal necessities of the respective communities in which they operate. Not all these movements were accepted positively by/from people.⁷⁹

All these rising Catholic movements, independent of external ecclesial structure, bear before the people in virtue of a spirituality rooted in baptism and in faith were already prepared from “circles” or “cenacles,” by groups of men and women “friends” as, for example: “Christian Friendship” of Pio Brunone Lanteri in Italy, transformed then in 1818 into the society of Catholic Friendship.⁸⁰

Many spread the various devotions and worship of the

⁷⁸ Cf. AA. VV., *Spiritualità e azione del laicato cattolico italiano*, Padova 1969; L. MEZZADRI, *Alle origini del movimento laicale cattolico*, in *Storia della Chiesa*, di FlicheMartin, XX/2, Torino 1975; S. TRAMONTIN, *Un secolo di storia della Chiesa*, vol. II, Roma 1980, p. 1132.

⁷⁹ The bibliography of these movements is very vast. I do not hold too much on the historical situation and for a wide view of history of the Church referring to J. LEFLON, *Storia della Chiesa dalle origini ai nostri giorni*, XX/1; *La crisi rivoluzionaria*, Trad. ital. di G. Zaccaria, Torino 1971; A.M. ERBA, *Storia del Laico*, in *Dizionario di spiritualità dei laici* (a cura di E. Ancilli), vol. I, Milano 1981, p. 383386.

⁸⁰ Cf. A.P. FRUTAZ, *Pio Brunone Lanteri*, in *Enciclopedia Cattolica*, vol. VII, Città del Vaticano 1951, col. 897898; ID., *Amicizia Cristiana*, in *ibidem*, vol. I, col. 10641065.

Eucharist, from the Sacred Heart, from Mary, etc.⁸¹ The rediscovery of Christ is accompanied, as is normal, by a renewal of Marian piety. From Christ to the Virgin: this has always been the front line of Catholic spirituality, and vice versa, from Mary to Christ.⁸² . The principal themes that attract the piety of the faithful to Mary are the Immaculate Conception and Mediatrix of Grace. But the devotional thrust of believers is not sustained by an adequate doctrinal inquiry. The devotion to the Madonna has developed almost in reaction to the critical mentality of the times, which in the religious camp expresses itself in theses of liberal protestant theology and of the followers of encyclopedias. The faithful cling tenaciously and uncritically to the teaching and the directives of ecclesial instruction that are clearly in favor of Marian piety.⁸³

The thrust of the faithful is rather stimulated by the proclamation of the dogma of the Immaculate Conception (1854) and still more by the apparitions of the Madonna at Lourdes, as we have detailed in the preceding chapter. Also in particular importance was the renewal of the religious orders and the flowering of religious institutes and congregations with the Marian title.⁸⁴ The new congregations that were founded in this period of time committed themselves to live an explicit Marian spirituality.⁸⁵

⁸¹ Cf. K. BIHLMEYER H. TUECHLE, *Storia della Chiesa*, vol. 4, *L'epoca moderna*, Brescia 1972, p. 198.

⁸² Cf. L. BORRIELLO, G. DELLA CROCE e B. SECONDIN, *La spiritualità ...*, op.cit., p. 110111.

⁸³ Cf. L. GAMBERO, *Culto*, in NDM, p. 435.

⁸⁴ Cf. L. BORRIELLO, G. DELLA CROCE e B. SECONDIN, *La spiritualità ...*, op.cit., p. 6263.

⁸⁵ Cf. *L'elenco in Enciclopedia Mariana*, "Theotocos", 2a ed., Genova/

At this time is seen a lively participation of the intellectual and well-off laity to the ecclesiastical life and to the defense of the laws of the Church in public life. In the incipient epoch of the masses a notable success can be obtained by concentrating efforts: that's why we see arise numerous Catholic associations tending to embrace all the branches of religious activity. To the restoration of this difficult time, many men and women whom God enriches with his gifts and inspirations will contribute to help the Church in the fulfillment of her mission. To the number of these belongs St. Vincent Pallotti of Rome, who, by his apostolic and social activity, was called forerunner of and collaborator in Catholic Action.⁸⁶

1.2. Mary, Patroness of Congregations dedicated to the apostolate

The most evident date at a certain point of research were unsurpassed by numerous associations, works, confraternities, and institutions inspired by Mary in their apostolate, above all, from the beginning of the 19th century. The result is due to the reawakening of the lay apostolate and to the rise of numerous missionary institutes.⁸⁷

In this period, an immense number of Congregations develop their apostolic activity in the Marian spirit. Heinrich M. Koster, taking as his point of view the theme, "Mary

Milano 1958, p. 609629.

⁸⁶ Cf. G. RANOCCHINI, Vincenzo Pallotti, antesignano e collaboratore dell'Azione Cattolica, Roma 1943.

⁸⁷ For more accurate documentation on this topic cf., E. NEUBERT, La Mission apostolique de Marie e la notre, Paris 1958, p. 71138.

in the apostolate of religious”,⁸⁸ in reference to the period that interests us, names the following Congregations: the Congregation of the Oblates of Mary Immaculate, founded by Charles-Joseph Eugene de Mazenod (1782-1861); Sons of Mary, foundation in 1816 and the Society of Mary in 1817, both founded by Guillaume-Joseph Chaminade (1761-1850); Institute of the Brothers of Mary, founded in 1817 by Marcellin-Joseph Benoit Champagnat (1789-1840) and the Society of Mary (Maristi) founded by Jean-Claude Marie Colin (1790-1875); the Pious Society of the Catholic Apostolate, founded in 1835 by Vincent Pallotti (1795-1850); in 1849 the foundations of Anthony Mary Claret (1807-1870), in 1857 the Congregation of Salesians of Don Bosco (1815-1888), in 1862 the congregation of the Immaculate Heart of Mary (Missionaries of Scheudvelder) founded by H. Hoffman; in 1868 the White Fathers and in 1869 the White Sisters, foundations of Ch. M. A. Lavigerie (1825-1892) and in 1872 the Society of the Divine Word (Verbiti) foundation of A. Janssen (1837-1909).⁸⁹

Among the foundations named, 5 institutions are especially significant and of major interest for our theme, “Mary, Queen of Apostles”: we have singled them out to gather the religious characteristics of the 19th century as concerns the title “Queen of Apostles.”⁹⁰

⁸⁸ Cf. Die Marianische Spiritualität religiöser Gruppierungen, in Handbuch der Marienkunde (dir. W. Beinert e H. Petri), Regensburg 1984, p. 494502.

⁸⁹ Cf. Ibidem, p. 448453; 495502.

⁹⁰ Th. Schnitzler says that the feast in honor of Mary, Queen of Apostles, approved on 17.5.1890 on request of Pallottine Fathers was then taken by religious congregations of missionary spirit such as Claretians, Salvatorians, Vtakenerbiti, cf. Königin der Apostel, in

1. *The Society of Mary (Marists)* (1817) by J. Chaminade, called the apostle of Mary.⁹¹ His great foundations are under the patronage of the Virgin from whom they take their name; her spiritual doctrine is taught from the idea and the love of Mary. Two elements characterize its Marian devotion and that of her sons: it is filial and apostolic. One treats here of Marian and apostolic Christocentric spirituality, in which there is in particular a deep sense of the spiritual maternity of Mary. The spirituality of the Marianists is characterized by the fundamental thought of “living united with Mary.” It is in a full sense a “union of spirit or of thought,” “union of heart and affection,” “union of will and of action.”⁹²

2. *The Congregation of the Oblates of the Virgin Mary* founded by Venerable Pio Bruno Lanteri and approved

Lexikon der Marienkunde (dir. Algermissen e L. Boer), Regensburg 1967, col. 326. Among the congregations that worship Mary under the title “Queen of Apostles”, H.M. Köster appoint le Society for the Foreign Missions of Paris (founded in the year 1660 by Fr. Pallu cf. Eph Mar 5 [1955] 246), Pallottine Fathers, White Fathers, Daughters of Queen of Apostles (founded 1920), The Mission Congregation “Queen of Apostles”, (founded 1923), cf. Die marienische Spiritualität, op.cit., 485, nota 81; cf. also Lexikon der Marienkunde, op.cit., col. 327.

The new collection of the Messe in honor of the Blessed Virgin Mary is also mentions the texts of honoring the Mary, Queen of Apostles (n.18). In the introduction, it is explained that Mary under this title and venerated in particular by Society of the Catholic Apostolate, Pontifical Institute for Foreign Missions (P.I.M.E.) and the Society of San Paul Apostol, cf. The Holy Mass of the Blessed Virgin Mary, Ed. Vaticana 1987, p. 60.

⁹¹ Cf. J.B. ARMBRUSTER, *Conoscere, amare, servire Maria alla scuola di Padre Chaminade*, Milano 1987.

⁹² J. SCHELLHORN, *Petit traité de mariologie à l'usage de la Société de Marie*, Turnhout/Belgique 1933, n. 152158, p. 103 ss.

by Leo XIII in 1826.⁹³ The Oblates of the Virgin Mary proclaim Mary “way to Christ:” therefore, first to Mary, then to Christ.⁹⁴ In 1833, the Oblates were entrusted with the shrine of the Consolata, where they developed a large apostolate through preaching, administration of sacraments and distribution of edifying books.⁹⁵

3. *The Society of the Catholic Apostolate*, founded by Vincent Pallotti in 1835.⁹⁶ The Society, constituted already in its first nucleus of priests, religious and laity, had, in successive years, a more organized development and articulated itself into a Community of Priests and Brothers, a Community of Sisters and in a vast Community in a sense more general, composed of faithful of both sexes of each state, rank, and condition of life.

The Queen of Apostles is protectress and patroness of the entire foundation of St. Vincent Pallotti. She is the ideal of the apostolate of its members. Pallotti invited all members of the Society to consecrate themselves and all the works of the apostolate to Mary, Queen of Apostles. In a prayer composed for members to recite we find: “Immaculate Mother of God, Queen of Apostles, united to you, to all the heavenly Court ... I intend to offer each moment now and always, the same merits of Jesus in gratitude as if to me, and to all you had obtained such graces as you obtained for the Apostles, and so I, confiding in your powerful intercession,

⁹³ Cf. A. CALLIARI, *Oblati di Maria Vergine*, in *DIP*, vol. 6, col. 634-637.

⁹⁴ Cf. L. De CANDIDO, *Vita consacrata*, in *NDM*, p. 1493.

⁹⁵ Cf. A. FAVALE, *Vita consacrata e società di vita apostolica*, Roma 1992, p. 157.

⁹⁶ Cf. *OCC* IV, 19.

resolve of all I wish from this moment to benefit for the greater glory of God and for the eternal salvation of my soul and that of my neighbor.”⁹⁷

And in the new Law it says “the Patroness of the Union is Mary, Queen of Apostles. She cooperated in a quite singular manner in the salvific mission of her Son and is an eminent model of apostolic zeal for all the members of the Union.”⁹⁸

4. *The Institute of the Foreign Missions* of Milan, was founded by Angelo Ramazzotti on 1 December 1850 in Milan.⁹⁹ Pope Pius IX gave the first impulse to the foundation in 1847. Pius IX had the intention of erecting in Italy an institute for the foreign missions as the realization of an idea received as a legacy from his predecessor, Gregory XVI.¹⁰⁰

The Institute was united on 26 May 1926 with the Pontifical Seminary of Sts. Peter and Paul by motu proprio of Pius IX “Cum missionalium opera.”¹⁰¹ From that time on, it has existed as the Pontifical Institute for the Foreign Missions (P.I.M.E.). P.I.M.E. from its origin has been characterized by a clear intention and missionary orientation, under the particular protection of Mary, Queen of Apostles.¹⁰²

⁹⁷ For all prayers, cf. OCCC IV, 2022.

⁹⁸ The law of the Society of the Catholic Apostolate, (Italian version) Roma 1981, p. 11.

⁹⁹ Cf. A. RIZZA, Ramazzotti, in DIP, vol. 7, Roma 1983, p. 1200.

¹⁰⁰ Cf. Istituto delle Missioni Estere, in DIP, vol. 5, Roma 1973, col. 143.

¹⁰¹ Cf. DIP, vol. 7, col. 9396.

¹⁰² Cf. G.B. TRAGELLA, Ramazzotti A.F., in EC, vol. X, p. 512.

Two facts of great importance link Vincent Pallotti with the foundation of the Institute of Foreign Missions. The first is that Pallotti was connected to Gregory XVI from his election 2 February 1831 until his death on 1 June 1846.¹⁰³ His pontificate was the period of Pallotti's apostolic activity, and also of the great development of the Pious Society of the Catholic Apostolate.¹⁰⁴

The second fact is the figure of Guiseppe Marioni, first superior of the Institute of Foreign Missions, one of its founding pillars, having been the first alumni of the "College" for foreign missions for about 3-1/2 years, a college founded by Vincent Pallotti at Rome in 1837.¹⁰⁵

From these facts, we can conclude therefore an influence of Pallotti on both the promotion of missionary activity as well as on the Marian inspiration, in particular that of Mary, Queen of Apostles, as examples of missionary commitment. The clear fact is that the P.I.M.E. today venerates Mary, Queen of Apostles.¹⁰⁶

5. *The Pious Society of St. Paul*, first nucleus of the future Pauline Family, founded by Don G. Alberione¹⁰⁷ on 20 May 1914. To the "apostles of the printing press" the Founder gave Mary as Mother and Mistress of the spiritual and apostolic life.

¹⁰³ Cf. F. AMOROSO, *San Vincenzo Pallotti*, op.cit., p. 83 ss.

¹⁰⁴ When Pope Gregory XVI made a visit to Camaldoli, he also met with St. Vincent Pallotti; cf. *ibid.*, p. 88.

¹⁰⁵ Cf. F. MOCCIA, *San Vincenzo Pallotti e le missioni estere*, in ACTA SAC X, p. 160161.

¹⁰⁶ Cf. *Le Messe della Beata Vergine Maria*, op.cit., p. 60.

¹⁰⁷ Cf. G. BARBERO e G. ROATTA, *Alberione*, in DIP, vol. I, p. 460462.

Don Alberione proposed for the members of the Society a particular devotion and consecration to Mary, Queen of Apostles since they are sanctified men and women apostles. The sense of consecration to Mary, for Don Alberione, is in fact this: to entrust oneself to her as Mother and Formator of Jesus, so that she may introduce them to the school of the Master and accompany them through life until they achieve full identification with Christ. In a prayer composed by Don Alberione we find in its fullness this sense of consecration to Mary, Queen of Apostles: “Ave, O Maria, mother, mistress, and queen of each apostolate and we, called to the holy apostolate of social communication, consecrate to you all the pens, machines, initiatives, and fatigue of daily work. Besides we consecrate ourselves, our efforts, our intelligence, our will, our heart; we are all yours, and whatever we have we offer to Jesus through your hands, O dear mother.”¹⁰⁸

From the presentation of this section on the Marian apostolic movement and the congregations dedicated to the apostolate, there always appears in clearer light the image of Mary as model of the apostolic commitment for Christians.

So it seems as if, on the one hand, Marian spirituality is really alive; and on the other hand, as if the apostolic movement - above all among the laity- leads to the re-discovery of Mary, Queen of Apostles as the efficacious model of each apostolate, and this example is able to influence apostolic spirituality.

¹⁰⁸ Le preghiere Mariane di Don Alberione (a cura di E. Sgarbossa), Roma 1988, p. 5760; cf. *ibidem* le preghiere a Maria, Regina degli Apostoli, p. 1419; 3125; 8990; 9192; 9395; 9699.

2. THE SOCIETY OF THE CATHOLIC APOSTOLATE UNDER PROTECTION OF MARY, QUEEN OF APOSTLES, FOUNDED BY VINCENT PALLOTTI

2.1. The Development of the work

Because of the worsening of problems relating to the faith that the Church had to turn itself before multiplying its duties by the spread of the Gospel in mission lands, Vincent Pallotti warned of the necessity of reviving faith and rekindling charity among Catholics with the intention of bringing all men to the unity of the faith in Christ.

Pallotti knew that the initiatives of individuals would have efficacy only if united and directed to a common aim; therefore, he founded the Union of Catholic Apostolate,¹⁰⁹ better to promote in all their “apostolic” vocation, and to invite the greater number of the faithful to unite themselves into a common apostolic commitment.

The idea of instituting a work with the purpose of uniting the faithful for greater efficacy in the apostolate of the Church matured slowly in Vincent as the fruit of the profound

¹⁰⁹ Originally, the ‘Opera, founded by Vincent Pallotti approved by Pope Gregory XVI l’11 July 1835, was named “Society of the Catholic Apostolate”, cf. OCCC IV, 9. Today, after the Extraordinary General Assembly of 1968-69 of Pallottine, the official title of the Opera of ST. Vincent Pallotti is “The Union of the Catholic Apostolate” and includes several components and of Sisters Congregations Lay groups but title of “Society of the Catholic Apostolate “ officially brings it the Community of the Priest and brothers as the central part of the Union. Cf. Legge della Società dell’Apostolato Cattolico, Roma 1981, Preambolo, n.1; 203.

experience of God, perceived as infinite Love.¹¹⁰ In his spiritual testament, he expressly says that the Pious Society of Catholic Apostolate was initiated “in the year 1834, privately at first among only a few,”¹¹¹ but one can say with certainty that the definitive point was an inspiration that God conceded to him after holy Mass on 9 January 1835¹¹² - and that it never left him during the years of life that remained to him. Pallotti even recorded in his spiritual writings:

“My God, my mercy, you, in your infinite mercy, have permitted me in a particular way to promote, establish, spread, perfect, perpetuate at least with lively desire of your most Sacred Heart:

1. a pious institution of a universal apostolate of all Catholics, to propagate the faith and the religion of Jesus Christ among all infidels and non-Catholics;
2. another apostolate, hidden, to revive, preserve and increase the faith among Catholics;
3. an institution of universal charity in the exercise of all works of mercy, spiritual and corporal, so in every possible way you may be known among men, since you are infinite charity.”¹¹³

¹¹⁰ Cf. OCCC X, 198-201.

¹¹¹ OCCC III, 23. L. Vaccari writes: “Pallotti determined to be found the secular Society to which he principally founded in 1834 privately in his own home and then at the Home of the Holy Spirit of Neapolitans where he had become rector, having among those members: Ecclesiastical, secular and regular high-ones, and also various pious laity”; L. VACCARI, *Compendio...*, op.cit., p. 45.

¹¹² Cf. OCCC X, 196.

¹¹³ OCCC X, 198-199.

There were three ends and aspects of the one apostolate and the unique Society of the Catholic Apostolate, ordered - all three - according to the order of charity and what impelled Vincent Pallotti and his collaborating friends to unite in a common commitment.¹¹⁴ In order to be able to work in public, Pallotti and his friends addressed a petition to the Cardinal Vicar, Carlo Odescalchi, for approbation of the work.¹¹⁵ On 4 April 1835, the Cardinal Vicar granted his blessing¹¹⁶ and Pope Gregory XVI did the same on 11 July of the same year.¹¹⁷

Pallotti, in collaboration with P. G. Ventura, finished the Statutes of the Catholic Apostolate at the beginning of 1836, and in the summer, drew up a booklet entitled “The Catholic Apostolate in homage to and under the protection of the Queen of Apostles,¹¹⁸ in which he exposes the urgency of the commitment of all faithful to the apostolate, citing as an example and justification of their apostolate Mary, Queen of Apostles. Pallotti writes:

“Having said this, maybe some would believe that no one can have the merit of Apostolate without having the Office of Preacher. But to believe thus would be an error. Consider, most beloved Brothers, that our Immaculate Mother Mary, who without preaching

¹¹⁴ Cf. OCCC III, 13.

¹¹⁵ Cf. OCCC IV, 13.

¹¹⁶ “Place such an important object, granted oratory every blessing. Carlo Card. Vicario”. Cf. OCCC IV, 3.

¹¹⁷ “His Holiness grants a thousand blessings to the Society of the Catholic Apostolate and with her any opera of pity, and zeal, which the same Society is to dedicate”. Cf. OCCC IV, 9.

¹¹⁸ Cf. OCCC IV, 168217.

has the common merit of the Apostles themselves, is a Queen” (OCCC IV p.180-181).

Hardly a year had passed since the foundation when already the newborn Society tasted its first misunderstandings. Pallotti does not lose courage. The Saint understood that the times were still not mature enough, and that in some sections of the Curia his requests were not well accepted.

Meanwhile under the advice of Pope Gregory XVI and some friends, the ailing Pallotti retired to Camaldoli on 10 July 1839 and remained there four months. However, as his friends had suggested, Don Vincent asked himself if it were not perhaps the moment chosen by God for this delicate and most challenging work.

On 21 August 1839, in a letter to Don Francesco Virili, he declared that he had decided to draw up the rules of the Pia Casa di Carita. The Founder explains the purpose of the Pia Casa as that of the Society of the Catholic Apostolate to invite all the faithful of both sexes of whatever state, rank and condition of life, to the most perfect observance of the precept.¹¹⁹ Don Vincent, inclined to finish the regulations for the Pia Casa di Carita, always at Camaldoli, began to write the rule for what he called “the Work on a large scale”¹²⁰ from what would be the driving force, which would rekindle the faith in all the faithful, so that they would become apostles for the spread of faith in the whole world.¹²¹

¹¹⁹ Cf. OCCC III, 150154; IV, 253255.

¹²⁰ Cf. V. PALLOTTI, *Lettere e brani di lettere*, Roma 1930, n. 600, p. 146.

¹²¹ Cf. OCCC I, 190; III, 134138.

The other work, to which the Saint put his hand during his convalescence at Camaldoli and under the inspiration of God, because he wrote “O.L.J.C. put in my mind the true idea of the nature and work of the Pious Society” (OCCC III,27), was a project of the plan of the procuras.¹²² The procuras were a type of center of the love of God and love for human beings. The whole Society was divided into 13 procuras according to the example of the Apostolic College like a procura of St. Paul, apostle. Each procura develops its activity under the special protection of an apostle, and the thirteenth must animate all the other members of the procura.¹²³ Precisely in these camaldolesian writings of Pallotti in the chapter on the nature of the Society, the Saint presented - after Jesus Christ - Mary, Queen of Apostles, as the most perfect model of true apostolic zeal and of perfect.¹²⁴

In the autumn of 1839, Pallotti returned to Rome, took up his apostolic activity, thinking always of the Society.

¹²² Cf. OCCC I, 18111.

¹²³ Cf. OCCC I, 1849. The Procurae were arranged in pyramid order, from the premises to the urban, to the diocesan, to the provincial, to the primary romans. Each Procura is composed of thirteen head Procurators of activities at different levels; through which they would prepare the plans, stimulated, organized, raised the funds needed for its activities; the works of mercy and they go out slowly, if there is no institution that, without forcing anybody, keep the people busy un their goals The main force of the Procura must be prayer and each one must consider himself to be a betrayer of his office, if he knowingly lets a day go by without having said prayers for the ends indicated, and without having promoted prayer in others, after having had an opportunity to do so. The members of the Procura can be everybody, laity, ecclesiastical members, because goal of the Society is to unite the energy of all to be more efficient for the needs of all the people of God.

¹²⁴ Cf. OCCC I, 67.

In the month of February 1843, he, together with Don Auconi and Don Mogliazzi, withdrew to the Convent of the Carmelite Fathers of San Pancrazio, to review together the rules of the Sacred Retreats, Colleges, and Monasteries composed at Camaldoli in 1839, and to try and render them useful and convenient for their Communities.¹²⁵ In 1847 the Saint made the rule a Compendium of 33 points.

On 10 July 1847, Pope Pius IX extended to the present and future members of the Congregation and of the Pious Society participation in spiritual benefits.¹²⁶ With this comes the guarantee of unity with the Congregations and Societies and assurance of participation in the spiritual benefits of all the Aggregates, whether individual or religious institutes of the Church. On 24 February Pallotti made his will; on 25 February 1849, he took refuge in the Irish College and remained there until 14 July. He died six months later, 22 January 1850, at Rome, in San Salvatore in Onda where he was buried. His spiritual sons placed on the tomb of their great Father the following inscription: "Here lies the Body of Vincent Pallotti, founder of the Congregation and the Pious Society of the Catholic Apostolate."¹²⁷

After the death of Vincent Pallotti, one observes a dynamic development in the central part of the entire foundation, which is of the Community of priests and brothers and of the Congregation of Sisters; instead, the Society of the Catholic Apostolate, in the prophetic vision of the Founder, suffered its painful and difficult process of reintegration and of its development.

¹²⁵ Cf. J. FRANK, *Vinzenz Pallotti*, vol. II, op.cit., p. 250251.

¹²⁶ Cf. OCCC IV, 9596.

¹²⁷ Cf. L. VACCARI, *Compendio...*, op.cit., p. 270.

A new impetus for the Work of the Catholic Apostolate came from Vatican Council II, in particular, its teaching on the apostolate.¹²⁸ The Council documents testify that St. Vincent Pallotti is precursor both of the concept concerning the apostolic commitment of all the faithful, and of the collaboration of all in the apostolate of the Church in the world, highlighted by the Council.¹²⁹

If in the sphere of the Union of Catholic Apostolate are formed diverse groups, the Work nonetheless preserves the same physiognomy and remains open to all people of God: priests, members of the consecrated life, and laity. The members of the Union intend to imitate Jesus Christ, Apostle of the Eternal Father (Jn 20:21; Heb 3:1) and, in their activity, are urged on by his charity.

Patroness of the Union is Mary, Queen of Apostles. She cooperated in a unique manner in the salvific mission of her Son, and is a marvelous model of apostolic zeal for all members of the Union.¹³⁰

The Union, in which priests, religious and laity - notwithstanding the diversity of their states and conditions of life - unite in a bond of charity and apostolic zeal to form a sole moral body, and work together at the service of the salvific mission of Christ and of the Church, wishes

¹²⁸ Cf. Decreto sull'Apostolato dei laici, in *Enchiridion Vaticanum, Documenti ufficiali del Concilio Vaticano II*, Bologna 1979, p. 519577.

¹²⁹ Cf. CZ. PARZYSZEK, *Nauka Wincentego Pallottiego o apostolstwie Świeckich w Świetle Konstytucji „Lumen Gentium” i Dekretu „Apostolicam actuositatem”*, Lublin 1970, pp. 142; WERON, *Laikat i apostolstwo*, Paris 1973, p. 107109.

¹³⁰ Cf. *Legge della Società dell'Apostolato Cattolico*, Roma 1981, p. 711.

to be a model of how the people of God can unite in the performance of its mission.

2.2. The Theological Background of the Pallottine Apostolate as Foundation for the Title of Mary, Queen of Apostles

The title Mary, Queen of Apostles, is for St. Vincent Pallotti a symbol and a program that has its theological foundation in the significance of the Pallottine apostolate. That is why in order to understand this title better, we must present - based on the writings of Pallotti - some characteristic features of the Pallottine apostolate. We find material rich in this regard above all in Volume III of *Opere Complete - Appendix to the Rule* - which includes all the initial documents on the title and on the principal aim of the Pious Union of Catholic Apostolate.

“Apostle means One Sent; what one is sent to is called Apostolate. In the Church of Jesus Christ those who were sent by the same Divine Redeemer to carry to the people and to all nations the light of the truth is called Apostles, and apostolic men in the passage of time were sent to various parts of the world, by the Apostles or by Bishops, to spread the faith of Jesus Christ” (OOCC III, 144).

Already in this text of Pallotti, we find the call to arms of the original New Testament significance of the term “apostle.” The reasoning is biblical. He speaks in the first place of the Twelve chosen by Jesus Christ and sent as apostles to announce the Gospel to the whole world. The same significance of being sent refers also to the successors of the Apostles and to those mandated by bishops, called

by Pallotti “apostolic men,” “to propagate the faith of Jesus Christ.” It is not surprising that the reasoning of Pallotti would have been misunderstood in his times when the apostolate - in the theological context of the era - was reserved instead to papal theologians of the Pope and Bishops united with him, as successors of the Apostles.

The meaning of the term “apostle” is developed by Vincent Pallotti in another document entitled “Catholic Apostolate is universal to each one...”¹³¹ He intends that all the faithful be called to cooperate in the Catholic apostolate. “Therefore, the Catholic apostolate - in Pallottine terminology - is universal, such that it can be common to each class of persons, and provide that each one can and must act for the greater glory of God and for his own and others’ eternal salvation” (OCCC III, 143).

We shall see later how Vincent Pallotti theologically defends the term “Apostle” and how he develops his reasoning.

“Our Lord Jesus Christ is the Apostle of the Eternal Father, because he was sent by Him to restore the glory of his offended Majesty and to redeem the human race made subject to perdition by the sin of Adam” (OCCC III, 139).

Vincent Pallotti begins with the fundamental phrase. He affirms, as point of departure, that Jesus Christ is the Apostle of the Eternal Father. Jesus is sent by the Father

¹³¹ OCCC III, 139. The text is written by the Pallotti in 1835, before the approval of the Pious Society of the Catholic Apostolate. It is therefore one of the primitive texts. The same Pallotti on the last page of the text wrote “the first General idea of the Pious Society” (OCCC III, 143).

as messenger, apostle. The text does not declare who the Father is, only who Jesus Christ is. On this affirmation of “who Jesus is,” (Apostle of the Father) depends all of his work. Jesus is sent by the Father to repair the glory of the offended divine Majesty, to redeem the human race and to reconcile to himself - through the redeeming work of his Son - the whole world. “The Apostolate of Jesus Christ is his obedience to the precepts of the heavenly Father, which is the same as the Redemption” (OCCC III,139).

“The Twelve named in St. Luke (6:13-16) are the Apostles of Jesus Christ; all that they did for the greater glory of God and for the eternal salvation of souls according to the command of Jesus Christ is their apostolate” (OCCC III, 139-140).

In this second passage, Vincent expresses clearly that the Twelve are sent by Jesus to carry out their apostolate for the glory of God and for the salvation of souls, according to the command of Jesus Christ. The one who commanded them as his apostles is Jesus Christ himself, Apostle of the Father. And the mission and its continuation express the same aim: the glory of God and the salvation of men. In distinction from the other Apostles, the apostolate of Peter, prince of the Apostles and Vicar of Jesus Christ, consists in how he worked as Vicar of Jesus Christ.¹³²

“What the Sovereign Pontiffs do as legitimate successors of St. Peter is the Apostolate of the visible Head of the Church, the Roman Pontiff: whoever through this supreme jurisdiction is endowed with the exercise of such an Apostolate in the world is the

¹³² Cf. OCCC III, 140.

unique Apostolizer” (OCCC III,140).

Consequently, Vincent Pallotti specifies the objective reality of the apostolate of the faithful. It is necessary once called, to animate others to work in one’s own sphere and condition of life. The apostolate in Pallottine usage is not exhausted by definition nor by tasks beyond the pale of experience. Pallotti stresses that Sacred Scripture does not restrict the apostolate in terms of ecclesiastical jurisdiction or of sacred ministry, but encourages it, and does not reserve the term apostle for those who are not a priest.¹³³ Regarding this point, Pallotti presents an argument from Sacred Scripture. The prayers of the Apostles and disciples, gathered for the election of an apostle, after Judas had left them (AA1:25), demonstrates the distinction between the ministry and apostolic work. The same demonstrates the choice of the Twelve, as appears in Lk 6:13 where it is written: “Jesus called to himself his disciples and chose twelve to whom he gave the name apostles” before “having communicated to them either the faculty to absolve sins, or the power to rule and govern his Church” (OCCC III,141). In the end Pallotti recalls the argument from the tradition of the Church saying that the Church “assisted by the Holy Spirit in its understanding of Sacred Scripture does not salute Mary, Mother of God, with the title of Queen of Priests, Bishops, or Sovereign Pontiffs, but rather with the title Queen of Apostles, because above the Apostles without power and ecclesiastical jurisdiction has assisted in its condition in the propagation of the holy faith and the spread of the Reign of Jesus Christ” (OCCC III, 141-142).

Therefore, Vincent Pallotti adds to the end of this

¹³³ Cf. OCCC III, 140.

passage: each one who, in his state of life, according to his strength, with confidence in divine grace will do as much as he can for the propagation of the holy faith, thus meriting the name of apostle and what he will accomplish will be an apostolate.¹³⁴

The central point, typical of Pallotti, in his argument, is to recall the precept of charity. The precept of charity imposes on us, besides the love of God, also the love of neighbor as ourself. In virtue of this precept, we are bound to procure, in every way possible, the eternal salvation of our neighbor as well as our own. God “gave to each one precepts regarding the neighbor” (Sir17:12) adds Vincent Pallotti.¹³⁵ The perfect Model of the fulfillment of this precept of charity is Jesus Christ, sent by the Father. Therefore, - we read in the text of Pallotti:

“In following such precepts, we must imitate Jesus Christ who is the Apostle of the eternal Father, because the life of Jesus Christ which is his apostolate must be the model of the apostolate of each one” (OCCC III, 142).

These points, in theological language, indicate the apostolate conceived by Pallotti on the theology of sending, and they respond to the New Testament idea of apostolate. They express the natural right of the faithful, not only to a commitment, but also in the name of the apostolate to the celestial recompense, to an apostolic title. Pallotti, departing from the fundamental truth that Jesus is Apostle of the eternal Father, and his apostolate is the work of redemption,

¹³⁴ Cf. OCCC III, 142.

¹³⁵ Cf. OCCC III, 142.

presupposes in his argument the element of divine mandate, already contained in the same etymology of the word “apostellein,” when it is applied to the faithful. He adds his interpretation of the universal character of the apostolate, except the very clear exception of degrees and ends with an apostolate of faithful under some jurisdiction of the Church.

The coming of the Son of God is a “Mission,” and Pallotti explains that truly Christ was mandated Apostle of the eternal Father. He does not appear alone as model for this apostolate, but he is in substance the “Legate” of the eternal Father to set up the very foundations of the apostolate. The reasoning for the obligation of the apostolate derives from the fundamental Christian law of charity, and imitation of the divine model, because Christ is the apostle of the eternal Father, sent into the world to bring superabundant reconciliation and redemption.

In searching for a model for the realization of the universal apostolate conceived for each Christian, Vincent having read in the life of the Virgin Mary, found in her - after Jesus Christ - the most perfect model. He presented the argument more broadly and deeply in this respect, in the texts of 1835, in the text of 1839, proceeding from the great vision of the Pious Society:

“The Pious Society operates under the most efficacious protection of the Immaculate Mother of God, Queen of Apostles, for two most holy ends: first, to obtain through the merits and intercession of the Immaculate Mother of God all the graces and gifts in which the Pious Society is considered as a moral Body, and in individuals’ present and future with the fullness of fruit existing always in the Church of God, and thus grows

rapidly in proportion to the needs of souls in whatever part of the world: second, so that all the laity and secular ecclesiastics, and regulars of whatever Order, state and condition of life have in Mary most holy after Jesus Christ the most perfect model of true Catholic zeal, of perfect charity, so that she will use herself for works of the greater glory of God and the salvation of souls; that she entrust the ministerial priesthood exceeds the merits of the Apostles, that the Church deservedly the salvation the Queen of Apostles, since she has merited to be for having without proportion above the Apostles cooperating in the propagation of the holy faith” (OCCC I:6-7).

In the quoted text, Vincent Pallotti makes us see who Mary, Queen of Apostles, is. If close up, there do not appear clearly in the text the concept of Pallottine apostolate nor Mariological points, one can presuppose that at the bottom remains the mission of Mary confided by the eternal Father as “Mediatrix “in order to obtain...” “all the graces and gifts” and as cooperator in the plan of salvation “so much so that she will be used for the works of the greater glory of God and the salvation of souls.” Pallotti wishes to present in this text Mary as the most excellent example for the realization of the apostolate of the Church. By presenting the example of Mary, he wishes to extend the apostolate to all the faithful, laity and clergy, because to be an apostle the ministerial priesthood is not necessary. Regarding this point, Pallotti poses the argument of Sacred Scripture, citing Luke 6:13 and Acts 1:24-25. The first text speaks of the election of the Apostles, when Jesus “called to himself his disciples, and from among them chose twelve whom, he named Apostles without having as yet communicated to them neither the

faculty of consecration or of the absolution from sins, nor the power to rule and govern his Church (OCCC III,141), and in the second text, of the election of Matthias, who would “take the place in this ministry and apostolate that Judas has abandoned (Acts 1:25) In this text from the Acts of the Apostles, Pallotti sees the distinction between ministry and apostolate when he writes: “where is clearly seen a distinction between the ministry and apostolate” (OCCC III,141).

For this Mary can be an example of the apostolate for the laity. Each one can be an apostle without being a priest,¹³⁶ and without having the office of preaching.¹³⁷ For Pallotti, Apostle is the one who in whatever way commits himself to the work of extending the reign of God¹³⁸ and this Mary did. Thus, positive elements match for the apostolate of the laity, seen also in Mary. Which are the most exemplary points offered by Mary? Let us read in Pallotti:

“... the decrees of uncreated Wisdom were established that for good works; for the prayers and fervent desires of the Just; and especially of the Queen of all Just souls that would ever be most solicitously the future restorer Jesus Christ, and come” (OCCC III,146).

The apostolate of Mary consists then in her charity, in her keen desire for the coming of Jesus Christ. Her efficacious prayer also gives courage to the Apostles.

¹³⁶ “Without ecclesiastical power and jurisdiction “: OCCC III, 141; IV, 181.

¹³⁷ “Without having the office to preach”: OCCC III, 145.188; IV, 134.325.330. 333.378.

¹³⁸ Cf. OCCC III, 141142.

“Thus, the most holy Virgin without ever having preached the Gospel is the Queen of Apostles, because she with the efficacy of her prayers sustains their courage, and does not let their weariness prosper...” (OCCC IV 378)

Also today, each apostolate comes protected by her. (OCCC 1V, 186) Mary obtained the Holy Spirit by her prayers, and the disciples (OCCC XI, 100-101) and Mary remains from the beginning with them.

The mission of Mary has not ended. Predestined by God from all eternity to be the mother of the Incarnate Word, Mary renews each day in the mysterious communication of grace, the mystery of the Incarnation in each of the believers.

2.3. Mary, Queen of Apostles, patroness and protectress of the Society

From the beginning of the foundation, Pallotti puts it under the protection of Mary, Queen of Apostles.¹³⁹

Already in the writing of 1835 entitled “First General Idea of the Pious Society,”¹⁴⁰ it is established that the typical image of the Madonna as patroness of his work was to be Mary, Queen of Apostles. As the most interesting argument of the Saint for this choice of title he writes in 1835:

“Wherever holy Church ever assists always from the Holy Spirit in the intelligence of Sacred Scripture never greets the Mother of God with the title of Queen of

¹³⁹ Cf. The writings of the V. Pallotti about nature and purpose of the foundation in the early years of development that is from 1835: OCCC III, 138181; IV, 1527.

¹⁴⁰ Cf. OCCC III, 139143.

priests, of Bishops, of Sovereign Pontiffs, but it would be with the title of Queen of Apostles, because - above the apostles without power or ecclesiastical jurisdiction - she has governed in her condition in the propagation of the holy faith, and in the spread of the Kingdom of Jesus Christ” (OOCC III,141-142).

One sees from the above-quoted text that he is not treating of a new form of Marian devotion, but that the Saint wishes to present in Mary a model for the apostolate. From this period of his life, the title Queen of Apostles always occupies first place in his writings and becomes the most dear invocation in the prayers composed by him as, for example, the prayer composed in 1835 for the Pious Society of Catholic Apostolate.¹⁴¹

“I beg you, O immaculate Mother of God Queen of Apostles and wish you to deign to unite yourself with your most unworthy son and with all the angels and archangels, and all men and women saints of Paradise in order to thank the most holy Trinity for having conceded to me the gift of holy faith. I rejoice, then, O my dear Mother Mary when will holy Church, pillar of truth, I salute you with the most august title of Queen of Apostles because it excites sentiments of kindness for you, and of courage for me” (OOCC XI, 85-86).

Thus, from the first mention of Queen of Apostles in 1816 until the death of the Saint in 1850, one can recognize in the basis of the writings and the apostolic

¹⁴¹ The prayer to the Immaculate Mother of God Queen of Apostles to receive the gift of helping the propagation of the holy faith, cf. OOCC XI, 8587.

activities a continuous Marian thread in Vincent Pallotti, such that the image of Mary, Queen of Apostles, gives a specific characteristic to his life and his work of the Catholic Apostolate. It excites in him “sentiments of kindness” for the dignity of the Madonna and “of courage” which classify him in his apostolic vocation as promoter of apostles. This expresses itself in a vision of the logo,¹⁴² and of the medal¹⁴³

¹⁴² From the Coat of Arms of the Pious Society: “The three Persons of the august mystery of the Most Blessed Trinity are represented at the top of the circle. In the middle of these Divine Persons, but somewhat lower, sits the great Mother of God, already crowned, holding in her right hand a scepter, and her left hand extended towards the Apostles who are gathered around her in the center of the circle as if turned towards her so that she may beseech the Lord of the harvest to send His evangelical workers to His harvest. She is shown in the act of accepting and presenting their prayers and those of the entire world which is symbolized in the four kneeling and supplicating figures located at the bottom part of the circle and representing the four parts of the world. In their midst is the Protector of Holy Church, Saint Michael the Archangel, who is holding the devil in check so that he may not impede the work of glorifying God and saving souls. The Catholic Apostolate, instituted by Jesus Christ in His Church to call all and to invite all to venerate, respect and help it with prayers, personal undertakings and in every other possible way, is represented in the middle of the Apostles by a triumphant Angel. On the outer part of the circle are the words “The love of Christ impels us; Pray therefore the Lord of the harvest to send forth laborers into His harvest and spare Thy people.” (OCCC I, 78).

¹⁴³ From the Medal of the pious Society: “The center of the medal represents all the figures of the coat -of -arms arranged in the same manner, except the figures that represent four parts of the world. Ears of corn are represented in the field of the lower part of the medal, symbol of the mystic harvest indicated by the Redeemer for the many souls that must be saved. The gospel text, “The harvest it is abundant, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest, is stamped on the rim of the medal in order to excite all to carry out the precept of the prayer for the purpose indicated by God the Redeemer. Sculptured on the reverse side of the medal the

projected for the Pious Society, as the design of the seal¹⁴⁴ in the formulation of the report of the Union of Catholic Apostolate¹⁴⁵ and also in the formula of the invitations and tickets for diverse occasions.¹⁴⁶

image of Jesus crucified. Who from His most holy wounds sheds His most precious blood on the four parts of the world for the salvation of the soul. Below, the four parts of the world are represented by the four figures which symbolize it. They are kneeling at the sides of the Crucified, in a posture of prayer for the salvation of the whole human race.” (OCCC I, 910).

¹⁴⁴ The Seal of the Pious Society: “ The seal is circular in shape: it represents the three persons of the Most Holy Trinity, and as if in the middle; but lower, there is an image of Mary, crowned Queen, and seated. She is holding the scepter in her right hand and her left hand is extended in the act of accepting the petitions and prayers of all in order that she may intercede for all. Sculptured on the outer part of the seal are the words: The love of Christ impels us which begin below the half of the circle to the left of the reader and circle upwards so as to remind all of how the love of Jesus Christ for the salvation of men must spur to imitate Jesus Christ to obtain it for our fellow men. Below are stamped the words Catholic Apostolate in order to recall that the Society incites all to respect and help the Catholic Apostolate as it is instituted in the Church of Jesus Christ.” (OCCC I, 1011).

¹⁴⁵ It is a diploma, a certificate of membership or belonging of the Society. The text consist of Pallotti in which saint explains the end of the Society, lists the tasks to be performed end puts prayers to be recited by each aggregate to the Society. Just in this pagella is the prayer to Queen of Apostles, cf. OCCC IV, 1723.

¹⁴⁶ Pallotti played a vast apostolic activity in Rome. To the faithful sent several writings, warnings, invitations. These are the invitations to meet at the Marian celebration, and letters of invitation to participate in the epiphany, as well as the distribution of the tickets, good bread, meat for the poor etc. On all these writings, he always made the name of his Society of the Catholic Apostolate, under special protection of Mary, Queen of Apostles, cf. OCCC V, 404409; VI, 617621.70.

Thus the title of Mary, Queen of Apostles, has always been kept according to the intention of the Founder. Throughout the course of Pallottine history, we wish to indicate two events in this regard.

In 1935, the Rector General of the Pious Society of the Missions,¹⁴⁷ Hyacinthus Cardi, published the norms regarding the relationship between the Congregation and the whole Pious Society of the Catholic Apostolate.¹⁴⁸ In this document, we also find the explanations regarding the image of Mary, Queen of Apostles, and its propagation. In this he writes: “As Patroness of all the works (Congregation and the Pious Society of Catholic Apostolate), the Venerable Founder chose ‘the Immaculate Mother of God, Queen of Apostles,’ and this for three reasons:

1. that the apostolic work may give her tribute of praise and honor
2. that the work and all present and future associates be under her special and efficacious protection, and will last in the Church of God, copious fruits will be caught in all parts of the world and spread among poor souls.
3. thus, all members model Christ most perfectly for

¹⁴⁷ The title of the Pious Society of the Catholic Apostolate, given by Pallotti’s foundation, was changed in 1854 in Pious Society Missions, cf. G. HETTENKOFER, *Historia Piae Societatis Missionum* (1835/1935), Romae 1935, p. 140-142. The original title was given back in 1947 for the Community of the Fathers and Brothers = Society of the Catholic Apostolate, cf. ACTA SAC I, 6.

¹⁴⁸ Cf. Normae de relatione inter “Congregationem” et “Societatem Apostolatus Catholici”, institutas a Venerabili Vincentio Pallotti, in *Analecta P.S.M.* II, 358373.

the neighbor and show true Catholic zeal and perfect charity).”¹⁴⁹

In another document of 1969, prepared for the occasion of the XII General Chapter of renewal after Vatican Council II,¹⁵⁰ we find a broader and more precise explanation of the thought of Vincent Pallotti,

“Mary, Mother of the Lord, is an example of the way in which the members ought to serve Christ in the person of men with the proper apostolic mission. She herself collaborated as no other in the salvific work of Jesus Christ. Such work was at the beginning with the ‘yes’ of Mary at the moment of the Annunciation. Mary followed Jesus during his life and helped him when He completed the Redemption on the cross. She is in this way so distinct in the redemptive action, that we venerate her as Queen of Apostles. In the Cenacle Mary, along with the Apostles invoked the Holy Spirit. Mercifully communication with the Lord, Mary solicited with maximum efficacy the coming of the Holy Spirit and still today she obtains, for those who consume themselves in the service of her Son, all the strength of the Spirit of God.”¹⁵¹

These thoughts from the preparatory document on the

¹⁴⁹ Cf. Normae de relatione inter “Congregationem” et “Societatem Apostolatus Catholici”, institutas a Venerabili Vincentio Pallotti, in *Analecta P.S.M. II*, 361362.

¹⁵⁰ Cf. Society of the Catholic Apostolate, Documents of the Extraordinary Chapter of 1968/1969, Rome 1969 (pro manoscritto).

¹⁵¹ Cf. Società dell’Apostolato Cattolico, Documenti del Capitolo Generale XII Straordinario 1968/1969, Roma 1969 (pro manoscritto), p. 7576.

elements of Pallottine spirituality have been inserted into the Law of the Society of Catholic Apostolate.¹⁵² The Preamble which explains the charism of Vincent Pallotti and the nature of his work, the Union of Catholic Apostolate, we find the formulation in this way: “the Patron of the Union is Mary, Queen of Apostles. She cooperated in a quite singular way in the salvific mission of her Son and is an eminent model of apostolic zeal for all the members of the Union.”¹⁵³ In the same Law for the Community of Priests and Brothers is written: “the Patroness of the Society, as of the entire Union, is Mary, Queen of Apostles. She, after Christ, is the most perfect model of our apostolate.”¹⁵⁴ And in another place regarding veneration, we read: “The members venerate Mary, Queen of Apostles. Like the Apostles, we unite in unanimous prayer together with the Mother of the Lord, invoking the Holy Spirit who renews the face of the earth. They seek to imitate her virtues, promoting her veneration and honoring her with the proper practices of the Church and of the Society.”¹⁵⁵

As we see in the formulations quoted above, the Pallottine heritage main-tains in fullness and depth the thought of Vincent Pallotti regarding the image of Mary, Queen of Apostles. So is seen in this the fundamental idea of the Saint which he intended to transmit for the apostolic life.

¹⁵² Rome 1981.

¹⁵³ La Legge della Società dell’Apostolato Cattolico, Roma 1981, p. 11.

¹⁵⁴ La Legge della Società dell’Apostolato Cattolico, Roma 1981, p. 18.

¹⁵⁵ Ibid., p. 21.

3. PROMOTION OF THE TITLE: MARY, QUEEN OF APOSTLES, IN THE LITURGY

3.1. Formulary of the Mass of Mary, Queen of Apostles

St. Vincent Pallotti wished to honor Mary with the august title Queen of Apostles not only within his Society, but also officially in the celebration of the Liturgy. And because at his time there was neither a feast nor a Mass of Mary, Queen of Apostles, the Saint began to invite the clergy and the faithful to celebrate solemnly the feast on 8 September and compiled an introit and prayer for a special Mass that he was preparing.¹⁵⁶ His formulary of a Mass in honor of Mary, Queen of Apostles, was only a fragmentary project. In his writings, we find in fact the intentions of a “Mass for the feast of the Blessed Virgin Mary under the title of Queen of Apostles”¹⁵⁷. The Saint intended:

As Introit:

“Let us all rejoice in the Lord a festive day celebrating the Blessed Virgin Mary, in whose majesty the angels rejoice and praise with the Son of God, Who lives and reigns... “)

As Prayer:

“Omnipotent and gentlest God, who divinely ordained for your Church, who has honored with the Blessed Mother of Your Son with the august title of Queen of Apostles, hear us supplicating for all, that through her intercession we may serve you in fidelity. We pray you through her intercession that this vine which your right hand has planted...”.

¹⁵⁶ Cf. F. AMOROSO, San Vincenzo Pallotti, op. cit., p. 269.

¹⁵⁷ Cf. OCCC XI, 102103.

In order to explain the reason why he wished to honor Mary under the title “Queen of Apostles”, Vincent Pallotti made a sign of recall on the right side as on the left of the title with the words ‘Holy Mother of the Church in the Litany of Loretto’ “Santa Mater Ecclesia in Litaniis Lauretanis.”¹⁵⁸

His desire to have a Mass of the Blessed Virgin Mary, Queen of Apostles became fully realized by his followers.

In 1887, in the parish church of Masio, diocese of Asti, the Rector General of the Society,¹⁵⁹ Guiseppe Faa di Bruno, inherited a college for the foreign missions with an annex to the church.¹⁶⁰ This, under decree of the Bishop of Asti, Guiseppe Ronco, on 6 October 1888 ¹⁶¹ was dedicated to the Blessed Virgin Mary, Queen of Apostles: was blessed and opened to the public on the successive 11 November, feast of the Patronage of the Most Holy Virgin. On 28 November 1889, the same Bishop of Asti, Msgr. G. Ronco, at the request of the Vicar General of the Pious Society of the Missions, Carlo Orlandi, submitted to the Sacred Congregation of Rites the Mass and Office proper for the feast of the Blessed Virgin Mary, Queen of Apostles. Churches moreover which can celebrate the feast on the

¹⁵⁸ Cf. OCCC XI, 102, nota 2.

¹⁵⁹ The Society of the Catholic Apostolate Pallottins, for the historical factors for some years was called “Pious Society of Missions”, cf. G. HETTENKOEFER, *Historia P.S.M.*, Romae 1935, p. 140142.

¹⁶⁰ Cf. G. HETTENKOEFER, *Historia P.S.M.*, op. cit., p. 171174.

¹⁶¹ The petition of G. Faà di Bruno to the bishop of Asti is reported along with the decree of the bishop in “Summarium” containing the supplication of the Mons. Ronco and of Vicar General of the Pious Society of the Missions, Carlo ORLANDI, of 28 November 1889. It is located at the Archive of the current Congregation for the Causes of Saints, in *Decreta liturgica* (1890) 14 + B; qui, p. 12.

Sunday within the octave of the Ascension and wish to do so, it can be extended to the whole Church.¹⁶²

The petition of the Bishop of Asti is united to a broader presentation of G. B. Lugari in which he explains in a quite summary and non-documented manner, the biblical reasons, historical and theological justifications for the appropriateness of thus honoring the feast with a Mass and proper Office.¹⁶³ All this is ordained to increase the veneration of Mary, and certain to be received, affirms Lugari, as if taught by the Fathers of the Church, the Roman Pontiffs, and in particular Pope Leo XIII who never stops exhorting us to have recourse to Mary, Mother of the Church, Mistress and Queen of Apostles.¹⁶⁴

¹⁶² Cf. *Decreta liturgica...*, p. 10.

¹⁶³ Cf. The request is called: “Concessionis et Approbationis officii et missae in onorem B. Virginis Mariae sub titulo Reginae Apostolorum”, di G.B. Lugari, in “Summarium”; which is in the archives of the present Congregation for the Causes of Saints; *Decreta Liturgica* (1890) 14 + B.

¹⁶⁴ Cf. G.B. LUGARI, *Decreta liturgica...*, p. 16. Leone XIII il 5 settembre 1895 scriverà l'enciclica “*Adiutricem populi*”, AAS 15 (1895) p. 300. In the occasion of the encyclics it was recall to the prayers for the unity of the Christians. Pope see in the spiritual maternity di Mary the main reason for recourse to her by invoking the unity and given by Christ as the Mother of the Church: “The mystery of the exalted charity of Christ towards us makes it clear to see also from this that HE dying, wanted to leave for mother a disciple John and His own Mother for John, with that solemn will testament: “HERE is your son” (John 19,26). ... Mary therefore accepted and performed with great care the parts of that singular and laborious office, whose beginnings were consecrated in the Cenacle. Since then, she has been memorable to help the first faithful with the sanctity of the example, with the authority of the council, with the gentleness of comparison, with the virtue of her holy prayers; truly showing herself the Mother of the Church and Master and Queen of Apostles, to whom she was also wide of those divine oracles she “kept in her heart” (Lk 2,19.51) (Le Encicliche Mariane, op. cit., p. 69).

This was not a question of increasing any devotion whatever, but of rendering due honor and veneration to the Person of the Virgin who is mother of all men by gift and testament of Christ in dying on the cross: Queen because Spouse and Mother of the eternal King, as St. Bonaventure invokes her and above all Queen of Apostles as she is invoked in the most ancient Litany of Loretto.

“It seems then legitimate” – adds Lugari – “to render honor to the B.V. Mary under the glorious title of Queen of Apostles, dedicate churches to it, make feasts for it, and in the whole Catholic Church celebrate annually the feast with its own Office and Mass.”¹⁶⁵

At the end of 1854, the prepared text was submitted by an expert, Spanish Jesuit P. Lerdo S.J. In Pallottine history it is mentioned that the Vicar General, C. Orlandi, had the text of the Mass and Office of the Queen of Apostles composed by P. Lerdo. On 19 May 1890, this same text was approved by the Congregation of Rites.¹⁶⁶

¹⁶⁵ G.B. LUGARI, *Decreta liturgica...*, op. cit., p. 6.

¹⁶⁶ As for father P. Lerdo: Ign. Lerdo, born in 29.12.1786 a Muro de Camerso (Logrono), entered the Society of Jesus in 5.01.1817, he made the religious profession of 4 votes in 8.12.1819. Died 11.08.1861 a México, cf. P. RUFO MENDIZABAL SJ, *Catalogus defunctorum in renata Societate Jesu ab. a. 1874 ad. a. 1970*, Romae 1972, p. 48, n. 624. P. Lerdo è stato Assistente di Spagna dal 1840 al 1853, cf. *Sinopsis historiae Societatis Jesu*, Ratisbona 1914, col. 522. J. HETTENKOFER writes in the *Societys of the Missions history* in this regard: “Cum ecclesia collegii Masiensis dedicata esset Bmae Virgini sub titulo Reginae Apostolorum, Orlandi, qui ab anno 1854 tenuit textum sibi a P. Lerdo SJ compositum pro officio et Missa in honorem Reginae Apostolorum, nomine Episcopi Astensis, ut Ordinarii loci, et Rectoris praedictae ecclesiae Sacram Rituum Congregationem adiit pro approbatione officii et Missae, quae approbatio, die 19 Maii 1890 pro clero istius ecclesiae data”, *Historia*

In the Office and in the Mass, Mary is contemplated at three moments: on Calvary, in the Cenacle among the apostles and disciples after the Ascension of the Son. From then on she accepted and carried out his mission as the Mother of men, their Queen and above all as Queen of Apostles.

According to Lugari, wherever he speaks of an innovation into the sphere of the cult of Mary, there is seen celebrated particularly the mission of Mary as Mother of the new humanity and as Queen of Apostles, according to the indications of the founder of the Pious Society of Missions. Lugari records that also archbishops, bishops, and religious superiors since 1864 have turned to Pope Pius IX begging him to have Mary honored as Queen in the Church for the use of the clergy; because her protection drives away error and adversity, makes them rich in sanctity and in doctrine, and above all renders their apostolate fruitful and thus fulfills the words: “all generations will call me blessed (Lk 1:48)” In fact, these prophetic words do not relate solely to her divine maternity but also to the apostolate that the blessed Virgin exercises hearing, caring for, and witnessing to the Word of God (Lk 2:19; 3:31) which merited the praise of Jesus: “Blessed is the one who hears the Word of God and keeps it (Lk 11:28).” Mary has done all this constantly and admirably more than all the apostles, and even more than as Queen of Apostles.¹⁶⁷

In presenting the new formulary of the Mass, Lugari explains summarily the motives for the choices of the various texts; sometimes he indicates vaguely their sources.

Piae Societatis Missionum, Romae 1935, p. 174.

¹⁶⁷ Cf. G.M. ROSCHINI, *Regalità di Maria*, in *DM*, p. 426 ss.

Unfortunately, he does not track down the original study of the editor of the formulary.¹⁶⁸

Given the fact that the request for the approbation of the Mass in honor of Mary, Queen of Apostles, was presented from the diocese of Astene - where the spiritual sons of St. Vincent Pallotti were present, fostering the devotion to Mary, Queen of Apostles - would highlight in a more interesting manner the thought of Pallotti, the Founder, in this regard.

From the writings of Vincent Pallotti it appears that he had personally studied a sketch of the Mass in honor of Mary, Queen of Apostles, simply making use of the common texts for the celebrations of Mary.¹⁶⁹ His spiritual sons carried out the project, basing it on the texts of the Founder and on his spiritual legacy at this point. The Office and Mass in honor of the Virgin Mary, Queen of Apostles, was approved on 19 May 1890 by Fr. Pietro Resch, procurator general of the Pious Society of Missions,¹⁷⁰ presenting it to the Congregation for Rites in 1915.¹⁷¹ The Decrees of the Congregation for Rites in June 1914¹⁷² established that the Orders and the Congregations had it in their calendar with its proper Mass and Office.

¹⁶⁸ Cf. P. CRUCIANI, *Storia e Teologia biblico liturgica dei Testi di formulario della Messa in onore di Maria Regina degli Apostoli*, Roma 1984.

¹⁶⁹ Cf. OCCC XI, 102103. "Progetto frammentario di Messa".

¹⁷⁰ Cf. G. HETTENKOEER, *Historia P.S.M.*, si tratta della Società dell'Apostolato Cattolico PP. Pallottini.

¹⁷¹ Archivio della S. Congregazione per le cause dei Santi, *Decreta liturgica*, 1915, pos. 200, prot. 37/914.

¹⁷² S. Rituum Congregatio, *Decretum de festis localibus quae a Religiosis recoli debeant*, AAS 6 (1914) p. 118119.

The Mass was revised, the feast extended to all Societies of Missionaries and celebrated on the Saturday after the Ascension of the Lord.¹⁷³ It is a fact of great value and importance for our research that in the *Raccolta* of Masses in honor of the Blessed Virgin Mary, edited recently by the Congregation for Divine Worship, that the Mass of the “Blessed Virgin Mary, Queen of Apostles” is placed in the Proper of the Masses of the Society of the Catholic Apostolate, founded by St. Vincent Pallotti.¹⁷⁴ In this way, the theological thinking about Mary, Queen of Apostles of St. Vincent Pallotti, formulated in the texts of the Mass, became the common good of the entire Church and highlights the importance of this priority of St. Vincent Pallotti. It has been taken up by other Congregations who intend to venerate and follow spiritually the example of the life of Mary, Queen of Apostles.

3.2. The Feast in honor of Mary, Queen of Apostles

On 7 June 1891, Leo XIII conceded to the church of St. Apollinaris the Office and the Mass proper to Mary, Queen of Apostles, already approved by the Pallottine church in Masio. It is documented in the calendar of F.G. Holweck¹⁷⁵ that the feast in honor of Mary, Queen of Apostles during the liturgical year is celebrated in the church of St. Apollinaris on 13 February:

Februarius

¹⁷³ Cf. *Analecta P.S.M.*, I., p. 218; 289290.

¹⁷⁴ Cf. *Congregatio pro Culto Divino, Collectio Missarum de Beata Maria Vergine*, vol. 1, Lib. ed. Vaticana 1987, p. 7274.

¹⁷⁵ Cf. F.G. HOLWECK, *Calendarium liturgicum Festorum Dei et Dei Matris Mariae*, Filadelfia 1925.

13. “Manifestatio Imaginis B. Mariae Apostolorum Reginae, dp. 2a cl. Romae in ecclesia S. Apollinaris. Cal. 1907.

In vetere Calendario 1870: “Manifestatio Imaginis B. Mariae V. in Porticu Ecclesiae Nostrae”, dp. 2a cl. die 13 feb. 1646 inventa est ista Imago, saeculo XV picta, calce coperta, a milite e tempestatis furore in porticum ecclesiae S. Apollinaris fugiente. Incoronata 15 Aug. 1653. Ecclesiae S. Apollinaris a Leone XIII Seminario Romano tradita, unde pro hoc festo 7 Juni 1891 officium Reginae Apostolorum concessum est.”¹⁷⁶

The Madonna on the portico of St. Apollinarus in Rome, venerated under the title “Queen of Apostles” is a fresco of the umbrian-roman school of the 15th century. It represents the Virgin on a throne with a very sweet gaze on the child Jesus in her arms. To her left and right are the apostles Peter and Paul. Painted on the ancient portico of the church - according to tradition - it was covered with calcium in 1494 in order to save it from the profanations of the soldiers of Charles VII who were quartered there. On 13 February 1647, some plaster fell off, and there appeared the image which was immediately highly venerated. Alumni of the German-Hungarian College, who were officiating at the church in an admirable manner, annually celebrated this “manifestation” with solemn celebrations.

In the reconstruction of the church in 1742, the portico was transformed into a chapel, and the fresco, sawed off the wall, was placed above the new altar. Benedict XIV consecrated the new edifice on 21 April 1748. From 1824 on, St. Apollinarus was the seat of the Roman Seminary,

¹⁷⁶ Ibidem, p. 35.

which continued to honor the Madonna together with the Pius Seminary with equal devotion, while Roman youth of the flourishing lyceum-gymnasium S. Apollinarus chose the “Queen of Apostles” as their celestial patroness. Images of Mary are rather frequent; for example, the mosaic above the Bronze Portal in the Vatican.¹⁷⁷

According to the “Liturgical Calendar” we report other dates of the feasts of Mary, Queen of Apostles:

May 31

Feast of the Blessed Virgin Mary, under title of Queen of Apostles, Rome, Pontifical Seminary of Sts. Peter and Paul for the Foreign Missions, 1916; Mission Society for the Africans of Lyons (Cal. 1 Dec. 1913).¹⁷⁸

After the Ascension of the Lord

Feast of the Blessed Virgin Mary, title of Queen of Apostles, principal patroness of the Pious Society of Missions, an octave with its own Office (Cal. 18 March 1914).¹⁷⁹

Saturday after the Ascension of the Lord

Feast of Virgin Mary, Queen of Apostles, for the Society of the Missions in Lyons, transferred from 31 May to this Saturday 13 Dec. 1920; in the calendar of the Society of the Divine Savior, 18 March 1914.¹⁸⁰

Sunday within the octave of the Ascension of the Lord

¹⁷⁷ Cf. P. VERGARI, *Racconto storico artistico con tante ipotesi*, in *OR* del 19 febbraio 1982, p. 9.

¹⁷⁸ F.G. HOLWECK, *Calendarium liturgicum...*, p. 142.

¹⁷⁹ *Ibidem*, p. 171.

¹⁸⁰ *Ibidem*.

Feast of the Virgin Mary, Queen of Apostles, in the houses of the Pious Society of Missions, Venerable Vincent Pallotti, title of the Oratory, Cal. 1910; octave in the Society of the Divine Savior from the indult of 8 July 1908; in Pious Society to Africans of Lyons; in the Congregation of the Most Holy Redeemer in 1899; the diocese of Astense; also in ecclesiastical provinces of New Aurelia, St. Louis and Milwaukee, and in several other dioceses and religious families since reform of the Calendar in 1914. Instituted as a feast in 1890, petitioned by the Pallottine Fathers. Archival object is the same as object of feast of the Blessed Virgin Mary in the Cenacle.¹⁸¹

4th Sunday in September

Feast of Blessed Virgin Mary under title of Queen of Apostles, for the Institute of Apostolic Schools, from indult of 21 August 1891.¹⁸²

This last was given to Society of Mary, founded by P.G.J. Chaminade, who celebrated the feast on the anniversary of the first profession of its members.

In 1925 the feast of Mary, Queen of Apostles, was celebrated also in the Society of Africa Missions, founded on 8 December 1856 at Lyons by Bishop Melchior de

¹⁸¹ F.G. HOLWECK, *Calendarium liturgicum...*, p. 172. Cf. also *Dominica infra octava Ascensionis Dni. "obiectum festi est veneratio B.M. Virginis praesidentis collegii Apostolorum in Caenaculo Hierosolymitano post ascensionem Domini. Festum institutum est a 1890 ad preces pp. Pallottinorum cum ritu dp. 2 cl. praesertim a missionariis celebratur"*, P. RADO, *Enchiridion Liturgicum*, vol. 2, Roma 1966, p. 1358.

¹⁸² F.G. HOLWECK, *Calendarium liturgicum...*, p. 346.

Marion-Bresillac with the intention of preaching the gospel in Africa.

The Calendar specifically cited object of the feast: “the veneration of the Blessed Virgin Mary, presiding over the apostolic college in the Cenacle in Jerusalem after the Ascension of the Lord.”¹⁸³

The presentation of the feast in honor of Mary, Queen of Apostles, in the liturgical calendar gives evidence to the institution of this feast and its spread in the Church.

4. THE PAINTING OF MARY, QUEEN OF APOSTLES, OF VINCENT PALLOTTI

Vincent Pallotti knew well the fresco of the Queen of Apostles in the church of St. Apollinarus in Rome, which represented the Virgin on a throne, holding the Child Jesus close in her arms. To her left and her right are the apostles, Peter and Paul.¹⁸⁴

Being for the thirteen years after 1827, the spiritual director of the Roman Seminary, his seat was St. Apollinarus so the fresco was surely a font of inspiration of Mary, Queen of Apostles. Having the care of the church of Santo Spirito dei Neapolitani, he found a pentecostal painting and in it a Queen of Apostles. When he later transferred with his confreres to the church of San Salvatore in Onda, he pledged himself to place at its main altar a picture of most holy Queen of Apostles. The painting must express the mystery

¹⁸³ P. RADO, *Enchiridion Liturgicum*, vol. 2, op. cit., p. 1358.

¹⁸⁴ Cf. F. AMOROSO, *San Vincenzo Pallotti*, op. cit., p. 55-57.

of the descent of the Holy Spirit on the Apostles, among whom is also found Mary, who receives it in greatest fullness. He confided the task to the artist Serafino Cesaretti. The painting is known up until today as the work done under the inspiration of Saint Vincent Pallotti, and expresses without doubt the principal idea of the Saint concerning Mary, Queen of Apostles.¹⁸⁵ The painting executed by S. Cesaretti is modeled on the design of Johan Friedrich Overbeck (1789-1869), a German painter and sculptor who was the head of the popular group of “nazareni” and worked above all in Rome.¹⁸⁶ Among his designs we also find a painting that represents the scene of the descent of the Holy Spirit. Based on this, artist S. Cesaretti made a painting which represents Mary, Queen of Apostles. The painting of Cesaretti captured well the idea of Pallotti. The two ladies who surround most holy Mary signify the participation of the laity in the apostolate.

The original of the painting is now found in St. Mary, Queen of Apostles, a parish church in the care of the Pallottine Fathers at 1Via Ferrari, Rome. Besides, in the church of San Salvatore in Onda, under whose altar rests the body of St Vincent Pallotti, there was made during the restoration completed in 1878, a type of tabernacle in white

¹⁸⁵ Cf. A. FALLER, De B. Vincentio Pallotti rectore ecclesiae nationis Neapolitanae Spiritus Sancti in via Julia Romae, in Acta SAC III, 242250.

¹⁸⁶ Cf. Dizionario Enciclopedico de Agostini, Novara 1981, p. 869. L. Galati says F. Overbeck wanted to highlight Mary’s royalty, cf. *Maria la Regina*, Roma 1959, p. 198. “Nazareni” so were they called in Rome, some German painters gathered, between 1810 and 1815, in confraternity that had its seat in the convent of St. Isidore and its animator in F. Overbeck, cf. Grande Dizionario Enciclopedico, a cura di P. Fedele, vol. XIII, Torino 1970, p. 183.

marble that contains the image of the Queen of Apostles. The crowned Madonna with the Child Jesus is at the center; at the sides are the apostles Peter and Paul. Thus, in the church of the Founder is venerated today the image of Mary, Queen of Apostles, similar to that of St. Apollinarus.

5. ST. VINCENT PALLOTTI, PROMOTOR OF THE TITLE AND THE DEVOTION TO MARY, QUEEN OF APOSTLES

The enlivening of missionary activity, the re-awakening of the lay movement, and the deepening of Mariological doctrine – this is the climate of the 18th century Church in which the works of St. Vincent Pallotti moved and developed. He exerted himself to re-animate the traditional works of activity of the Church than to promote new ones. But on this wave of traditionalism, he discovered new elements which constituted the foundation for the inspirations and development of the future. Thus, it was also with the title of Mary, Queen of Apostles.

St. Vincent Pallotti had a vision of the active Church in which all members would fully live their vocation to the apostolate. He sought to motivate everyone to apostolic work and to give full justification to this commitment. Having before his eyes the masses of believers whom he wished to engage, he sought the most efficacious model for reviving faith and re-enkindling charity. It is not surprising that we should find at the base of his project and program the figure of Mary. He gave her, from the beginning of his Pious Society of the Catholic Apostolate, the title of Queen

of Apostles, and chose her as its Patroness. The Founder wished to see her thus venerated in the liturgy, presented in Christian art, and imitated by everyone in the apostolate. Therefore, some questions arise: why was Vincent so fascinated by this picture of Mary, Queen of Apostles? What were his motivations for the choice of this image? What are the Mariological-theological contents which this picture gives to a universal validity? In part, he responds to these questions, when in his spiritual testament, revealing his secret, he writes:

“Reading in the life of the most Blessed Virgin how the Apostles after the coming of the Holy Spirit set out to preach the sacred Gospel in diverse regions of the world, Our Lord Jesus Christ put into my mind the true idea of the nature and works of the pious Society as a general aim of the growth, defense, and propagation of holiness, and of the Catholic faith” (OCCC III, 27).

Thus, following the path of Vincent Pallotti, one needs to discover the connection between the life of Mary and the sending of the Apostles to the entire world with the strength of the Holy Spirit, to present the fullness and depth of the image of Mary, Queen of Apostles. But to accomplish this, we must enter into the depths of his Mariological thought through a most accurate analysis of his writings regarding the picture of Mary, Queen of Apostles.

Chapter III

TITLE OF MARY, QUEEN OF APOSTLES IN THE LIFE OF ST. VINCENT PALLOTTI

In this chapter, we wish to present the Mariological thought of St. Vincent Pallotti through some consideration of the picture of Mary, Queen of Apostles. It can be approached in a manner founded above all on analysis of the writings of the Saint in this regard. But this image would be unwarranted were it to lack necessary support, if one had not first analyzed the texts regarding the figure of Mary in the divine plan of salvation. Therefore, in the first two parts we shall turn our attention to Pallottine texts on the divine maternity. This also seems to be the foundation of the Mariological thought of St. Vincent for the royalty of Mary which opens the way to the picture of Mary, Queen of Apostles.

This chapter contains a resume of the Marian theology of St. Vincent Pallotti concerning Mary, Queen of Apostles.

1. THE DIVINE MATERNITY OF MARY

With Jesus, Mary constitutes the center of history and after her Assumption united with him, she keeps watch over the whole history of the Church, showing the most irrefutable proofs of her mediation. Vincent Pallotti affirmed:

“Unique woman among the children of Adam, conceived without sin, foretold with highest praises, promised to the human race from the beginning of the world (Gen3:15) as Reparatrix of sin: saluted by the Angel Gabriel as the fullness of grace (Lk 1:28), all in God, and always in God, blessed among all women, the one who has found grace before God above all creatures, chosen from all Eternity, and then made true Mother of God and always most holy Virgin Mary (OCCC XI, 96-97).

That Mary was called to become Mother of God constitutes, first of all, the means of the Incarnation willed by God for the salvation of mankind. Here Vincent Pallotti touches a truly essential aspect of the mystery of salvation.

In the text previously quoted, we see the foundation of all the sublime prerogatives with which she comes enriched by God, based on the biblical text. Mary comes presented with significant and strong attributes that constitute the corresponding backdrop to the divine maternity. Mary, “unique lady among the daughters of Adam,” was chosen by God to be Mother of God. She is the object of a particular election “all in God and always in God,” she is holy (“blessed among women”): has recovered grace before God among all creatures; since she is the “holy lady among the daughters of

Adam conceived without sin.” Her sublime reality comes also contemplated as an object of predilection and promise, made by God at the beginning of the world (Gen 3:15) for reparation from original sin. By this union with her divine Son, Pallotti calls her “Reparatrix of sin.” But Mary responds generously to the grace of which she is the object. Saluted by the Archangel Gabriel as full of grace on the day of the Annunciation, she realizes the task that she must assume in the plan of salvation. Gabriel, announcer of the restorative grace to the world of friendship with God, of the incarnation of the Word of God as Messiah, hailed Mary “Full of grace,” that is, full of the gifts and blessings of God. By this manifested that she, above all creatures, has regained grace before God - and this by a divine eternal decision. The fundamental mission of Mary, then, is to rejoin the Savior to the human race in the love which is going to gather it, given the divine initiative of atoning for the guilt of humanity, by means of the incarnation of her Son. It speaks of a Mother chosen by predilection. Thus Mary found herself pledged by her own maternity to a formal cooperation in Salvation. This cooperation and her understanding, presented by Vincent Pallotti, explain it further. At the same time, she found herself endowed with the necessary gifts for this duty.

Pallotti sees Mary who was poor yet humble. “Our Lord Jesus Christ who is independent by pure essence through the glory of the heavenly Father, for the salvation of souls is made dependent on a poor little girl of Nazareth who was Mary most holy...” (OCCC I, 108).

Pallotti often speaks of Mary, calling her the Daughter of the Father, Mother of Jesus Christ, and Spouse of the Holy Spirit:

“and through that love with which the Eternal Father of whom she is the Daughter, the Son of whom she is the Mother, and the Holy Spirit of whom she is the Spouse. It is through that love with which she loves all the Angels your companions, and all the Saints your friends of whom she is Queen, and the whole human race of whom she is the Advocate and Mother...” (OOCC XI, 96-97).

It is the consequence of the choice made by God for the incarnation of his Son. The Holy Spirit envelopes Mary in his blaze, rendering her the most intimate and deep sanctuary of divine Love, which intensifies in her his own possession, until he makes her his Spouse, inasmuch as in the message of the Angel which said: “The Holy Spirit will descend upon you, and he will spread over you his shadow in the power of the Most High.” (Lk 1:35)

The other aspect deriving from the maternity of Mary is her cooperation with Christ in the works of salvation. “Reparatrix of guilt.”

In order to express this reality, Vincent Pallotti used the expression, “Co-Redemptrix of the human race” with diverse variations. The Saint writes this way:

“Most holy Mary as sovereign of the Universe and Co-Redemptrix of the human race most vividly desiring to see all souls redeemed in possession of that eternal blessedness, that her divine Son, Jesus, by his most holy life and death on the cross had procured for them” (OOCC V, 14).

It was Jesus who procured “by his most holy life and

death on the cross” eternal beatitude for redeemed souls. But, then, in what sense does Mary come to be called “Co-Redemptrix of the human race?”

Vincent Pallotti unites this title of Mary as Co-Redemptrix with her participation in the sufferings of Jesus under the cross on Calvary.¹⁸⁷

He emphasizes in a forceful manner her participation in his afflictions. Not only in his salvific intention, but also in her immolation with her Son

“There cannot be besides this Work summarily acceptable to the Mother of God, whose zeal for the salvation of the world was so great that, as the Church Fathers affirmed, persuaded her, not only to sacrifice voluntarily to such a great cause that which was the dearest to her,¹⁸⁸ but to be also herself the spectator of the atrocious destruction, both of the sacrifice of her Son on the cross, and in a certain way to be glad because, this

¹⁸⁷ The Pallotti writes: “Let’s do as much as we can, and if it is possible for all of Eternity to call upon the whole world and all the Universe to meditate, contemplate, and re-loving Jesus Crucified and Mary Ss.ma Queen of the Martyrs and Co-Redemptrix of the human race...”, V. PALLOTTI, *Lettere*, op.cit., n. 574, p. 137. On the other place Pallotti speaks of “all those sufferings, tribulations and persecutions which Jesus and Mary suffered for the institution and propagation, of the Holy Catholic Church...” (OOCC X, 447).

¹⁸⁸ Side to the quote: “Nullo modo dubitandum est, quin Mariae animus voluerit etiam trahere filium suum pro salute generis humani”. St. Bonav. Accurate quote of Bonaventure text: “Nullo tamen modo est dubitandum quin virilis eius animus et ratio constantissima vellet etiam Unigenitum tradere pro salute generis humani ut Mater per omnia conformis esset Patri” (Comm. in I Sent., dist. 48, dub. 4, in OO: Tomus I (Quaracchi 1882) p. 861, note 10).

sacrifice would ¹⁸⁹ and even so far as to wish to immolate herself with her Son”¹⁹⁰ (OCCC IV, 129-130; 288-289).

In this sense, the sufferings of Mary, together with the sufferings, tribulations and persecutions of her Son, were the foundation for instituting and spreading the Church. In this way Pallotti wishes to highlight in the picture of the Co-Redemptrix, first of all the voluntary sufferings, fruit of the zeal of Mary, her own lively desire and commitment to save all souls. In this manner Vincent Pallotti wishes to enkindle apostolic zeal among the people, of whom the most efficacious example resides in Mary.

He does not stop making distinctions in the cause of redemptive merit, seen completely in the Son, nor distinguish from where comes to Mary the possibility of having such a gracious and subordinate participation in the merit of the redemption, through which she can be called Co-Redemptrix.

2. MARY, MOTHER OF THE CHURCH

When one speaks of Mary, one cannot separate her from the Church: “neither the Gospel nor the authentic Christian tradition has been able to separate Mary from

¹⁸⁹ Vincenzo Pallotti quote to a side: “Laetabatur dolens quod offerebatur sacrificium in salutem generis humani”. Simon de Cas. Cf., del B. Simone Fidati da Cascia, OESA (1295 ca. -1348) il cap. 28E del II libro dell’opera “De gestis Domini Salvatoris in quattuor Evangelistas”.

¹⁹⁰ Side to the quote of Pallotti: “Flagrabat Virgo aestuante Charitate incensa, ut pro humani generis salute, ut simul cum prole vitam profunderet”. Arnold. The quote reproduces Arn’s thought of Bonneval, expressed in the “De laudibus BMV”, ML 189, 1725 - 1734 also note 75 and in “De VII verbis Domini in Cruce”, tract. III, ML 189, 1693-1698.

the Church. The one and the other are united in the same fundamental vocation: maternity”¹⁹¹.

In fact, the analyses of the texts of Sacred Scripture regarding Mary, place in clear evidence that there exists continuity in growth, a true evolution between “mother of Jesus” and “woman” in the Fourth Gospel. The “mother of Jesus” called “woman” already in John 2:4 makes one think of the Church, of which Mary, Jesus and the disciples together (Jn 2:12) experienced the first realization (miracle) one.¹⁹²

We meet this truth about Mary again presented as Mother of the Church, in so many fragments of the writings of Pallotti. They offer a quite singular contribution from the contents of Mariological thinking.

First of all, there is need to emphasize the personal relationship of Pallotti with Mary in this regard. Pallotti felt himself to be a son of Mary, such that he exclaimed in a prayer his own profound joy, when he says:

“I shall never arrive at understanding, and especially what our holy faith teaches that Our Lord Jesus Christ is our firstborn brother, most holy Mary who is true mother of Jesus Christ, is my mother. So - oh my blessed, oh my happiness, the daughter of the eternal Father, the mother of the eternal Word, the most pure Spouse of the Holy Spirit is my mother, and she is a mother who in sanctity, and in power, in wisdom, in charity and in glory surpasses

¹⁹¹ M. THURIAN, *Maria, Madre del Signore, immagine della Chiesa*, Brescia 1980, p. 19.

¹⁹² Cf. U. VANNI, *Dalla maternità di Maria alla maternità della Chiesa*, in *Rassegna di Teologia* 24 (1985) 28-47.

all the Angels and all the Saints.”¹⁹³

It is in this last expression of the pre-eminence of Mary that we can find one of the hints of the royalty of Mary over the apostles. Vincent Pallotti not only experienced and lived in himself the sentiment that Mary is his mother; he was compelled to offer a message to all the faithful, motivating them to renew within themselves this connection and to live as children who have a mother who is Mary. We find touching formulations in this regard above all in the little booklets of the Saint written for the Month of May, from which I shall give only one text as an example. Pallotti wrote to the laity, putting such words on the lips of Mary:

“God, by his goodness to me above all creatures, has given me know-ledge of the Redemption, and of the Divinity; ...I am Mother and as such he has constituted my little Son in the anguish of his most terrible agony; therefore, I have the heart of a Mother; now give me, oh Son, knowing that everyone knows that the moment of death is the terrible moment on which eternity depends, shall you not be able to believe with the affection of a Mother will she not hasten to run with solicitude to help also those who do not invoke me?” (ML 104-105).

After having presented her lively faith, and proclaimed that Mary, Mother of Jesus, is Mother of the faithful, Mother of the Church, it will be of great interest to reveal the theological foundation on which the Saint based the maternity of the Church, in Mary, Mother of Jesus.

From the analyses of his writings, it results that Vincent

¹⁹³ V.PALLOTTI, *Iddio l'Amore infinito*, Roma 1936, meditazione XXV, p. 90.

Pallotti recalled two events in the life of Mary by founding on them, biblically and theologically, the spiritual maternity of Mary, which are the presence of Mary on Calvary (Jn 19: 25-27) and in the Cenacle of Jerusalem (AA 1: 12-14; 2: 1-4).

The words of the Gospel of John: “Here is your mother” (19:27) are so profoundly rooted in the thought of Pallotti that one may find them in his most important writings.

First of all, his Lumi indicates - when Pallotti in 1840 during his stay in Osimo entitled a passage, “Behold your Mother” - “It helps me to meditate well that I am infinitely grateful to the infinite love of Our Lord Jesus Christ, that he has deigned to give me as mother his own most holy Mother” (OCCC X, 413). We find a very significant fragment in this regard in the book of the Month of May for the laity, where Pallotti in a direct manner speaks of the spiritual motherhood of Mary:

“Behold your mother: (Jn19:27) thus Jesus speaks from the cross in his agony. My divine Son Jesus who in the anguish of his agony, as if forgetful of the enormous ingratitude of his much-favored creatures, loved with infinite love, left me as mother of the beloved disciple John, of all the children of the Church wishes that you, oh son, although the greatest among sinners - in the month consecrated to Me, in a special way - would acknowledge Me as your Mother, and experience me as Mother of Mercy, and with maternal affection I remind you that when you began to offend my son, my piteous heart would sigh that moment for your not seeing yourself as a slave of an infernal enemy, and enemy of my Son” (ML 10-11).

In 1847, Pallotti wrote the Compendium of Rules in 33 points, based on the life of Jesus Christ.¹⁹⁴ In this Compendium he dedicated point 27 to the mystery of the spiritual motherhood of Mary and spoke with much simplicity and profound faith.

“The Lord Jesus Christ while at the point of death in saying to most holy Mary - Woman, behold your son - leaves his Mother as our mother; and in saying to John - Behold your mother - constitutes him as son of the most holy Mother: to be always grateful for so precious a gift we must spread the glories of most holy Mary in every way possible, always spreading more and more the use of those devout practices which are in use, and approving and enriching them with many indulgences of the Church, and always inciting more believers, and in all the faithful with the powerful intercession of such an august Mother” (OCCC III,78).

The quoted text of Vincent Pallotti takes up again in Sacred Scripture (Jn19: 25-27) perhaps the most laden with references to the “spiritual” maternity, as the scene of Mary at the foot of the cross. From the evangelical context of Jn 19:25-27, Pallotti recaptures two fundamental moments: Mary in her quality and function as Mother, and the beloved disciple through whom he profiles a new role, that of son in regard to Mary. Mary receives from her Son the mission of being mother, not only of John, but Jesus “leaves us his most holy Mother for our mother, and in saying to John: ‘Behold your mother’ this constituted children of his Mother.”

“Mary represents maternal love, which follows and

¹⁹⁴ Cf. OCCC III, 62-81.

encourages the Son up to the utmost of her donation for others: a maternity which expands in the measure in which the offering of her Son is offered for everyone.” Pallotti stresses that we must always be grateful to our Savior Jesus Christ for such a precious gift.

More than on the theological foundations, Pallotti insists on the spiritual consequences for us in the reality of the universal motherhood of Mary who consented in faith.

John, the faithful disciple who stays near his Master until death, without letting himself be discouraged by the breakdown of the others, is strong in the faith. So Mary like the beloved disciple becomes a symbol of this new reality of salvation which is being born at the foot of the cross, which is the Church. From this theological reality of Mary, Pallotti concludes that this filial gratitude of Mary must lead her to dedicate herself with zeal to the apostolic activity of the spread of the devout practices approved by the Church in honor of this august Mother. We notice the adjective “august” that corresponds to her quality as Queen, and the inspiration to the apostolic action in her honor.

The second event in the life of Mary at the base of Pallottine teaching (doctrine) on Mary, Queen and Mother of the Church, is the whole pentecostal mystery in the history of salvation, and in particular the presence of Mary in the pentecostal event. One must recall that the image of the Apostles united in prayer with Mary, awaiting the Holy Spirit appears quite often in the life of Vincent Pallotti: from 1816,¹⁹⁵ it stands at the center of his description of the Queen of Apostles. In the spiritual growth of the Saint, his

¹⁹⁵ Cf. OCCC X, 86.

understanding of this event broadened and enriched him in three moments: the waiting and coming of the Holy Spirit in the Cenacle of Jerusalem where Mary was present together with the Apostles (AA 1: 12-14); the descent of the Holy Spirit (AA 2: 1-13); the beginning of the way of the Church in the strength of the Holy Spirit represented by the first discourse of Peter (AA 2: 14-41), and in the life of the first Christians (AA 2: 42-48). Precisely the vision of how the Apostles, after the coming of the Holy Spirit, went out from the Cenacle to the whole world to announce the Gospel and institute the Kingdom of God, and became the key point for all the work of the Catholic Apostolate that proposed itself in the Church to reanimate the faith and spread it to the whole world. Vincent Pallotti admits with humility that this inspiration came to his mind "...while reading the life of the most Blessed Virgin" (OCC III 27)."

Even though in the Pallottine text we find no direct indication regarding a work on the life of Mary, it is presupposed on the basis of the writings of Pallotti (OCC X, 54; 94; 282; 740-744), that the Saint was inspired by the work on the life of Mary written by Mary of Agreda (1602-1665). In her work "*Mystical City of God*"¹⁹⁶ *part III, book 7 of*

¹⁹⁶ It is about Mary Coronel of Agreda (1602-1665) and her work "Mística Ciudad de Dios. Historia divina y vida de la Virgen Madre de Dios", 3 voll. Madrid 1670; prima ed. italiana, Palermo 1703. The work starts in 1637 for the order of the spiritual director, was definitively written between 1655 and 1660. This work was the subject of countless controversies. Forbidden by decree of the Congregation of the Inquisition of June 26, 1681, which was not extended to Innocent XI by Spain on the request of king Charles II, and was removed in 1747. Objectively, when historical, geographic and chronological errors are missing, it turns out that work contains not only revelations, but must recognize the ascetic and mystical value., cf. F. TINIVELLA, Maria de Agreda, in

chapter 6, Mary of Agreda writes:

“The Holy Apostles, who, with the fullness of the gifts of the Holy Spirit, were inflamed with charity, knowing that those in the city of Jerusalem were assembling at the doors of the Cenacle, asked permission of their Queen and Mistress to go out and preach to them, because so much grace cannot remain in any state of idleness, without achieving the benefit of souls; and for the glory of its Author. They all left through the doors of the Cenacle, and placing themselves in the midst of such a multitude, began to preach the mysteries of the faith and of eternal salvation.”

In the following chapters, Mary of Agreda describes the activity of the Apostles after the day of Pentecost. *In the same part of Book 7 in Chapter 13*, she presented how the Apostles, after about a year of apostolic work, spread out again from the Cenacle in Jerusalem to re-think the order of their activity. After having prayed together with Mary and celebrated the Eucharist, St. Peter received the inspiration to divide the whole world into 12 parts, and assign a part of the world to each apostle to preach the Gospel. Mary, Queen, assumed care of them with her maternal heart, and accompanied them with prayer. But not only the Apostles; she was the heart and soul of the whole primitive Church and reunited all the believers in the Cenacle.

In these texts of Mary of Agreda, shines in a sublime way the work of Mary in relationship with the early Church. Mary, Mother of Jesus, develops her own role of spiritual motherhood regarding the Church. Pallotti admits that

Enciclopedia Cattolica, vol. I, Città del Vaticano 1948, col. 570-571.

reading the life of the most blessed Virgin, would be the “illumination” of the true nature and aim of the Pious Society of the Catholic Apostolate. He saw Mary, Queen of Apostles, as the efficacious example for the apostolate of each member of his Society.

3. MARY QUEEN

Vincent Pallotti intended to give to Mary the most august titles. This intention predetermined itself already in 1826 in his Lumi, recalling to mind his remonstrance of 1816¹⁹⁷:

“In speaking, and especially in preaching I should like to give to the most holy Virgin examples of the most majestic titles of the grace of the purest ever Virgin Mother of God” (OCCC X, 156).

Thus in the diverse texts of Pallotti, we always find new expressions that stress the great dignity of Mary, her “greatness” and excellence. In order to express this intention, Pallotti often used the latest terms, proceeding from the field of linguistics that describe royalty and the royal function. Already in this fact one sees the theological basis of the thinking of the Saint, because he recognizes the royalty of Mary in the fullness of being the Mother of Jesus Christ. “Who is the principal Ruler of the earth?” (OCCC XI, 690)¹⁹⁸ We shall say in this regard: Mary is the Queen Mother of the King of kings.”

¹⁹⁷ Cf. OCCC X, 57-64.

¹⁹⁸ It should be remembered here that, after proclamation of the Encyclical “Ad caeli Reginam” (1954) of Pope Pius XII, the spiritual sons of Vincent Pallotti rediscovered all the richness of the spiritual thought of the Saint in this regard. Cf. A.P. WALKENBACH, *Maria-Regina. Adnotationes ad mentem B. Vincentii Pallotti*, in *Acta SAC III*, 18-23.

Vincent Pallotti gave Mary diverse titles to express her royal dignity. Above all, he called her Lady and Queen. The deepest text in which the Saint acknowledges and testifies to her royalty is the fragment from his Lumi when he speaks of his spiritual espousals with most holy.¹⁹⁹ Here he expressly calls her Queen, and indirectly Empress, Sovereign as can be seen from the following fragment:

“Oh, Mercy of Mary Immaculate Queen, who so piously moved yourself to pray, intercede, and obtain from the most miserable, ungrateful, sacrilegious sinner whom you have had, or ever will have, among the aforesaid of her Reign in the Empire of Mercy” (OCCC X, 195).

We find again in his little books of the Month of May, written for the spread of this Marian practice, the echo of this deep mystical experience in which the Saint recognizes his own indignity, and gave to Mary all the characteristics of royalty. Thus, on each page are presented the royal attributes given to Mary. Vincent Pallotti presents her as Lady (ML 5), Lady of the Universe (ML 6; ME 89), Sovereign Queen of the Universe (ML49), Sovereign Queen of heaven (ML 45, 87, 88, 98), Empress of an Empire of Mercy (ML 5,6; ME 8), Queen of Paradise (MR 12; ML 10, 20, 109; ME 14). With all these regal attributes given to Mary, the Saint wishes to acknowledge her not only as the “Queen of heaven and earth” (MR 11), but also as the “Queen of all creatures and all human beings, and, above all, of all just souls.” To this he also often adds to the titles of queen, diverse names like Queen of Angels (ML 6,30; ME 9), Queen of Patriarchs (ML 6, 30; ME 9), Queen of Martyrs (ML 6,22,30, 44, 112; ME 9, 110; MR 59, 117). This detailed list of Mary’s titles

¹⁹⁹ Cf. OCCC X, 195-196.

from the field of royalty is not for Pallotti a superficial thing, but makes us see how he contemplates her as the Queen of everyone and everything. Precisely by her dignity as Mother of God, his conviction in this regard expresses itself perhaps in an excellent way in a plea made in the prayer he composed to St. Joseph:

“You intend ever to have as Spouse, Mary Immaculate Mother of God, Lady of Heaven and earth, and Queen of all the angels and all the Saints” (OCCC XI, 383).

4. MARY, QUEEN OF APOSTLES

The royalty and sovereignty of Mary Mother of God predicated Queen of Patriarchs, Prophets, Martyrs, and Saints in the Litany of Loretto, became ascribed especially by Pallotti with regard to the apostles. Not only by her sublime dignity as Mother of the King, but also by her union and participation in the redemptive apostolate of Christ, and closeness to the apostles as protector and model.

Vincent Pallotti - parting from his vision of the apostolate - from the fundamental truth that Jesus Christ is Apostle of the Eternal Father, and his apostolate is realized in the work of the redemption, affirms:

“Jesus Christ is the Apostle of the Eternal Father because he was sent from Him to repair the glory of His outraged majesty and to redeem the human race, made a Mass of perdition by the sin of Adam. The apostolate of Jesus Christ is his obedience to the precept of the heavenly Father, that is, the same work of the Redemption” (OCCC III, 139).

From this text, it derives that Pallotti presupposes in his argument the element of the divine mandate. It is already contained in the same etymology as the term “apostellein.” In his interpretation, Pallotti adds the impression of the universal call to the apostolate, formulated in the expression “universal for each one” (OCCC III,139), except the very clear distinction of ranks and limits of an apostolate of the faithful, of whichever jurisdiction in the Church.

His intimate union with the Blessed Virgin Mary, Mother of God, profound contemplation on the life of the Mother of Jesus, and ardent desire to renew the apostolic commitment of all faithful in the Church, led Pallotti to the discovery in Mary, in the light of faith, as a sublime model for the realization of the apostolic commitment of the Church. So, already in his text, “First General Idea of the Pious Society,”²⁰⁰ the Saint justified the apostolate of each faithful person in the Church, manifesting the example of Mary, Queen of Apostles. Pallotti writes:

“Whereas the Church - always assisted by the Holy Spirit in her understanding of Sacred Scripture - does not salute the Mother of God, Mary most holy with the title of Queen of priests, of bishops, of Sovereign Pontiffs - but although with Queen of Apostles - because above the Apostles - without power and ecclesiastical jurisdiction - she concurred in her condition in the propagation of the faith and in the spread of the Kingdom of Jesus Christ: and because each one who in his state of life, according to his efforts in fidelity to divine grace adapts himself as much as possible to the propagation of the faith, can merit the name of Apostle,

²⁰⁰ Cf. OCCC III, 143.

and whatever he will do toward such an end will be his apostolate (OCCC III, 141-2).

If one were to pose the question: did Vincent Pallotti invent for the first time the title “Queen of Apostles”? Certainly not. It is found in the Litany of Loretto and, guided by a profound devotion to Mary, is used like other titles. But there appears in the text a new idea, the motivation of the apostolate, based on the title. If one can imagine that in that epoch in which the apostolate fell - in a somewhat exclusive mode to the ecclesiastical hierarchy - the interpretation of Pallotti of this title aroused incomprehension, as also did all his work of the Catholic Apostolate.²⁰¹

For this in other texts written after 1835, we find an exposition of Vincent Pallotti still broader, in which come to light still new aspects in this regard. And it can be said that the Saint rendered an account of the difficulty of acceptance of his Mariological thinking, clearly ill-timed in the title “Queen of Apostles” when he writes:

“It is true that in the Church of Jesus Christ those who from the same divine Redeemer were sent to carry to the People of Israel, and to all the Gentiles the light of truth is called Apostles; and Apostolic Men who, in the course of time were sent to various parts of the world either from the Apostles or from the Bishops to spread the faith in Jesus Christ.

Suppose that some would believe that no one can have the merit of the Apostolate without having received the Office of Preacher. But to believe this would be an error.

²⁰¹ Cf. OCCC III, 182-186 (in defense of the title).

Take care, o most beloved Brothers, our Immaculate Mother Mary, who without preaching, not only has the common merit of the Apostles, but is the Queen of the same Apostles: such is the salvation of the Church of Jesus Christ - Queen of Apostles- because by such she was able in her condition and circumstances to cooperate in the propagation of holy Faith; and since she has worked with such perfection, that she has surpassed by far the Apostles, so that God who guards the dispositions of the heart of his creatures has exalted her to the dignity and glory of Queen of Apostles because she has been recognized worthy of such..." (OCCC IV, 180-181).²⁰²

In this interesting affirmation, Mary has surpassed the Apostles also in qualities as apostles.

In other texts written after 1839 until his death, no new added elements of an importance result, except that Pallotti expressly highlights the idea of the model of Mary, Queen of Apostles for the apostolate: "We have in most holy Mary, after Jesus Christ, the most perfect model of true apostolic zeal, and of perfect love" (OCCC I, 7), or "to have in most holy Mary an efficacious exemplar of the same work of charity, and of zeal" (OCCC VII,7).²⁰³

We shall try now, on the basis of the texts cited above, to show the points in the thought of Vincent Pallotti along the lines of principal matters, in order to enter into the details of his argument. It seems that at the base of the formulation of the texts of Pallotti on Mary, Queen of Apostles, he places

²⁰² Cf. also OCCC III, 145; OCCC IV, 325.

²⁰³ Cf. also OCCC III, 6.

in evidence two aspects of Marian-theological truth: Mary Queen is his apostolate. He exerts himself to give a justified motivation for the apostolate of a faithful person who does not have power of ecclesiastical jurisdiction. In this way, he searches in the mystery of Mary the elements and the works that render her a true apostle and express her apostolate. The Immaculate Mother Mary - according to the argument of Vincent Pallotti - merits the title of Queen of Apostles because, without having received the Office to preach, what she has done in her condition and circumstances has cooperated in the propagation of the Faith, and in so doing she conducted herself with such perfection that by far she surpassed the Apostles.²⁰⁴

There is also much important affirmation concluded in each similar text of Pallotti in this regard. The Saint adds: “so that God who guards the dispositions of the heart of his creatures has exalted her to the dignity of Queen of Apostles” (OCCC III, 145). Thus, in the Mariological thought of Pallotti, as to what regards the motivation of the title of Queen of Apostles, we may distinguish the following points:

a. Mary is Queen of Apostles *by which she is who she is in herself*, that is, Mother of God, through her cooperation in the work of redemption of Jesus Christ and through the validity of her maternal intercession. Royalty in Mary appears founded by Pallotti on her divine maternity. The Saint expresses brilliantly the fact of the choice of Mary and her personal excellence on the text cited in the Devout

²⁰⁴ Cf. OCCC III, 6-7; 145; OCCC I, 6-7; OCCC IV, 325; OCCC VII, 6-7.

Exercise for Visiting Mary, Mother of God.²⁰⁵ Vincent Pallotti sees her greatness and her sovereignty over everyone and everything. He considers her Queen of heaven and earth, Queen of all Angels and Saints.²⁰⁶ She is the one “of whom only God is greater” (OCCC XI, 384).

Very significant for this Mariological thought of Pallotti is the text in which the choice of Mary is an act of the Most Holy Trinity. In a prayer composed to St. Joseph,²⁰⁷ he says, “In a word, the entire Most Holy Trinity has given you for your true and legitimate consort, his elected one; unique and chosen as the sole one!” (OCCC XI, 383).

And still another point is significant. Calling Mary daughter of the Eternal Father, Mother of Jesus Christ, and Spouse of the Holy Spirit she renews for everyone the Most Holy Trinity. But not only has God given to Mary the royal dignity in general. According to Pallotti, God has also exalted her to the dignity of Queen of Apostles concretely. The first text of Pallotti on this theme is found in his little work, “General Idea of the Pious Society” in 1836,²⁰⁸ in which he explains the motivation of the apostolate of each Christian. The Saint awakens the conscience of the faithful, putting on the lips of Mary these words:

“I do not have the office of preaching; nevertheless, the Most High has exalted me to the dignity of Queen of Apostles, because by his grace he made use of me for the propagation of the holy Faith” (OCCC IV, 333).

²⁰⁵ Cf. OCCC XI, 96-99.

²⁰⁶ Cf. OCCC XI, 97; 383.

²⁰⁷ Cf. OCCC XI, 379-388; 389-399.

²⁰⁸ Cf. OCCC IV, 300-339.

Another text in this regard comes from the prayer composed by Pallotti for the Mass in honor of the Queen of Apostles:

“Omnipotent and most gentle God, who by divine disposition for your Church has Blessed your children by honoring them with a Mother, with the title Queen of Apostles” (OCCC XI, 102).

The disposition of God appeared already recognized in the title conferred by the Church on the Mother of Jesus in calling her and invoking her as Queen of Apostles.

Thus, Vincent Pallotti, convinced that God Himself in his plan for the salvation of the world has raised Mary up to the dignity of Queen of Apostles, proclaimed her as the most perfect model and efficacious exemplar of the apostolate of each baptized person. In the argument of Pallotti, we discover other Mariological points from the picture of Mary, Queen of Apostles.

b. Mary is Queen of Apostles because, after Jesus Christ, we have in her the most *perfect model of the apostolate*.²⁰⁹

Mary, Mother of Jesus, Mother of the Son of God, Redeemer, and united with Him more intimately than any other creature, has participated in a most profound way in the apostolate of Christ which is his work of redemption. She remained united with Jesus Christ, Apostle of the Eternal Father, from the Incarnation until his redemptive death on the cross, and accompanied him in all the works of his earthly ministry. At this point, the title of Mary Co-Redemptrix of the human race, as Pallotti himself called her,

²⁰⁹ Cf. OCCC I, 6-7.

assumes a particular aspect.²¹⁰

Mary formed with Jesus Christ one single being because with his sacrifice she is associated in all his miseries. The Saint gives to this association of Mary to Christ a peculiar note, declaring that Jesus is incarnate for the redemption of the world. Thus he confers a new tone to the reality also natural between Mother and Son: two texts recorded in sequence express this thought in a clear manner:

“Most holy Mary, having conceived in her womb the Son of God made man, sustained herself by making heroic acts of love, in order to nourish the most holy humanity of Jesus Christ” (OOCC X, 141-142).

“...remember, oh children, that I, in order to be co-redemptrix of your souls, accompany my Son Jesus in his sufferings as far as to surpass the sufferings of the martyrs” (OOCC IV, 213).

It treats therefore of the excellence and singularity of Mary in cooperation with the works of her Son, accompanying him in everything with a more excellent love than all creatures. These are the reasons why Pallotti placed Mary as the one who in a perfect way collaborated with her Son in the works of the apostolate, and invited everyone to imitate her in her apostolate.²¹¹ She presented the healthy way of apostolic commitment by her maternal love and powerful prayer which had so desired the coming of Christ the Redeemer.²¹² She united herself to her redemptive

²¹⁰ Cf. OOCC V, 14; OOCC V, 213.

²¹¹ Cf. MR 25.

²¹² Cf. OOCC III, 146.

royalty, collaborating in her growth with maternal activity, and also voluntarily accompanying Him in his sufferings as Redeemer.

But the cooperation of Mary in the apostolate of Jesus Christ did not end with the death of her son or the Apostles of the Eternal Father. Mary is mother and mistress of the Apostles. Under the cross she became mother of all the apostles and children of the Church. She remained united in prayer with the Apostles while attending the descent of the Holy Spirit on the Apostles on the day of Pentecost, and sustained them in their faith and revived their apostolic zeal. A text entitled “Remembrances for Imitating most holy Mary”²¹³ is a lively testimony of this. Therefore, we report here three quite significant passages:

“Mary, daughter of the Eternal Father, requests us to imitate her in her quality of daughter, and records that here on earth we have as our common Mother the Church” (OCCC XI, 343).

“Mary, most holy Mother of the Eternal Word Incarnate, calls us to imitate her in her quality of mother, and lovingly advises that we can imitate her caring by multiplying children of the Church by our prayers and our good example (!) and thus we shall multiply brothers and sisters of Jesus of whom He is her first-born” (OCCC XI, 344).

“Mary, most holy Spouse of the Holy Spirit, invites us in her quality as spouse, advising us piously to imitate her in such a quality with fidelity to the promises

²¹³ Cf. OCCC XI, 343-346.

made before receiving holy Baptism when the Church received us as children” (OOCC XI, 345).

From the texts cited above one can see that Pallotti did not speak much of Mary as prototype or figure of the Church, but presented her as “apostle” in the Church, i.e. Mother of the Church and model for the children of the Church in generating new children by her apostolic cooperation. From these we can deduce the fundamental points regarding the mystery of Mary and the Church.

Mary as daughter of our common Mother-Church is a member of the Church. In the Church, whose invisible head is Jesus Christ, He is its founder and Head. So, we may say of the whole Church in which one takes part, that Mary is dependent on her Son-Savior.

Based on this fundamental truth, we shall understand more easily how the privileges of Mary, regarding her holiness and cooperation in the work of salvation, that we can do no other than exalt, to a unique and matchless level, values that are of all the members of the Mystical Body of Christ. Mary is distinguished from the rest of the People of God because she is Mother of the eternal Word. Mary is truly above all other members of the Body of Christ, the Church as the saved altogether, compared with her. Mary, Queen of Apostles, occupies a seat of great importance in the picture of Mary, Queen of Apostles, presented by Pallotti, the sanctity of Mary. He always calls her Mary most holy because “she is a mother whose sanctity, and power, wisdom, charity and glory surpasses that of all the Apostles and all the Saints.”²¹⁴ Therefore, Vincent Pallotti places the life of

²¹⁴ V.PALLOTTI, *Iddio l'Amore Infinito*, op.cit., p. 90.

sanctity of Mary and her ardent apostolic zeal in a reciprocal dependency. Thus we find in the texts that present the model of Mary the affirmation that her sanctity is the foundation for her great apostolate.²¹⁵

We have already said first that her quality as apostle comes from the singular excellence of her love, with which she cooperated in the work of her Son.

c. Still another motive by which Vincent Pallotti called Mary, Queen of Apostles, is *her ardent prayer* for the Apostles. We find many quotations in his writings that testify to the profound faith of the Saint in the powerful intercession of Mary with the heavenly Father in favor of the Apostles. As in each title of his texts regarding his Pious Society which must be the work of the universal apostolate of the Church, we find the thought that this work is erected under the special protection of Mary most holy, Queen of Apostles, and, his prayers to the Immaculate Mother of God, Queen of Apostles, are the witnesses of his most profound faith that in the apostolate everything is realized and is received through the intercession of Mary, Queen of Apostles.²¹⁶ Here is a reference to the Apostles:

“...Thus the most holy Virgin, without having preached the Gospel is the Queen of Apostles because she, by the efficacy of her prayers, sustains their courage and makes their fatigues prosper” (OCCC IV, 378).²¹⁷

Pallotti believes and hopes that his apostolate will

²¹⁵ Cf. ME 11.

²¹⁶ Cf. OCCC I, 129-130; OCCC III, 211-212; OCCC IV, 20-21; 43-44; OCCC XI, 85-87.

²¹⁷ Cf. also OCCC IV, 135, 293, 418, 454.

develop, and his work of the Pious Society realized only through the intercession of Mary, Queen of Apostles.

5. MARIAN THEOLOGICAL CONTENTS OF THE CONCEPTS OF MARY, QUEEN OF APOSTLES

The presentation of the place of the Virgin Mary in the spirituality of Vincent Pallotti and the analyses of his writings regarding his Mariological thinking have shown a very special slant of the Saint toward the Mother of God. Doubtless it is the fundamental basis on which is developed the concept of Mary, Queen of Apostles, in the sense of the Mariological understanding presented in the encyclical of Pius XII, *Ad caeli Reginam*,²¹⁸ and in the teaching of Vatican Council II.²¹⁹

If we had presented only the references of Pallotti to Mary, Queen of Apostles, omitting the Mariological-theological background in the thought of the Saint, we would have arrived at an incomplete vision, perhaps even a deformed vision. However, considering all this, we turn now to present in resume theological-Mariological content of the concept of Mary, Queen of Apostles, characteristic of Vincent Pallotti.

As we saw in the first chapter, the Mariological thought of Pallotti on the Virgin Mary is a reflection of the currents of Mariology and Marian devotion of his era.²²⁰ For him Mary was Mother of Jesus Christ, Virgin, the Immaculate, the

²¹⁸ Cf. AAS 46 (1954) 625-640.

²¹⁹ Cf. LG 55-65; AA 4.

²²⁰ Cf. also H. KÖSTER, Die Mutter Jesu bei Vinzenz Pallotti nach

Assumed, the example of virtue, Mediatrix, Co-Redemptrix, protectress, spiritual mother of all; above all, his more-than-most-beloved Mother Mary. But what strikes us in Pallotti's life regarding the Madonna, and lends a characteristic note is his intimate relationship that expresses his profound love of her, occurring often in his phrase: "our more-than-most-beloved Mother Mary."

But, keeping to his work of the Catholic Apostolate, Pallotti sees and honors Mary as Queen of Apostles. She merits this title, thanks to her divine maternity and association with Christ the Redeemer, thanks to her powerful intercession and efficacious example in the apostolate. Mary, Mother of God, makes us see what one can do for the propagation of the Gospel, even though one does not exercise the priestly ministry. Vincent Pallotti clearly expounds this thought.

We may ask the question whether Pallotti remained spiritually united to that event in the life of Mary which expresses his vision of Queen of Apostles, and if it is linked spiritually to a painting that represented his idea of it.²²¹

Vincent Pallotti venerated Mary in every mystery of her divine maternity. He was acquainted with various paintings of the Madonna relative to many versions of her life, and had them spread around. But already in 1816, there appeared in his writings the image of the Cenacle²²² where the Apostles united in prayer with Mary, receive the fullness of the Holy Spirit, as particularly attracting his spiritual and

seinem gedruckten Schriften, Limburg 1964.

²²¹ Cf. OCCC I, 6-7; III, 6-7; 141-142; 157.

²²² Cf. OCCC X, 86-87.

apostolic sensibility. One can see the presence of Mary in the Pentecostal event. This will become his choice for the work of the Catholic Apostolate until the end of his life, when at the Church of San Salvatore in Onda, the central place of his Pious Society, he has an image made of it according to the vision of Overbeck.

It presented the Apostles gathered with Mary in the Pentecostal event. To which the thought of Pallotti reconnects in his spiritual testament in which the Saint says that “reading in the life of the Blessed Virgin how the Apostles after the coming of the Holy Spirit went out to preach the sacred Gospel in the various regions of the world, Our Lord Jesus Christ put into my mind the true idea of the nature and work of the Pious Society” (OOCC III, 27).

It is true that these explanations contributed to the precision of the response, but do not resolve the whole problem. As he saw it, Pallotti does not limit his image of Mary, Queen of Apostles, to a particular event in the life of the Mother of God, nor to a painting that he particularly venerated to express all of his thought and inspiration. But it is true that the Pentecostal event remains the central fact in his thinking. The presence of Mary in the Cenacle of Jerusalem among the praying Apostles explains the importance of Mary at the descent of the Holy Spirit which began the announcement of the Gospel in the entire world, and the role of the Apostles and importance of their apostolate for the salvation of humanity. However, we can consider the whole Pentecostal event as a Pallottine contribution to research into the theological-Mariological foundation of the picture of Mary, Queen of Apostles.

Mary, Mother of Jesus, without having the ministry of

proclaiming the Gospel, of sanctifying and ruling, cooperated in a singular manner in the salvific mission of her Redeemer Son. She is Queen of Apostles because in her obedience as handmaid of the Lord, Mother of Jesus, and Spouse of the Holy Spirit in her cooperation in the redemptive work of the human race, she has surpassed the apostolic contribution of the Apostles and the Saints. United with the Apostles in prayer, she invoked the Holy Spirit, and by her powerful intercession sustained their apostolate.

For this she is the most perfect model of the apostolate, not only for the laity, but also for the whole Church.

These theological-Marian points, revealed by the Mariological thinking of Vincent Pallotti, are the valid and actual foundation of the picture of Mary, Queen of Apostles.

In brief:

1. Mary, is Queen of Apostles because she cooperated more than anyone in the salvific mission of her Son through the power of the Holy Spirit.
2. Mary is Queen of Apostles because as Mother of the Church, she intercedes before God as true Mediatrix of grace for each apostolate.
3. Mary is Queen of Apostles because her apostolate, after that of Christ, is the most perfect model of every apostolate.

These will be the points of departure for Chapter 4 of this work which wishes to consider the concept of Mary, Queen of Apostles, ideal and vision of St. Vincent Pallotti, with the Mariological teaching of the Church.

Chapter IV

THE THOUGHT OF PALLOTTI ON MARY, QUEEN OF APOSTLES, IN THE LIGHT OF MARIOLOGICAL THEOLOGY

In the preceding pages of our research, we have shown the Marian-theological thought of St. Vincent Pallotti on Mary, Queen of Apostles. It was the fruit of the intimate spiritual relationship of the Saint with Mary, Mother of God, which became concrete and incarnate in his apostolic Marian works, and formulated itself in his teaching whose confirmed evidence we have found in his writings.

In this chapter, we wish to present the Mariological teaching of the Church concerning the royalty of Mary whose theologically valid foundation can compare with the Mariological doctrine of Pallotti on Mary, Queen of Apostles, and indicate the features of its apostolic spirituality. It is an evident fact throughout the centuries of the history of the Church, that the fundamental Marian perspectives of Sacred Scripture are stated with clarity and depth. This developmental process of Mariological doctrine is based on

strong belief established on biblical and patristic foundation on which the faith and Catholic Marian piety is nourished.

From the beginning of Mariology, one sees that besides the process of formulization of the fundamental Marian dogmas, already in the time of the Church Fathers there had developed teaching of a deep reflection on Mary in the mystery of Christ and in the Church, both in the West and in the East.²²³ In this process of development of Marian dogmas and devotion, an interest is found in the doctrine of the Church and of tradition on the royalty of Mary whose fundamental point for the title is the doctrine of Mary, Queen of Apostles. It does not speak of vocabulary that we must research, but of the reality that these signify, also perhaps expressed with diverse terms from those that we currently use. Precisely this seems to us the focal point of the research, because as said by Georg Söll: “in this regard the fundamental Marian dogma, the title, and the marvelous devotion aim at the role of Mary as Queen Mother and do not yet associate her to her Son as Lady who governs, from the theological point of view was not any serious problem. But the invocations: ‘Queen of Apostles’, ‘Queen of all Saints,’ adopted from the Litany of Loretto as also the ‘Salve Regina’ and ‘Ave Regina Caelorum’ prayers well-known before the Lutheran reformation, do not facilitate the necessary distinction.”²²⁴

For this it appears necessary to depart from a reflection on Sacred Scripture to be able to show how biblical fragments

²²³ Cf. G. SÖLL, *Maria in der Geschichte von Theologie und Frömmigkeit*, in *Handbuch der Marienkunde* (ed. W. Beinert, H. Petri), Regensburg 1984, p. 135.

²²⁴ Cf. *Storia dei dogmi Mariani*, Roma 1981, p. 384.

on which are focused the royal dignity of Mary are set forth in tradition and seen in Marian devotion. Thus, the three steps of the chapter: the analyses of the biblical texts, the presentation of the scriptural testimonies from Tradition, and the development of the Mariological doctrine of the Church regarding the royalty of the Virgin Mary, under the particular aspect of reverting to the title of Mary, Queen of Apostles, reveal theological points very profoundly Marian for the spiritual and apostolic life of Christians.

1. THE IDEA OF THE ROYALTY OF MARY IN SACRED SCRIPTURE

We know that the first and most valid seeds of those which developed and flourished in the centuries, Marian devotion is found in the four Gospels and in the Acts of the Apostles.

Which important moments in the life of Mary interest us in a distinct way?

In which way can we take from Sacred Scripture the basis for imitating the model of Mary as apostle?

It is together with Jesus Apostle, sent by the Father to carry out his mandate, which is the task of the apostle (Mk 3:14)

Within this vision of apostolic mission, we wish to search the most explicit points in Sacred Scripture.

From the Incarnation to the death of her Son, Mary remained associated with him in the work of redemption.²²⁵

²²⁵ Cf. L. MELOTTI, *Maria e la sua missione materna*, Torino 1976, p. 75.

The specific character of this work is that Mary by means of the “shadow” of the Holy Spirit becomes Mother, mother of the Son of God. The beginning of the earthly existence of Jesus signifies a completely new beginning that sets forth from God. Mary is the earthly point culminating in the benevolence of God, and is the one who welcomes in faith, in participation, in jubilee and joy, the task that God has thought of confiding to her. The Holy Spirit makes her experience the power of God and creates in her the vocation to be Mother of the Lord,²²⁶ the promised heir of the Kingdom of God, whose Reign will never end (Lk 1:33). Mary can be called Queen also because in regard to Mother and handmaid of the Lord, she will demonstrate herself worthy of his sublimity. The title Queen, however, is the transposition of the motherhood of Mary and the plane of the noble, the sublime, the grandiose, which provokes in human’s fear and amazement in the face of this maternity. The regal character does not result above all from a pretext of dominion granted concerning her earthly life, but from the character of perfect service implicit in her life. It speaks of that *royal form founded on her interior qualities*, which the liturgy also elsewhere guards, affirming that “to serve God” is equivalent to “reign,” and that the spiritual and interior grandeur of a person is born exactly from his submission and service.²²⁷

It is significant how theological thinking and holiness can interpret the fulfillment of her royal vocation in non-officially-juridical terms, but in the exercise of mercy toward

²²⁶ For a wider documentation cf. K. STOCK, *Die Berufung Marias* (Lc 1,26-28), in: “*Biblica*” 61 (1980), 457-491.

²²⁷ Cf. AA. VV., *Il culto di Maria oggi*, Roma 1978, p. 224.

the person. In this direction are added many specifications to the title, like “Queen Mother of Mercy” or “Queen of Apostles.”²²⁸ But in the background, imagine that the royal dignity of the Son transmits itself to the Mother who remains raised to a most special participation in his work of Savior and Redeemer.

1.1. The Annunciation and the Birth of Jesus

The crucial moment of the call of Mary is the Annunciation. This episode is presented in the Gospels of Luke (1:26-38) and Matthew (1:18-25). In Luke, the first reference to Mary is encountered when the angel announced to her that she must assume a quite special mission in the history of salvation.

What is the task confided by the Father to Mary in the messianic event which is the font of salvation to the world?

In the design of the Father, Mary is essentially the Mother of the Eternal Son. All the doctrine on Mary draws here its light and its foundation.²²⁹

Mary is greeted by Gabriel as a favorite of God: “I salute you, full of grace, the Lord is with you” (Lk.1:28), “Do not be afraid, Mary, because you have found favor with God” (Lk.1:30). The Angel Gabriel reveals to Mary the “royal” mission of the baby that she is to conceive. “Behold, you will conceive a Son, you shall give birth to him, and will call him Jesus. He will be great and be called the Son

²²⁸ Cf. C. KAMMER, *Die Lauretansche Litanei*, Innsbruck 1960, p. 221.

²²⁹ Cf. M.D. PHILIPPE, *Le mystère de la maternité divine de Marie*, in *Maria*, vol. VI, Parigi 1961, p. 369.

of the Highest; the Lord will give him the throne of David his forefather, and he will reign forever over the house of Jacob and his reign will have no end” (Lk.1: 31-33). The words of the angel contain the fundamental message: this son of Mary “will be great” (Lk 1:31): not only “great before the Lord” as John the Baptizer (Lk.1:15), but “great” in the absolute sense, as only God can be (cf. Dt 10:17; Psalms 86 (85); 10; 96 (95);4, etc). The whole accent here falls on his messiahship. There are many themes that enrich in these verses: the Davidic covenant with its promises, the glory of the great King, the prophetic and messianic character of this royalty; but that which counts most is that all these qualities reach a peak in Jesus, not by transmission of blood, but through the fidelity of God to his promises, through the realization of the salvific will of God: it is God alone who gives succession, dignity, and the Davidic mission to Jesus.²³⁰

Her response to the angel shows her as an obedient handmaid of the Lord: “Behold me, I am the maid servant of the Lord; let happen to me what you have said” (Lk 1:38). Elizabeth called her: “the mother of my Lord,” and proclaimed her blessed because of what God has done for her. It is by her faith that the word announced will be accomplished (cf. Lk 1,40-45).

In the *Magnificat* Mary recognizes the greatness of what God has done for her, his humble handmaid, and predicts that, as Elizabeth has said, all future generations will call her blessed (cf. Lk 1:46ss).

The message of the angel and the words of Elizabeth (Lk 1:43) that greeted Mary “Mother of my Lord” are

²³⁰ Cf. C. GHIDELLI, Luca, Roma 1977, p. 57-58.

wholly determined by presenting Mary as royal Mother.

Because Mary, by her sublime mission as Mother of God, is queen, not only in an analogous sense, insofar as she excels all other women, but also in the true and proper sense by whom all people will honor her as true Queen Mother of the King.

No one can say for certain that such scriptural passages, standing alone, are sufficient to establish the royalty of the Virgin as we intend today, but it is undeniable that it must stem from some successive construction: within these limits, we can say that they constitute the scriptural base for the doctrine of the royalty founded on the divine maternity.²³¹

1.2. The Event of Cana

At the wedding feast of Cana, one of his first public manifestations, Jesus is accompanied by his Mother. John the Evangelist opens and closes the account, speaking of the mother of Jesus (Jn.2:1-12). This gives prominence to the importance of Mary at the first “sign” worked by her Son; she occupies a place of great significance there.²³² The Mother of Jesus participated in a nuptial feast (Jn.2:1) where the Master with his disciples had also been invited (Jn.2:2).

During the feast, the wine failed and Mary noticed it. The reaction of Jesus to his mother’s intercession expressed a divergence between them (Jn.2:4). Mary then asks the servants to obey the words of her Son who is Son of God (Jn.2:5). By her intervention Mary urges her Son to reveal his

²³¹ Cf. L. GALATI, *Maria*, op. cit., p. 94.

²³² Cf. S. PANIMOLE, *La Madre alle nozze di Cana* (Gv 2,1-12), in *Parola spirito e vita* 6 (1979) 130.

glory and have his disciples believe in him (Jn.2:11). St. John has us understand that Jesus and his disciples were invited to the wedding precisely because of the presence of Mary. This presence of Mary at this revelatory sign grounded the faith of the disciples (Jn.2:11) and foreshadowed the inauguration of the new covenant. This is not without importance. Mary has at Cana a role of prominence. Her presence is the first to be recorded. Her intervention is determinant: Mary places everything into the hands of her Son. What will he do? Will he ignore her? She knows that her Son will know what to do. She knew that “his perception will be farther and higher than the present hour, toward some sacred and mysterious point in the future, to which all of the present should order itself. The miracle responds to her abandonment and her faith.”²³³

At Cana, the negative response of Jesus serves to reveal to his disciples the importance of the miracle that he will accomplish, and the power of the intercession of Mary. The first instruction given to the first Apostles thus concerns the merciful omnipotence willed by God himself - of the mother of the Redeemer who already from the first hour began her mission as Queen of Apostles.²³⁴

She not only anticipated the hour for the conquest of the Kingdom, but she also influenced others by her intercession who will be the future cooperators in the extension of the same Kingdom, the Apostles (Jn. 2:11).²³⁵

²³³ D. MOLLAT, *Dodici meditazioni nel Vangelo di S. Giovanni*, Brescia 1966, p. 32.

²³⁴ Cf. F. SPADAFORA, *La Regalità della Madonna nella S. Scrittura*, in *Palestra del Clero*, 20 (1956) 931.

²³⁵ Cf. L. GALATI, *Maria...*, op. cit., p. 89.

1.3. Under the Cross

The Joannine account of the crucifixion (cf. Jn 19:16-42) consists of a series of brief episodes of symbolic theological importance. Almost exactly at the center of his account, John records the scene that describes Mary at the foot of the cross of Jesus (cf. Jn 25-27). The presence of Mary in this rich context is of extreme interest, and very significant.

To introduce the Mother of God in this atmosphere signifies inserting her in the context of discipleship. She is associated with the beloved disciple. The role of this chosen disciple is, in fact, peculiar to the 4th gospel which virtually all the analyses of the sources attribute to the evangelist - the scene in which he appears.²³⁶

Only John places the presence of the mother of Jesus and of the disciple under the cross. As she stands at the foot of the cross, Jesus gives to his physical mother a spiritual role as mother of the disciple, par excellence, and to the disciple a role as her son. Through this mode emerges a familiar relationship in terms of discipleship.²³⁷

Here, Mary “becomes Mother, sadly and effectively, through her compassion in the sacrifice of Calvary, participating in the merits of the Savior. Exactly here is manifested her spiritual motherhood.”²³⁸

The motherhood of the Church is thus represented in a

²³⁶ Cf. R. BROWN - K. DONFRIED, *Maria nel Nuovo Testamento*, Assisi 1985, p. 231, vedi nota 57.

²³⁷ *Ibid.* p. 236.

²³⁸ R. LAURENTIN, *Maria nella storia della salvezza*, Torino 1972, p. 134-135.

figurative sense at the hour when “all is accomplished.” The physical motherhood of Mary in regard to the Son of God-made-flesh is the foundation of a spiritual motherhood which is the accomplishment. This results from the formal will of Jesus: “Here is your son, here is your mother.” The inexhaustible importance of this symbolism intimately links the mystery of the Church with the mystery of Mary, so that theological reflection can illuminate one by means of the other.²³⁹

With these biblical terms, we see the prelude to a most powerful maternity and a spiritual royalty, sealed by Jesus on Calvary.²⁴⁰ The mission of the Queen of Apostles, initiated effectively at Cana, is decreed with solemn investiture on Calvary: “Woman, here is your son.”²⁴¹

From that moment it is certain that the Virgin has collaborated with the Redeemer in the salvation of the world. It is just to consider that she participated also in that royalty that her Son acquired by the shedding of his blood.²⁴²

1.4. After the Ascension United in Prayer

After the ascension of Jesus into heaven, Scripture speaks to us once again of Mary in the Acts of the Apostles 1:14.²⁴³ Luke tells us that the Apostles chosen by Jesus

²³⁹ P. GRELOT - D. FERNANDEZ, *Maria è il suo Nome*, Roma 1985, p. 31-32.

²⁴⁰ Cf. F. SPADAFORA, *La regalità...*, op. cit., p. 931.

²⁴¹ *Ibidem*, p. 932.

²⁴² Cf. D. SARTOR, *Regina*, in *NDM*, p. 1204.

²⁴³ R. Brown with his group thought that since Mary was appointed one in At 1,14, Luke did not have any interest in entrancing her role

descended from the Mount of Olives and re-entered the higher plain to Jerusalem where they were living (cf. At.12-13).

“Then they returned to Jerusalem from the mount called Olives which is nearby, about a sabbath day’s walk. Having entered the city, they went up on the higher level where they were living. There were Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot and Jude, son of James. All these were diligent and like-minded in prayer, together with some women and Mary, mother of Jesus, and with his brothers” (At 1,12-14).²⁴⁴

Luke mentions this presence (At 1,14) intentionally. “Signaling the presence of Mary among the young assembly, Luke has undoubtedly wished to signify that the One who had brought Jesus into the world, participated in a like manner in the birth of the universal Church.”²⁴⁵

In fact, her presence in the Cenacle at that moment, “could not be casual. It is required, one could say, from the close role she had fulfilled in the infancy narrative. From the hour in which the Church was born, the Body of Christ continued and lived, it was necessary that Mary be cited

in the postpasquale community, cf. R. BROWN - K. KONFRIED, *Maria...*, op. cit., p. 307.

²⁴⁴ “The upstairs room”, was a larger room of a noble house, for reception and banquets, where it was possible to gather together in many places. (cf. At 20,8). Later it identifies this room with that where Jesus celebrates last supper (cf. Lk 22,11-12). One might even think of the house of Mary, mother of John-Marc, where the first disciples were to meet. At 12,12, cf. C. MARTINI, *Atti degli Apostoli*, Roma 1970, p. 61.

²⁴⁵ F.M. BRAUN, *La Mère des fidèles*, Tournai-Paris 1954, p. 123.

with the title which she merits.”²⁴⁶

By signaling now the presence of Mary in the Cenacle, Luke seems to imply a prolongation of the motherhood of Mary in the formation of the Church. Mary followed the Apostles on the first uncertain steps of the risky path of the apostolate.²⁴⁷

1.5. Mary in the Cenacle – Pentecost

Luke, initiating the account of Pentecost in the Acts of the Apostles 2:1-13, after having mentioned Matthias and the Eleven, says that “they found themselves together in the same place” (AA 2:1), when suddenly thunder from the sky and wind filled the house. From the moment that the women, Mary, and the brothers AA 1:14 were associated with the Eleven, it is for the most part deduced that they would be with the 12 also at Pentecost, even though Luke does not specifically say it.²⁴⁸ He is satisfied in his last mention of Mary to show her in perfect accord with as many as would have in the future constituted the early church at Pentecost, committed to prayer that would have so characterized the life of such a Church (AA 2:42; 6: 4;12:5). Luke is preoccupied with supplying us with a portrait of her, consistent from the first moment of the good news until the vigil of the coming of the Spirit. The first response of Mary before the annunciation was: “Behold, I am the handmaid of the Lord; let it happen to me as you have said” (Lk 1:38). The first meaning of the Acts of the Apostles 2:1-14 is to record

²⁴⁶ J.P. CHARLIER, *L'Évangile de l'enfance de l'Église. Commentaire des Actes 1-2*, Bruxelles-Parigi 1966, p. 76.

²⁴⁷ Cf. F. BAJ, *La Madonna Regina*, Milano 1956, p. 142.

²⁴⁸ Cf. R. BROWN, *Maria...*, op. cit., 199.

that Mary has not changed her mind.²⁴⁹

Cardinal Suenens wrote: “It is not without reason that the sacred author, always discreet when he treats of Mary, has specified that She was present. It is necessary that Mary be at the Cenacle in the decisive hours in which the Church stayed to give birth and manifest itself to the world. She must be there in order to receive the awaited effusion of the Holy Spirit on the Apostles.”²⁵⁰

Her presence at the origins of the Church left her in a situation of humility: her role is not to announce the Gospel as apostle nor to preside at the visible destiny of the Church as mother of the Davidic Messiah, but to give witness by her own existence to the mystery whose fulfillment required her active assistance.²⁵¹ Mary, as present in the Cenacle, mediatrix of the Holy Spirit for the Church, continued her maternal mission in the sanctification of the redeemed as universal mediatrix of grace through the single faithful and through the entire company of the Church. Ascended to heaven, Jesus sent forth on the Church his Spirit which enlivened it and rendered it a community of salvation throughout the course of human history. Each effusion of grace also carries the maternal mark of Mary, who by her maternal intercession is always our advocate.

Here are the principal lines of the mystery of Mary: indissolubly united to Jesus, to the Holy Spirit, and to the Church of the Old and New Testament in the history of salvation.

²⁴⁹ Cf. R. BROWN, *Maria...*, op. cit., 199.

²⁵⁰ C. SUENENS, *Teologia dell'apostolato*, Roma 1953, p. 211.

²⁵¹ Cf. P. GRELOT, D. FERNANDEZ, *Maria è il suo Nome...*, op. cit., p. 28.

In the blessed Virgin is wonderfully fulfilled the conditions for having actively participated in the royalty of Christ.

From the Annunciation to Pentecost, she espoused the divine design on her own existence, listened to the word of her Son, followed him in his trials until the supreme hour of his immolation.

The royalty of Mary, by analogy with that of Christ, realized itself also in the Holy Spirit.²⁵²

2. TRADITION ON THE ROYALTY OF MARY

2.1. Tradition of the Greek Fathers of the Church

With Justin and Irenaeus, Marian doctrine took a decisive step in its development, though not apparent in their concept of Mary as queen.

Origen (+254), in his vast work, left some precious fragments on Mary that touched on principal themes of Mariology.²⁵³ Origen, as the first, from the gospel expression “mother of my Lord,” passed logically to the expression “my Lady.” From the sovereignty of the Son, he deduces sovereignty of the Mother. Here is the text: “Why do you greet me first? Is it perhaps I who have conceived the Savior? Is it I who must come before you, because you are blessed among women, you the Mother of my Lord, you my Lady?”²⁵⁴

If one were perhaps to object that Origen recognizes

²⁵² Cf. A. SERRA, Regina, in NDM, p. 1194-1195.

²⁵³ Cf. C. VAGAGGINI, Maria nelle opere di Origene, OCA 131, Roma 1942, p. 109-110.

²⁵⁴ ORIGENE, Homil. in Lucam, hom. 7., PG 13, 1901.

the sovereignty of Mary regarding the person of Elizabeth ('you are my Lady'), yet in a limited sense as a subjective distinction, not yet in a universal sense. But it is easy to clarify the objection perceiving that the adopted motive of Elizabeth for "Lady" because "Mother of the Lord." It does not follow, however, that whoever has for "Lord" the Son, ought to have also for "Lady" His Mother.

The testimony of Origen merits a particular acceptance because it constitutes the most ancient and most enlightening beacon that signifies the way to the great Greek tradition of the royalty of the Virgin Mary of God."²⁵⁵

Ephrem the Syrian (+375) in a hymn presents to us the Magi who proclaim the baby Jesus as "King" and Mary as "Mother of the King." And Mary responds to them, "How can it happen that a poor lady gives birth to a King?" And the Magi respond: "To you alone it has happened to give birth to the great King." In you poverty will be magnified and your diadem will be subjected to your Son."²⁵⁶

"August Virgin and Patron, Queen, Lady, protect me under your wings, guard me so that Satan who sows ruins will not exult against me, nor the wicked adversary triumph over me."²⁵⁷ The richness and brightness of the titles unite also with an aspect which is the royal ministry of this august

²⁵⁵ M. GORDILLO, *La realeza de Maria en los Padres Orientales*, in *Estudios Marianos*, 15 (1956) 50. Cf. anche L. GALATI, *Maria la Regina*, Roma 1959, p. 99.

²⁵⁶ S. EPHRAEM, *Hymni in festivitatem Epiphaniae*, XV, p. 12; ed. Lamy, I, p. 131.

²⁵⁷ *Ibid.* Oratio ad SS.mam Dei Matrem. Opera omnia graece, ed. Assemani 3, Romae 1746, p. 546. Si potrebbe addurre altri testi di S. Efreem in favore della regalità di Maria; ma sono criticamente dubbi, cfr.

Lady: mediating protectress.

“...Queen of Apostles and prophets crowned,”²⁵⁸
“inviolatè, whole, pure, chaste Virgin, mother of God, Mary
Queen of all.”²⁵⁹

Ephrem the Syrian highlights the greatness of the veneration of Mary as Mother of the King. “The heavens hold me up in their embrace because I am honored more than they. The heavens, in fact, are only your throne, not your Mother. Thus, how much more should we honor and venerate the Mother of the King, than his throne?”²⁶⁰

The dogmatic definition of the divine maternity, not only its origin and spread in the East, of the feast of the Dormition has favored in no small way the development of the Marian-royalty mania.²⁶¹

From the fifth century, it became rather frequent among the apocraphals (especially Assumptionists) to give regal titles to the Virgin. The most ancient edition of the “*Transitus Mariae*”²⁶² called the Virgin “Our Sovereign”²⁶³

P. GABRIELE, M. ROSCHINI, *Maria Santissima nella storia della salvezza*, vol. 2, Roma 1969, p. 382; L. GALATI, *Maria...*, op. cit., p. 100.

²⁵⁸ S. EPHRAEM, *Oratio ad SS. Dei Genitricem*, in *EMBR*, 348.

²⁵⁹ Id., *Sermo de SS. Dei Genitricis Virginis Mariae Laudibus*, in *EMBR*, 350.

²⁶⁰ S. EPHRAEM, *Hymni et sermones*, ed. Lamy II, p. 624.

²⁶¹ Cf. P. GABRIELE - M. ROSCHINI, *Maria Santissima...*, vol. 2, p. 383.

²⁶² Cf. L. WILMART, *L'ancien recit de l'Assomption*, in “*Anal. Reginensia*” Romae 1933, p. 323 ss.; J. RIVIERE, *Le plus vieux “Transitus” Latin.*, in “*Rev. Théol. anc. et méd.*” 1936, p. 5ss.

²⁶³ *Ibid.*, p. 335.

while the Greek version published by Tischendorf gave titles of “Queen of all Saints and Queen of Apostles,”²⁶⁴ “most holy and merciful Queen,”²⁶⁵ and others like “Sovereign”²⁶⁶, “our Sovereign.”²⁶⁷

In St. John Damascene (+749) Mary is proclaimed Queen an infinite number of times. He has also declared in a clear way the dignity, royal dominion of Mary. We do not find confirmed evidence in this text: “Your body, immaculate and free from any contamination, was not left on the earth, but you, o queen, lady and patroness, true mother of God, are assumed into a royal heavenly dwelling place. Heaven has drawn to itself the one whose grandeur was superior to that of the heavens.”²⁶⁸

Always in reference to the divine maternity, we find other expressions of the kind: “With all justice and propriety the Mother of God is Sovereign, and commands all things, she who was servant and Mother of the Creator.”²⁶⁹ “She excels and commands all created things, as Mother of God who

²⁶⁴ “Tunc apostoli flectentes genua rogaverunt dominum ut eum solveret. Quo sanato eadem hora, gratias referens deo et osculans pedes reginae omnium sanctorum et apostolorum”...; C. TISCHENDORF, *Apocalypses apocryphae*, Lipsiae 1866, p. 119.

²⁶⁵ “...piissima ac misericordissima regina semper sit”, C. TISCHENDORF, *Apocalypses apocryphae*, p. 183.

²⁶⁶ *Ibid.*, p. 105.

²⁶⁷ *Ibid.*, p. 110.

²⁶⁸ S. GIOVANNI DAMASCENO, *Omelia sul transito di Maria*, 1, 10-11, 12-13; in *Teologia dei Padri*, Roma 1974, p. 171-172.

²⁶⁹ “Profecto vere et propria Dei Genitrix est et Domina, omnibusque creatis imperat, quae ancilla materque simul exstitit Creatoris”, GIOVANNI DAMASCENO, *De fide orthodoxa*, 4, 14; PG 94, 1162.

is Creator and Founder and rules over all.”²⁷⁰ Mary appears presented as Queen beside her Son. As such, the reign of the Virgin extends itself over all created things.²⁷¹ “You, the Son says to her, have always given to me what is mine approach, o Mother, your Son: it is time at last that with the One who was born from you and with whom you suffered, you shall begin to reign.”²⁷²

In this last piece, the Holy Doctor, besides to the divine maternity, seems to make allusion also to the second foundation, her sorrowful cooperation in the Redemption of mankind.

2.2. Tradition of the Latin Fathers of the Church

In the West, Marian doctrine and piety reached an unsurpassable summit with St. Ambrose and other authors of his era.²⁷³

From the beginning, we can call to witness St. Jerome (+420) who already demonstrated having recognized the sovereignty of the Virgin when he says, “Virgin Mother, Mother of the Lord, holds primacy of place among all women.”²⁷⁴ SJerome, in reporting on the Syrian interpretation,

²⁷⁰ “quae creata omnia superat, omnibusque conditis rebus dominatur, velut mater Dei, qui creator opifexque est, et universis imperat”... Id., Homilia 2 in Dormitionem B.V. Mariae; PG 96, 721.

²⁷¹ Cf. Ibid., PG 96, 722.

²⁷² “Accede, Mater, ad Filium: jam cum eo qui ex te natus est, et tecum egestatem subiit, regnum teneto”; ibidem, PG 96, 760.

²⁷³ Cf. P. GRELOT - D. FERNANDEZ, Maria..., op. cit., p. 56.

²⁷⁴ “Maria Virgo, Mater Domini, inter omnes mulieres primatum tenet”; S. GIROLAMO, Homilia in diem Domin. Paschae, ed. Morin, Analecta Maredsolana 3, p. 2, 414.

does not intend to emphasize the precision; rather to bring into evidence the closeness between the meaning that this interpretation suggests and the reality of a sovereign title recognized by all.²⁷⁵

Likewise, St. Peter Chrysologus (+450) expresses himself “the name of Mary is an indication of her dignity: the name Mary translated into Latin as ‘Domina,’ the Angel therefore salutes her ‘Lady’ because absent from servile fear the Mother of the Ruler, who, through the will of the coming Son is called ‘Lady.’”²⁷⁶

And what speaks of the recognition of a true regal dignity derives from the fact that Peter Chrysologus contrasts the humility of the Virgin with the glorification on the part of the Angel: “The one who is called Sovereign by the Angel calls and recognizes herself as a handmaid.”²⁷⁷

Fortunato Venanzio (+600) can be considered the first poet of the West of the royalty of Mary. He presents the virgin in all the splendor of her majesty as “happy Queen, Queen near her Son”, in the act of receiving the throne and crown, in exchange for the poor house of her maternal womb.²⁷⁸

²⁷⁵ Cf. L. GALATI, *Maria...*, op. cit., p. 104.

²⁷⁶ “vocat ergo angelus dominam, ut dominatoris genetricem trepidatio deserat servitutis, quam nasci, et vocari dominam ipsa sui germinis, fecit et imperavit auctoritas”; PIER CRISOLOGO, *Sermo 142, De Annuntiazione B.M.V.*, PL 52, 579.

²⁷⁷ “Quae vocatur ab angelo domina, ipsa se cognoscit et confitetur ancillam”; *ibidem*, PL 52, 582.

²⁷⁸ “Consideris in solio felix regina, superbo, Cingeris et niveis lactea virgo, choris, Nobile nobilior circumstante senatu, Consulibus celsis celsior ipsa sedens. Sic juxta genitum regem regina perennem Ornata ex

From the Marian point of view, Ildephouse of Toledo (+667) was a most remarkable influence with his celebrated treatise on the virginity of Mary. What is striking in him is not only the doctrine but the ardor of his devotion and love of the Virgin which infuses all his work. At the end of the first chapter, he invokes her in this way, “Lady mine, Mistress mine, overshadow me mother of my Lord.”²⁷⁹ He attributes to the Virgin a true “dominion”, because “adherent to God, conjoined to God, she has generated the One who is great, God of power, King of all the ages, Creator of all things.”²⁸⁰

For this she is “blessed among all women, fullness among all mothers, Lady among servants, Queen among sisters.”²⁸¹ For this we ask: “Grant me to serve your Son and you; to be a slave of the Lord and you.”²⁸² In the divine maternity, therefore, St. Ildephouse finds the foundation, both of the servitude that is owed to her, and of her sovereignty.

The Madonna by virtue of her royalty, has true dominion over everyone and everything, and therefore has a right to be served by all.

partu, mater opima, tuo”. VENANZIO FORTUNATO, *De Laudatione Mariae*, PL 88, 282-283.

²⁷⁹ ILDEFONSO DI TOLEDO, *De Perpetua Deiparae Virginitate*, PL 96,58.

²⁸⁰ “Ideoque quod concipietur in te, quod nascetur ex te, quod prodiet ex te, quod generabitur ex te, quod parturietur ex te sanctum, vocabitur Filius Dei. Erit enim hic magnus, erit hic Deus virtutum, hic rex omnium saeculorum, hic factor omnium rerum”. *Ibidem*.

²⁸¹ “Beata inter mulieres, integra inter puerperas, domina inter ancillas, regina inter sorores”, *ibidem*.

²⁸² “Concedas etiam mihi adhaerere Deo et tibi, servire Filio tuo et tibi, famulari Domini tuo et tibi; illi sicut factori meo, tibi sicut genitrici factoris mei...” *ibidem*, PL 96, 105.

In Ambrose Autperto (+778) statements interest us which call Mary Queen of the heavens, of the Angels, who reigns together with Christ.²⁸³ She can be considered the initiator of a whole tradition which considers her the Mother and Spouse of the King. “The same King of kings, loving you above all, as a true Mother and excellent spouse, associates you to himself with an embrace of love.”²⁸⁴

With Ambrosio Autperto we close the testimonies of the whole patristic period during which the doctrine of the royalty reaches a significant prominent point.

To determine when the Christian people had begun to honor Mary as Queen is a difficult thing: from the elements that we have produced it would seem logical to conclude that such a truth penetrated naturally into the common patrimony of Christian perception as the faith grew, early witnesses, and an absolute lack of any opponents whatever. One thing, however, is beyond discussion: at the decline of the fifth century the historian need not make any effort to discover that Mary is universally proclaimed Queen.²⁸⁵

2.3. Ecclesiastical Writers after the Patristic Period

Joined to the end of the patristic era and initiating the new period, our work will not be delayed by an arid list of

²⁸³ “Neque enim dignum est de corpore eius sollicitum quempiam esse, quam non dubitat super angelos elevatam cum Christo regnare. Sufficere debet tantum notitiae humanae hanc vere fateri reginam caelorum, pro eo quod regem peperit angelorum”, Sermo 208, in festo Assumptionis, PL 39, 2130.

²⁸⁴ “... teque ipse Rex ut Matrem veram et decoram Sponsam prae omnibus diligens, amoris amplexu sibi associat”. Ibid., 2134.

²⁸⁵ Cf. L. GALATI, *Maria...*, op. cit., p. 105.

ecclesiastical writers and their references to the nobility of Mary. Progressive development of this doctrine is presented in the most significant authors.

This period emphasizes anew the divine maternity of Mary to which many fragments refer in their references to her royalty. The new argument that enters here is the association of Mary in the saving work of her Son, which is founded on the same divine maternity by which she participated in his royalty.²⁸⁶

St. Peter Damian (+1072) gave to the Virgin the titles of Queen of the world,²⁸⁷ “Daughter of the King, but Mother of the King of kings,”²⁸⁸ “Mistress.”²⁸⁹

Edmund of Canterbury (+1141) offers us a complete doctrine on the queenship of Mary²⁹⁰ (predestined Queen of heaven to reign with her Son), states the two foundations for the same: the divine maternity (predestined among all women to be the Mother of God) and her cooperation in the Redemption (predestined to prepare the entrance into salvation).²⁹¹ Mary was therefore predestined to be the Mother of God, Queen and Cooperator in the Redemption. Edmund places the royalty of Mary in connection also with

²⁸⁶ Cf. L. GALATI, *Maria...*, op. cit., p. 119-120.

²⁸⁷ “Regina mundi”, PIER DAMIANI, *Serm.* 46, in *Nativ. B.M.V.*, PL 144, 753 c; *Opuscola*, 10,10; 33, 3-4 e 34 bis 3-4, PL 145, 230 c, 564 d, 566 b, 587 a.

²⁸⁸ “Filia siquidem regum, sed mater Regis regum”, *Serm.* 46, in *Nativ. B.M.V.*, PL 144, 756 c, 587 a.

²⁸⁹ “Dominatrix”, *Carmina et preces*, PL 145, 934 a, 936 a, 940 b ecc.

²⁹⁰ Cf. J. RUIDOR, *La realeza de Maria en Eadmero*, in *Estudios Marianos* 17 (1956) 125-129.

²⁹¹ Cf. *Tractatus De Conceptione S. Mariae*, PL 159, 301-318.

the Co-redemption; “As God, creating all things by his power, is Father and Lord of all, so Mary, repairing all things by her merits, is the Mother and Lady of all; God is the Lord of all things because he constituted them in their own nature by his command, and Mary is Lady of all things, restoring them to their original dignity with the grace that she merited.”²⁹²

Decidedly one speaks of the merits of Mary as contributing to universal restoration.

With the 12th c. Marian nobility, universally recognized, reached its complete formulization. The two titles of the royalty of Mary (divine maternity and association with the Redemption), that is; natural and acquired rights, will come in due time.

The extension of the Royalty of Mary to the whole created universe comes to be repeatedly taught.

With the following century, initiating the period of scholasticism and of the systemization of theology, needs to see at which point Marian doctrine will be elaborated scientifically.

Special mention is merited above all of Richard of S. Lorenzo (+1260) who, as first - with respect to knowledge - has treated not of the passage but of the purpose of the royal Marian theme, dedicating to it an entire chapter:

²⁹² “Sicut ... Deus sua potentia parando cuncta, Pater est et Dominus omnium, ita beata Maria suis meritis cuncta reparando mater est et domina rerum, Deus enim est Dominus omnium, singula in sua natura propria jussione constituendo; et Maria est domina rerum, singula congenitae dignitati per illam, quam meruit gratiam, restituendo”. De excellentia V. Mariae, PL 159, 578.

Mary as Queen.²⁹³

The doctrine of Richard can be reduced to four points:

Mary came to be called “Queen” who provides for her subjects,²⁹⁴ “Mistress of the Universe,”²⁹⁵ “Empress of the World”²⁹⁶ and Ruler of the Age.²⁹⁷

There are 3 foundations for her Queenship: Mother,²⁹⁸ Spouse,²⁹⁹ and Associate of the Incarnate Word.³⁰⁰

She has the same rule, the same privileges, the “same power of the Son,” each power in heaven and on earth “because the Son has conferred it on her.”³⁰¹

²⁹³ RICCARDO DA S. LORENZO, *De Laudibus B.M. Virignis*, L. XII, tra le Opere di S. Alberto Magno, ed. Borgnet, Parigi 1890-1899, vol. XXXVI; l.VI.C.13, 353-360. Occorre tener presente che Riccardo, oltreché in questo capitolo a sé stante, in molte altre parti della sua opera parla della regalità di Maria. Cf. P. GABRIELE, M. ROSCHINI. *Maria Santissima...*, vol. 2, p. 424.

²⁹⁴ RICCARDO S. L., L.I., c.3, n.3, p. 25 b.

²⁹⁵ *Ibid*, L. II, c. 1, n. 33, p. 70 a.

²⁹⁶ *Ibid*, L. IV, c.1, n. 13, p. 174 c.

²⁹⁷ *Ibid*.

²⁹⁸ „Maria enim omnium creaturarum est Domina, Creatoris omnium mater existens”, *ibidem*, L.I., c. 3, n. 1, p. 17 a.

²⁹⁹ „... propter dotationem cui Sponsus suus Rex primo gratiam, secundo gloriam imo et regnum coeleste cum omnibus pertinentiis suis contulit loco dotis”, *ibidem*, L. VI, c. 13, n. 3, p. 354.

³⁰⁰ „... esto regina et imperatrix Angelorum et hominum, sede a dextris meis in gloria, quale semper adstitisti a dextris meis serviens pro servis pro aeternis in vestitu deaurato, idest corpore immaculato”, *ibidem*, L. III, c. 14, p. 161 a.

³⁰¹ „Ipsa enim regina est illius civitatis, cuius Filius suus rex, et eisdem privilegiis secundum leges gaudent rex et regina. Cum autem eadem sit potestas matris et Filii, quae ab omnipotente Filio omnipotens est

The reign of Mary is like that of Christ; it knows no limits of place and time because it is universal and eternal.³⁰²

Being the Virgin “Lady of all creatures must be served like a Lady,” so concludes Richard.

St. Bonaventure (+1273) contemplates the queen crowned with a diadem similar to that of her Son, and seated beside Him (as is affirmed in Psalm 44, verse 10).³⁰³ From which one may deduce the foundation of this royalty of the divine maternity.³⁰⁴ It affirms that “the Mother of the King is a Queen.”³⁰⁵ and is made a true lady of all creatures, because she is the Mother of the Creator.³⁰⁶ The second reason why the Blessed Virgin is placed as Queen near the King is because she can intercede for sinners and reconcile them with him, according to the example of Queen Esther.³⁰⁷

St. Thomas Aquinas (+1274) in a comment on Psalm 44 applies to the Virgin this verse: “On your right hand stands the Queen” who is Mother of the King, who is above all the choirs with a mantle of gold, adorned by Divinity in the sense that she is Mother of God.³⁰⁸

effecta...”; *ibid.*, L. IV, c. 30, n. 1, p. 254 b.

³⁰² “Regnum autem et Mariae, quod idem regnum est, extenditur et continet quasi tres provincias, coelestium, terrestrium et infernorum”, *ibid.*, L. VI, c. 13, p. 355 b.

³⁰³ S. BONAVENTURA, “Sermo 5 de Assumptione”, *Opera omnia*, Quaracchi 1901, 9, p. 699-700.

³⁰⁴ S. BONAVENTURA, Sermo 6, de Assumptione, p. 705.

³⁰⁵ “Regis Mater regina est” *Id.*, De Nativ. S. Joan. Bapt. Sermon. 2, p. 545.

³⁰⁶ *Ibid.*, De Assumptione, Sermo 6, p. 705 a.

³⁰⁷ Cf. *Ibid.*, Sermon. 3, p. 695.

³⁰⁸ S. TOMMASO d’Aq., *Comment. in Ps. 44*, n. 7.

Pseudo Albert the Great in the famous “*Mariale*.”³⁰⁹ has surpassed many writers who preceded him in making illustrious the queenship of Mary. His doctrine spread in 230 questions of the “*Mariale*” can be synthesized in principal points. Mary is “Queen of the same Kingdom of which Christ is King.”³¹⁰

The foundations of her royalty are the divine maternity, “naturally in fact the Mother of the King is Queen, and that, by justice and grace, is above all in his kingdom”³¹¹ and her cooperation in the Redemption. “The Blessed Virgin is not a vicar (of Christ), but coadjutor and partner participating in his Kingdom, as first participant in the Passion for humanity.”³¹² The analysis Pseudo Albert makes to determine the nature of the dominion of Mary, is more acute. The name “neighbor” to express such dominion is that of “Queen of Mercy.” The author makes an accurate analysis of why this title is more just and more important.³¹³ The Virgin Mary is “lady of all those things of which God is Lord.”³¹⁴ She sits at the right hand of the Son, and is therefore “in the heaven of the Trinity,” consequently is “above the heaven of the angels.”³¹⁵ Besides her exaltation above all creatures, royalty

³⁰⁹ The title of this work in the ancient codes played in different manners: *Summa de laude B. Virginis*; *Opus super “Missus est”*, cf. L. GALATI, *Maria...*, op. cit., p. 123.

³¹⁰ “*Ipsa enim eiusdem regni Regina est cuius Ipse est Rex*”. PS ALBERIONE, M., *Mariale*, q. 165, p. 120.

³¹¹ *Ibid.*, q. 154, p. 108.

³¹² *Ibid.*, q. 42, p. 40.

³¹³ *Ibid.*, q. 162, p. 113.

³¹⁴ “*Ipsa enim omnium quorum Deus dominus est, domina est*”. *Ibid.*, q. 29, p. 31.

³¹⁵ *Ibid.*, q. 51, p. 107.

of Mary has, of consequence, “the service” on the part of all creatures.³¹⁶ With a simple phrase, Pseudo Albert synthesizes all his thoughts, saying, “Seated on her royal throne, beside the King in glory, she was exalted to be Queen of mercy.”³¹⁷

3. THE ROYALTY OF MARY IN DEVOTIONS

3.1. In liturgical worship and popular piety

Faith of Catholics in the royalty of Mary can be said to be as old as the Catholic Church.³¹⁸ Since the Christian people paused to consider the “Mother of the Savior,” we saw her crowned with beauty, greatness and power.

The title Queen and other regal appellations entered progressively into use with the People of God until becoming an expression, either in liturgy (Salve Regina, Regina Caeli...), or popular piety (Litany of Loretto, 20 mysteries of the rosary...) or fields of iconography and art which often represent the coronation of Mary.

The image of Mary - we discover in the Roman catacombs of Priscilla, in a picture from the 2nd c. - cannot only be the expression of the author’s personal attitude. This demonstrates that the recognition of the Virgin, presented as Empress of that century, must correspond to the sentiment

³¹⁶ ALBERIONE M., *Mariale*, q. 158, p. 110.

³¹⁷ *Ibid.*, q. 180. Cf. L. GALATI, *Maria...*, op. cit., p. 130.

³¹⁸ Cf. P. GABRIELE - M. ROSCHINI, *Maria santissima nella storia della salvezza*, vol. 2, Roma 1969, p. 486.

of Christian devotion for the Virgin,³¹⁹ their particular psychology. This psychology becomes more respected in “Sub tuum praesidium,” a splendid prayer of the 2nd-3rd c., as does an Egyptian papyrus discovered shortly before which can be considered the first invocation to the Virgin Queen.³²⁰ Toward the 8th century there appears “Libelli precum”, collection of prayers/formulas of prayers ordered to nourish the private devotion of the faithful.³²¹

In the 10th c. Marian prayer continued to express itself with invocations, litanies and hymns. St. Odo of Cluny (+942) first began to invoke the most holy Virgin with the title “Mother of mercy.” Without yet pointing out the spiritual maternity of Mary, this title then passed into the litanies, ending up by modifying the primitive text of the “Salve Regina, Mater misericordiae.”³²²

The antiphon, “Salve Regina”, blossomed, it seems, in the Marian climate of the 11th c. at Cluny or Clairvaux, a rapid growth. The author of the antiphon cannot be identified with certainty; in fact, it is attributed to Ermanno or to Bernard of Clairvaux as the hymn of Christians to the royalty of Mary. In the 12th c. we encounter a dozen Latin hymns exalting the Virgin, among them “Ave Regina Caelorum.”³²³

It is not perhaps risky to attribute the cause of the popularity of devotion to the Queen of the world to the

³¹⁹ Cf. L. GALATI, *Maria...*, op. cit., p. 13-14.

³²⁰ Cf. *Ibidem*, the author has no other source of this discovery.

³²¹ Cf. P. GABRIELE - M. ROSCHINI, *Maria Santissima della storia della salvezza*, vol. IV, Roma 1969, p. 107.

³²² Cf. E. LODI, *Pregiera Mariana*, in NDM, p. 1144.

³²³ Cf. P. GABRIELE - M. ROSCHINI, *Maria santissima...*, op. cit., vol. IV, p. 175.

“Little Office of the Immaculate Conception,” which in the 17th c. was recited by an enormous number of her devotees.³²⁴

The name of Queen attributed to Mary in the Roman liturgy we first find only in the Antiphonarium Office of St. Gregory, according to the editions of the 10-11th c. which present at the utmost the pure Roman tradition.

“Haec est virgo sapiens, prudens et humilis, quae in aula Regis enuntriari meruit, propter quod et meruit vocari Regina caelorum.”³²⁵

“Beata Mater et innumpta virgo, gloriosa regina mundi, intercede pro nobis ad Dominum.”³²⁶

It would be quite important to also speak of Marian iconography, particularly with respect to royalty. History and art lay a precious contribution at the feet of the Queen. Strzygowsky asserts that the first example of a Madonna on a jeweled throne is that of the mosaics of St. Apollinaris the New in Ravenna (6th c.), while Cechelli gives without delay the precedence to the well-known al fresco of St. Mary Antiqua which could belong to the former church of Justin II (+578).³²⁷

But already in the Greek chapel of the catacombs of Priscilla, executed in the 2nd c., on the vault of the nave, we find the most ancient representation of the Epiphany: the

³²⁴ Cf. L. GALATI, *Maria...*, op. cit., p. 14.

³²⁵ *Liber Responsalis sive Antiphonarius, Antiphonae de Assumptione S. Mariae*, ML 78, 798.

³²⁶ *Ibid.*, 799.

³²⁷ Cf. M. CAPODICASA, *La regalità di Maria Santissima*, in *Palestra del Clero*, 15 (1954) 706-716.

3 Magi approaching with their gifts the Virgin who holds the Child on her arm. The position of the Madonna has attracted the attention of the studios by its particular regal significance. Seated on a chair without a back, seen from the face, in the bearing and hairstyle, it calls to everyone the idea of an Egyptian Empress of the 2nd c.³²⁸ The regal image of the Virgin represented in various “adorations” of the Magi, we find in frequent examples of marbled tombs of the 4th and 5th c., above all, in the triumphal arch of the Basilica of St. Mary Major adorned by Pope Sixtus III (432-440) in memory of the solemn definition of the divine maternity during the Council of Ephesus.

The theme of Mary Queen is among the richest and oldest of all Marian art: its origin tracing back to the beginning of the 2nd c., passing through the history of Christianity, and arriving as far as our own day.³²⁹

3.2. Marian Litanies

The history of the source and development of Marian litanies is very complex: diverse aspects are not yet exhaustively examined. The difficulty of delineating a precise history of litanies of the Madonna is because many texts are still manuscripts; while books of piety, edited since the invention of typewriting for all the 500s are not of easy consultation whether by the rarity of the examples or by the different number of the known editions. These books frequently contain Marian litanies.³³⁰

³²⁸ Cf. L. GALATI, *Maria...*, op. cit., p. 188.

³²⁹ Cf. L. GALATI, *Maria...*, op. cit., p. 188-199.

³³⁰ Cf. G. BESUTTI, *Litanie*, in *NDM*, p. 759.

The entire question of the origins of the Litany of Loretto seems not to have been treated by anyone. Justinian, in his copious Tempio Lauretano of invocations to the Virgin, speaking of its author says only: "it cannot be anyone but a very pious, learned person, because invoking the Queen of heaven 48 times in this litany, he with much grace names her under various epithets and metaphors in a manner that not only gives no trouble, but causes delight."³³¹ Nothing more can be derived from all the other writers of the two preceding centuries up until our day.³³²

One cannot determine the origin of the Litany of Loretto without perhaps placing it in relationship with others that preceded it (pre-lauretane), nor will this same demonstration be complete unless one examines in types, as if they were forming an entire complex those prayers that we can designate with the title of Marian litanies.

For the Loretto litanies, Meerseman has given himself to patient research of the sources more or less correct of the single invocations. Various titles attributed to Mary derive from liturgical texts, contemporary authors, homilies of the period of Charlemagne with connections to more ancient texts; Fortunato (530-600), hymn Akathistos, as far back as examples from Ephrem (306-372).³³³ The text seems more ancient than a Marian litany that until now is known in a manuscript codex of the 12th c., in the basement of a Carthusian monk of the library of Magonza. The Codex of Magonza reported a "Litany of Our Lady, Mother of God Virgin Mary: prayer of good value. Cottidie pro quacumque

³³¹ P. ANGELO DE SANTI, *Le Litanie Lauretane*, Roma 1897, p. 47.

³³² Cf. *Ibidem*.

³³³ Cf. G. BESUTTI, *Litanie...*, op. cit., p. 760.

tribulatione dicenda est.”³³⁴

In this litany, we find already invocations “Holy Queen of the heavens,” “sunny place of the Apostles.” In the litany of the Codex Vaticano Palatino 546, from the 15th c. entitled “Litany of the Blessed Virgin Mary,” we find “Holy Mary, treasure of the Apostles, intercede for us.”³³⁵

There exists a long series of Marian invocations in Gaelic which some attribute to the 8th c. but which is probably from the 12th c. It says, “Queen of the angels, Queen of Life.”³³⁶ We must acknowledge that the first litanies do not serve for public recitation, as appears from their burdensome and weighty structure. The first certain notices that they offer of public recitation refers to the time of the plagues in the second half of the 15thc.³³⁷ The newest material of their compositions had, if one can say almost nearly in these thousands of praises of the BVM, of which the codices of the Middle Ages are full, and which formed at that time the delight of devout persons.³³⁸

The other questions regard the form which is maintained

³³⁴ Cf. P.G. ROSCHINI, *Maria Santissima nella storia della salvezza*, vol. 2, Roma 1969, p. 7; cfr. E. CAMPANA, *Maria nel culto cattolico*, Torino 1933, vol. 1, p. 621. I. MONE, *Hymni latini medioevali*, Friburg Brigoviae 1854, Tom. II, p. 260 ss. Il codice della Biblioteca di Magonza è segnato Karth. 622, ed è scritto in caratteri piuttosto difficili a leggersi. Appartiene però indubbiamente al sec. XII, come afferma il Mone e come ce ne assicura il Dr. Falk, ottimo conoscitore di paleografia, cf. P. ANGELO DE SANTI, *Le Litanie...*, p. 50.

³³⁵ Cf. P. ANGELO DE SANTI, *Le Litanie...*, op. cit., p. 56.

³³⁶ Cf. P.G. ROSCHINI, *Maria santissima...*, op. cit., p. 168-169.

³³⁷ Cf. P. ANGELO DE SANTI, *Le Litanie...*, op. cit., p. 62-63.

³³⁸ Cf. P. ANGELO DE SANTI, *Le Litanie...*, op. cit., p. 72.

in all litanies. There is the repetition of the title Holy Mary, followed by the more or less prolonged elegy,³³⁹ to which are added other titles that record the relationships of the Virgin. In the other group called the pre-Loretto litanies, the most ancient is “The Most Devout Litany of Praises of the Virgin Mary, Advocate solicited by sinners” from a manuscript of 1524. In this litany, we encounter for the first time the ancient use of repeating Holy Mary only after 6-7 verses. The praises in part are taken from various groups of preceding litanies. Their disposition is already more varied and better. Praises precede which illustrate the name of the Mother. They follow what indicates the tenderness of the Virgin toward human beings; then appear the titles removed from the symbols. Finally the new series of invocations which begin with Queen and which are all in this group.

Also, the title Queen of Apostles is new but without any comment.³⁴⁰ The other pre-Loretto texts known until now can be reduced to only four. From all these groups of litanies, we are surprised by the use of the Litanies of Loretto. They say Loretto for the distinct place that would be from the beginning of the devout practices that take place at the Shrine of Loretto.

From their limited relationship with the pre-Loretto groups, one can deduce that it is not possible to trace back further than the beginning of 1500 or the last decades of the 1400s.³⁴¹

³³⁹ Cf. *Ibid.*, p. 74.

³⁴⁰ Cf. P. ANGELO DE SANTI, *Le Litanie...*, op. cit., p. 81-82.

³⁴¹ Cf. E. CAMPANA, *Maria nel culto...*, op. cit., p. 713; cf. also F. CABROL, *Litanies*, in *DACL*, IX, II coll. 1540-1571. The papers speak of Litany sung solemnly in Loreto in 1531 under Clement VII. With

It is only at the outset of the 17th c. that the Litanies of Loretto become common to the whole Latin Church.³⁴² At the actual state of the research one can document that in the Holy House of Loretto they found use of the Litanies in the years 1531, 1547, and 1554, successively.³⁴³

It is more difficult to reach a knowledge of the precise text that came to be used.³⁴⁴ It is evident that the Loretto text was not all affirmed.³⁴⁵

As we have seen, the litanies contain a series of titles and invocations to the Mother of God, rich in doctrinal content, almost a synthesis of the thought of the People of God who loved to repeat the praises of the one who held power as a mediatrix with her Son. Pope Paul VI (1963-1978) in “*Marialis Cultis*” #42 has solicited the scholarly restoration of the ancient practices of piety and veneration for the Blessed Virgin.

the Bolla “*Reddituri*” of July 11, 1587, Sixtus V, proposed and approved the Litany in use in Loreto for the whole Church, and on 2 August 1631 Holy See prohibited the addition of other invocations. Only Clement XIII (1758-1769) inserts invocation “*Mater immaculata*” after “*Mater intemerata*”. Inserting of the invocation “*Regina sine labe concepta*” is before the definition of 1854. Leo XIII adds “*Regina sacratissima Rosarii*”. Only Benedict XV, during World War I, introduced the invocation, “*Regina Pacis*”; and Pius XII in the dogmatic definition of the Virgin Assumption added “*Regina in coelum Assumpta*”, AAS 42 (1950) p. 795 and Paul VI officially proclaims the title “*Mater Ecclesia*” on 21.11.1964, AAS 56 (1964) 1015-1016.

³⁴² Cf. G. BESUTTI, *Litanie*, in NDM, p. 763.

³⁴³ Cf. *Ibidem*.

³⁴⁴ Cf. *Ibidem*.

³⁴⁵ *Ibid.* the affirmation of the Lauretane litanies in the text known today is under Clement VIII (1592-1605) with a precise decree of S.C. of Inquisition of 6-9-1601.

In this regard, our object of research on the title of Queen of Apostles can say only that it alone exists up until the beginning of the history of the litanies as Marian invocations.

4. THE TEACHING OF THE CHURCH ON MARY, QUEEN OF APOSTLES

4.1. The doctrine of the Magisterium before “Ad Caeli Reginam”

The royalty of the Virgin Mary is found principally on the divine maternity. It is this clear and precise affirmation of Pius XII that, in the encyclical “Ad Coeli Reginam” is illustrated in the light of Sacred Scripture.³⁴⁶ For this is so true that, after the dogmatic definition of the Council of Ephesus (431)³⁴⁷ regarding precisely the divine maternity, the doctrine of the queenship of Mary is to a great degree affirmed.³⁴⁸ Without doubt the councils of Chalcedon (451),³⁴⁹ Constantinople II (553)³⁵⁰ and III (681)³⁵¹ contributed to the deepening of this by defining with precision the dogma of the divine maternity, giving the Marian theological foundation for the doctrine of the queenship, even though the word “Queen” does not appear.

For the first time the thought of the royal dignity appears in a document of the Magisterium, the synodal

³⁴⁶ Cf. Denz. 3913-3917; l'enciclica di Pio XII dell'11 ottobre 1954.

³⁴⁷ Cf. Denz. 251-252.

³⁴⁸ Cf. L. GALATI, *Maria...*, op. cit., p. 105.

³⁴⁹ Cf. Denz. 302.

³⁵⁰ Cf. Denz. 422.

³⁵¹ Cf. Denz. 555.

dogmatic letter of the Roman Council (680), while explaining the mystery of the Incarnate Word uses the expression, “Mary, our Mistress.”³⁵² But its inclusion in the context of a declaration of faith is a sign of a use that may already be presumed as habitual in the language of believers, and in the writings of theology and of pastors

A declaration of great importance on the royalty of Mary is also found in the acts of the VII Ecumenical Council celebrated at Nicea in 787. The Council, defining veneration of sacred images, says: “...that is both the sacred image of the Lord God and Savior Jesus Christ, and that of our stainless Queen, the holy bearer of God, that of the honorable angels and all the saints.”³⁵³ I do not wish to say that the Council of Nicea has given a definition of the royalty of Mary. The title used is not more than a single name, to designate the Blessed Virgin. But again, it supposes normal use in the faith of believers.

In the teaching of the Magisterium, a theologically profound testimony concerning the royalty of Mary is offered by Pope Sixtus IV in the Bull “Cum Praeexcelsa” (1476) a liturgical office in honor of the Immaculate Conception.³⁵⁴ Pope Sixtus IV writes: “When we consider with devout investigation the excellent merits by which the Queen of heaven, the glorious Virgin Mother of God, was raised above the celestial seats, she shines as a morning star above other stars.”³⁵⁵

³⁵² Cf. Denz. 547.

³⁵³ Denz. 600: “tam videlicet imaginem Dei e Salvatoris nostri Jesu Christi, quam intemeratae Dominae nostrae sanctae Dei genetricis...”.

³⁵⁴ Denz. 1400.

³⁵⁵ Ibid: “Cum praexcelsa meritorum insignia, quibus regina caelorum,

Already in these expressions, if not evident, we find the regal concept of Mary, who by virtue of her divine maternity, has merited to be Queen of heaven.

Approval of the Office fell during a time of lively discussion of the dogma of the Immaculate Conception.

Pope Sixtus IV himself promoted the discussion which led to Mariological doctrinal clarification of the dogma.

Pius IX insisted in the Bull “*Ineffabilis Deus*” (8 Dec.1854), speaking infallibly *ex cathedra* defined the dogma of the Immaculate Conception which must be accepted by the whole Church.³⁵⁶ In this Bull we read:

“Certissima vero spe et omni prorsus fiducia nitimur fare, ut ipsa beatissima Virgo, quae tota pulchra et Immaculata venenosum crudelissimi serpentis caput contrivit, et salutem attulit mundo, quaeque Prophetarum Apostolorumque praeconium...,

Caeli terraeque Regina a Domino constituta, ac super omnes Angelorum choros Sanctorumque ordines exaltata lastans a dextris Unigeniti Filii sui Domini Nostri Jesu Christi maternis suis precibus validissime impetrat, et quod quaerit invenit, ac frustrari non potest.”³⁵⁷

Virgo Dei genitrix gloriosa, sedibus praelata aethereis sideribus quasi stella matutina praeutilat...”

³⁵⁶ Le Encicliche Mariane (a cura di A. Tondini), Roma 1950, p. 29-57. We will later quote this edition of the Latin and Italian texts of Marian Encyclical with abbreviation = The Marian Encyclicals = and their respective pages.

³⁵⁷ Ibid., p. 54-56.

“we reaffirm our faithful hope in the Most Blessed Virgin, all beautiful and immaculate, who crushed the venomous head of the most cruel serpent, and has brought salvation to the world in the one who is the glory of the prophets and of the Apostles..., Constituted by God as Queen of heaven and earth, and exalted above all the choirs of angels, and all the company of the Saints, stands at the right of her only-begotten Son, our Lord Jesus Christ, and with the most powerful prayer of a mother: find who is searched and cannot remain unheeded.”

The Supreme Pontiff celebrated that the Virgin, constituted Queen of heaven and earth, above all creatures, bound by the firmest bond to her Son in the battle for the conquest of the Kingdom and of his everlasting triumph, in simple action for the good of all humanity.

There is no doubt of the influence of this doctrine in the surroundings of Pallotti. First of all, this doctrine reflects the habitual mentality of the believing people of God.

In Leo XIII the doctrine of the royalty of Mary finds one of its greatest expounders. And this is not only by the abundance of references to the Queen of heaven and earth, but also by the importance and development of the doctrine. Leo XIII is the Pope of the Rosary, but in a manner uniquely his own; of extraordinary efficacy and beauty, not with an encyclical, but with a series of encyclicals from 1880-1903, his voice - always fresh - inculcates strongly and genially the devotion of the Rosary.³⁵⁸

³⁵⁸ Cf. *Le Encicliche Mariane...*, p. 65-301.

But the Supreme Pontiff does not limit himself to contemplating Mary as Queen at the summit of her glorification; the Marian doctrine developed in these various encyclicals expound, in synthesis, the motives and office of the royalty of Mary. Among all the extracts that could possibly be examined, the most important for our work comes from the encyclical “*Adiutricem Populi Christiani*” of 5 September 1895.³⁵⁹

The Madonna has a special mission for the care of the Church in the unity and integrity of the faith. When Jesus ascended to heaven, she remained on earth to guide the first steps of the Church and to animate the Apostles in the spread of the Gospel. This duty, the blessed Virgin was not without the precise disposition of God, maintained it in heaven. This encyclical is a precise theological treatise as interpretation of Ecclesiology in the light of Mariology.³⁶⁰ Thus, we read in the encyclical: “The mystery of the immense love of Christ for us was not among others, his luminous manifestation, when he, near death, wished to confide to his disciple John as mother, his own Mother, with this solemn testament “Behold your son!” Now, in the person of John, according to the constant thought of the Church, Christ wishes to indicate the human race, particularly all those who would adhere to him in faith. It is proper in this sense that St. Anselm of Canterbury exclaimed: “O Virgin, what privilege can be held in major consideration of which, by which you are the Mother of the one to whom Christ deigned to be Father and brother? Mary, on her part, generously accepted

³⁵⁹ Cf. *Le Encicliche Mariane...*, p. 219-236.

³⁶⁰ Cf. F.R. ESPOSITO, *Leone XIII e l'oriente cristiano*, Roma 1960, p. 86.

and fulfilled that singular and weighty mission whose beginnings were consecrated in the Cenacle. From that time on, she miraculously helped the first faithful by the sanctity of her example, authority of her counsel, sweetness of her encouragement, efficacy of her prayers, becoming thus Mother of the Church, Mistress and Queen of Apostles, to whom she communicated those divine oracles she jealously guarded in her heart.”³⁶¹

In this text, the Supreme Pontiff used an expression which, while designating her to the office to which she was called on Calvary, committed her to a providential task as Mother of the Church. This Leonine affirmation of the royalty of most holy Mary over the Apostles and the Church derives as a consequence of her divine and spiritual maternity over all humanity and appears also in other Leonine texts. In “*Fidentum piumque*” (20 September 1896) we may read “That the prayer of the Virgin is most efficacious to this end we do not have eloquent proof in apostolic history. That page, while it presented the first meeting of the Disciples, in entreating witness of the promised effusion of the Holy Spirit, makes special mention of Mary in prayer with them: “All these were persevering together in prayer with Mary, mother of Jesus (At 1,4).”³⁶² In another place, Leo XIII says: “The prayer of the Virgin benefits many in the mystery of the Incarnation and at the event of the Spirit Paraclete on the crown of the Apostles.”³⁶³

The most holy Virgin Mary is presented by Leo XIII with all clarity as supporter of the Apostles, united with

³⁶¹ Le Encicliche Mariane, op. cit., p. 223.

³⁶² Le Encicliche Mariane, op. cit., 2, ed., p. 255.

³⁶³ “*Divinum illud munus*”, 9 maggio 1897, AAS 29 (1896-97) p. 658.

them in the prayer of the early Church, above all in the order of unity and charity, because she preserves the unity of the Body of Christ and of the Church.³⁶⁴

Pius XI, speaking of the necessity of belonging to the true church and of the necessary efforts to cooperate in the triumph of the Kingdom of Jesus in all hearts, writes: “Favored and favorable to the common undertakings, the most holy Queen of Apostles Mary, after having had all men confided to her maternal heart on Calvary, does not favor or love less those who do not know that they are redeemed by Jesus Christ, than those who happily enjoy the fruits of the benefits of his Redemption.”³⁶⁵

In this way is prepared by the Mariological teaching of the Church, the foundation for officially proclaiming the royalty of Mary in the encyclical “*Ad Caeli Reginam*” of which we shall speak in more detail subsequently.

4.2. The Doctrine of the Encyclical “*Ad Caeli Reginam*”

Already in the Marian Congress celebrated at Lyons in 1900, they spoke of the institution of the feast of the universal queenship of Mary and requested the addition of the invocation “Queen of the Universe to the Litany of Loretto.” A similar desire was formulated in the congress of Fribourg (1902) and of Einsiedeln (1906) The same thought arose in Rome in 1933, the International Movement “for Marian royalty to obtain from the Holy See a liturgical feast” with this title. Also in 1933, the bishop of Porto Said blessed the first stone of the cathedral dedicated to Mary

³⁶⁴ Cf. F.R. ESPOSITO, *Leone XIII e l'oriente cristiano*, op.cit., p. 93.

³⁶⁵ Enc. “*Rerum Ecclesiae*”, AAS 18 (1926) p. 83.

“Queen of the World,” consecrated solemnly by a Papal Legate on January 1, 1937. From the same “movement” was opened the field of diverse studies on the subject of Marian royalty.³⁶⁶

Thus, at the end of the Marian Year in 1954 for the centenary of the dogmatic definition of the Immaculate Conception, Pius XII did nothing but draw the line on this abundant involvement of the People of God on the theme of Marian queenship.³⁶⁷

Pope Pius XII. Before the publication of the document on Marian royalty, at the proclamation of the dogma on the Assumption of the Blessed Virgin Mary, Pius XII emphasized the intimate bond between Mary Queen and her Son, immortal King of the ages.³⁶⁸ In the encyclical, the Pope referring to biblical fragments and to the teaching of theology, presented Mary as “the Queen who entered the celestial palace and sits at the right hand of the divine Redeemer.”³⁶⁹

In the following explanation of the concept of Mary, he presented her as the new Eve. Pius XII writes:

“Idcirco augusta Dei Mater, Iesu Christo, inde ab omni aeternitate, ‘uno eodemque decreto’ praedestinationis, arcano modo coniuncta, immaculata in suo conceptu, in divina maternitate sua integerrima virgo, generosa

³⁶⁶ Studies on the subject began with work, cf. L. DE GRUYTER, *De beata Maria regina*, Torino 1934.

³⁶⁷ Cf. D. SARTOR, *Regina*, in *NDM*, p. 1202-1205.

³⁶⁸ *Costituzione Apostolica “Munificentissimus Deus”*, del 1 novembre 1950, *AAS* 42 (1950) 767 ss.

³⁶⁹ *Le Encicliche Mariane*, op. cit., p. 619.

Divini Redemptoris socia, qui plenum de peccato eiusque consecrariis deportavit triumphum, id tandem assecuta est, quasi supremam suorum privilegiorum coronam, ut a sepulcri corruptione servaretur immunis, utque, quemadmodum iam Filius suus, m devicta morte, corpore et anima ad supernam Caeli gloriam eveheretur, ubi Regina refulgeret ad eiusdem sui Filii dexteram, immortalis saeculorum Regis.”³⁷⁰

He claims that the royalty of Mary derives evidently from her intimate union with Christ as divine Mother of the divine Son and of her collaboration in the work of the Redemption.

On October 11, 1954, Pius XII addressed to the Catholic world the encyclical “Ad Caeli Reginam”³⁷¹ as well as instituted the liturgical feast of the Queenship of Mary.³⁷² By this act of the Supreme Pontiff, one may say that the doctrine of Marian royalty has received the chrism of officialdom; not only that, but it has also been presented and framed in correct value - and given the nature of the document -in its complete and definitive aspect.³⁷³ Meanwhile, it serves to emphasize that the encyclical “Ad Caeli Reginam” is the first solemn and official act of the Church with regard to the doctrine of royalty, and is said that the ordinary Magisterium

³⁷⁰ AAS 42 (1950) p. 768-769.

³⁷¹ The official text of the encyclic “Ad caeli Reginam” is posted on AAS 46 (1954) 625-640.

³⁷² On November 1, 1954, at the conclusion of the Marian International Congress, the Pope proclaims the liturgical feast of Mary Queen, to be celebrated on May 31, cf. AAS 46 (1954) 662-666.

³⁷³ Cf. L. GALATI, *Maria...*, op. cit., p. 37.

has ever pronounced in its favor.³⁷⁴

In the Prologue of the same encyclical, Pius XII affirms that “the foundations and the reasons for the regal dignity of Mary, abundantly expressed in each era, are found in the ancient documents of the Church and in the books of the sacred liturgy.”³⁷⁵ The Pope continues saying that “the people have always believed in reason, also in past ages, that the One from whom the Son of the Most High was born who will reign eternally in the house of Jacob (Lk1:32), will be Prince of Peace (Iz9:6), King of kings, and Lord of lords (Ap:19,16), above all other creatures of God received most singular privileges of grace. Considering then the intimate bonds that unite the Mother to the Son attributed easily to the Mother of God a regal pre-eminence above all things.

So, understand this, easily as already the ancient Scriptures of the Church, backed by the words of the Archangel Gabriel, that predicted the eternal reign of the son of Mary, (cf. Lk1:32-33), and of Elizabeth who bowed before him, in naming Mary the Mother of my Lord (Lk 1:43), willed to signify that from the royalty of the Son must derive to the Mother a certain nobility and pre-eminence.”³⁷⁶

In the second part of the encyclical the Pontiff presents theological reasons for this. He writes: “the principal argument on which is founded the regal dignity of Mary already evident in texts of ancient tradition and sacred

³⁷⁴ Cf. *Ibid.*

³⁷⁵ Enc. “*Ad caeli Reginam*”, AAS 46 (1954) 627; versione ital. *Tutte le encicliche dei Sommi Pontefici* (a cura di E. Momigliano), vol. II, Milano 5 1979, p. 1435.

³⁷⁶ Enc. “*Ad caeli Reginam*”, AAS 46 (1954) 627; (Italian version), *Tutte le encicliche dei Sommi Pontefici*, op. cit., p. 1435.

liturgy, is without any doubt her divine maternity.”³⁷⁷

He cites examples from Scripture that make us see this. From these texts (Lk 1:32, 33, 43) it follows logically that she herself is queen, having given life to a Son who, from the instant of conception as man, was King and Lord of all things through the hypostatic union of human nature with the Word. He then adds: “However the most Blessed Virgin must be proclaimed as queen, not only because of her divine maternity, but also because of the singular part that by the will of God she played in the work of our eternal salvation.”³⁷⁸ In confronting this second theological reason, testimonies from tradition are also adduced. The encyclical presented Mary as the New Eve, associated with the New Adam (Christ) in the redemption of the human race, thus accentuated in particular the presence of Mary under the cross, and the offering she made of the Son to the eternal Father in the hour of Golgotha. The encyclical spoke of “a participation whose influence with her Son and our Redeemer justly says that she reigns over the mind and will of men.”³⁷⁹

In another passage, Pius XII affirms that to Mary is conceded a rather immense power in the bestowal of grace. She completes this office as by maternal privilege. For this reason, “all Christian faithful enjoy submitting themselves to the empire of the Virgin Mother of God who while she

³⁷⁷ Enc. “Ad caeli Reginam”, AAS 46 (1954) 633; versione ital., Tutte le encicliche, op. cit., p. 1439.

³⁷⁸ Ibid., AAS 46 (1954) 633; (Italien Version)., ibid., p. 1439.

³⁷⁹ Enc. “Ad caeli Reginam”, AAS 46 (1954) 636; (Italien version)., Tutte le encicliche, op. cit., p. 1441.

disposes with regal power burns with maternal love.”³⁸⁰

With this thought of Pope Pius XII is strictly associated our thought on Mary, Queen of Apostles. Mary is Queen also of each apostle thanks to her regal power over each divine field of her Son. She takes care with her maternal love of each apostle who participates in the mission of her Son. Thus, Pius XII clearly affirmed in a text before the encyclical when he says: “The most holy Virgin was the providential instrument chosen by the designs of the heavenly Father for presenting to the world His Incomparable Son: in order to be the Mother and Queen of Apostles, who must propagate his doctrine in the entire world...”³⁸¹

This reflection on the queenship of Mary in light of the encyclical “Ad Caeli Reginam” presented for our theme on Queen of Apostles the fundamental point that is develop in the teaching of Vatican Council II and in the post-conciliar era.

4.3. The Development of Marian Thought In The Contemporary Age

4.3.1. Vatican Council II

Vatican Council II is a new step in the ecclesial journey. The originality which bears on our theme consists in applying to Marian doctrine - already expressed in previous documents - a prospective of points of view that enrich doctrinal content and open new trails in the work

³⁸⁰ Ibid., AAS 46 (1954) 637; (Italien version), ibid., p. 1442.

³⁸¹ Radio message of October 12, 1945, on the occasion of the 50th anniversary of the coronation of the Virgin of Guadalupe, in *Le Encicliche Mariane*, op. cit., p. 507. (Italien version)

of spirituality and apostolic action. In the development of Marian doctrine up until today, one can state that each step is a deepening of the mystery of Christ and of the Church.

Vatican II has interpreted that royal service of the faithful as dominion over sin, insertion of the Christian spirit into the structure of the world, and filial liberty, thus offering an ulterior base to enucleate the royalty of the Virgin. We can then affirm that Mary is “queen” with regard to reuniting within herself, in an eminent manner, the various aspects of the regal condition of the people of God.³⁸²

Vatican II propounds the teaching of Pius XII with its accent on patristic doctrine. He affirmed in fact that the Immaculate Virgin, having finished the course of her earthly life, was assumed into celestial glory in soul and body, and exalted by the Savior as queen of the universe because she was most fully conformed to her Son, (cf. Ap19:16) Lord of evil spirits and conqueror of sin and death. In a more significant and profound way in Chapter 8 of Lumen Gentium, Mary is presented with the Apostles: “We see the Apostles before Pentecost persevering with one heart in prayer, with the ladies and Mary Mother of Jesus and his brothers (AA1:14), and Mary also imploring with prayer for the gift of the Spirit, who had already covered her at the Annunciation.

Finally the Virgin, preserved from any stain of original sin, finished the course of her terrestrial life, was assumed into celestial glory in soul and body, and exalted by the Savior as Queen of the universe....” (LG 59).

³⁸² Cf. S. DE FIORES, Regina, in NDM, p. 1198.

Rene Laurentin comments thus on this text: “This paragraph recalls with exactitude of biblical reference, Mary present in the Cenacle (At:1,14) and the analogy between the manifestation of the Spirit at the Annunciation (Lk.1:35) and at Pentecost. There again is a rich suggestion for the path of research.”³⁸³

Recalling the Assumption defined by Pius XII, the conciliar Constitution also records the title of “Queen” proclaimed by the same Pontiff in 1954. Such glory carries to completion the conformity of Mary to her Son.³⁸⁴

In the decree “*Apostolicam Actuositatem*”³⁸⁵(1965) on the apostolate of the laity, #4 where the Council spoke on the spirituality of the laity as ordered toward the apostolate refers to *Lumen Gentium* #65 on Mary as model.

“The perfect model of such a spiritual and apostolic life is the Blessed Virgin Mary, Queen of Apostles, who while she lived on earth a life common to all full of family cares and work was always intimately united to her Son, and cooperated in a quite singular manner in the work of the Savior; while then assumed into heaven, with her maternal charity took care of the brothers of her Son still on pilgrimage in the midst of dangers and anguishes until she was conducted to the blessed fatherland. All honored her most devotedly and confided to her maternal care their own life and their own apostolate” (AA 4).

³⁸³ R. LAURENTIN, *La Madonna del Vaticano II*, Bergamo 1965, p. 133.

³⁸⁴ Cf. R. LAURENTIN, *La Madonna...*, op. cit., p. 134.

³⁸⁵ AAS 58 (1966) 837-864; n. 4, 841.

Mary did not cease to collaborate with the Holy Spirit in the work of justification and glorification of the redeemed, the object of her constant maternal solicitude. And each person will express filial gratitude, honoring her most devoutly, confiding to her maternal care his life and apostolate, above all taking as model of his own spiritual and apostolic life the Blessed Virgin Mary, Queen of Apostles.³⁸⁶

In the decree *Ad Gentes* (07.12.1965) on the missionary activity of the Church³⁸⁷ in the final paragraph 42, we see how the Council Fathers, in thanking God for benefits received, hailing so much work for the spread of the Kingdom of God in the world, invoke the Giver of all good, through the intercession of the Queen of Apostles, the grace that as soon as can be, all non-Christians be conducted to the knowledge of the truth and faith in Christ the Lord.

“...together with all the faithful who pray - through the intercession of the Virgin Mary, Queen of Apostles - that the peoples as soon as possible, be led to the knowledge of truth (cfr.1Tim:2,4) and the glory of God which shines on the face of Christ Jesus, may begin to shine on all persons through the action of the Holy Spirit.” (2 Kor 4:6) (AG 42).

In the decree *Presbyterorum Ordinis* (8.12.1965) #18 on the ministry and priestly life³⁸⁸ where it speaks of the means to promote the spiritual life we read among others:

“...a marvelous example of such readiness can always

³⁸⁶ AA. VV., Il commento al Decreto sull'apostolato dei Laici, Torino 1966, p. 166.

³⁸⁷ AAS 58 (1966) 947-990; n.42, 989-990.

³⁸⁸ AAS 58 (1966) 991-1024; n. 18, 1019.

be found in the BVM who - under guidance of the Holy Spirit - consecrated herself fully to the mystery of human redemption (cfr. LG 65). She is Mother of the eternal High Priest, Queen of Apostles, helper of presbyters in their ministry: who must venerate and love her with filial devotion.” (PO 18)

There are a few significant passages regarding our work. In many other points the Council spoke of Mary. Of the 22 conciliar documents, in 19 we find Marian texts that ultimately enrich the doctrine of Chapter 8 in *Lumen Gentium* and offer new stimuli for the inclusion of Marian devotion in various sectors of the life of the Church.³⁸⁹

Now however it interests us to take up what directly considers Mary as Queen of Apostles: her powerful protection beside her Son in glory and the eminence of her activity in promoting the Kingdom as model of the Apostles, there are two aspects which qualify her royalty.

4.3.2. Pope Paul VI

The apostolic exhortation *Marialis Cultus* (1974) of Pope Paul VI³⁹⁰ with the intention of reforming and increasing devotion to the Blessed Virgin Mary in the renewal of Christian devotion, marked a fundamental step of the pontifical post-conciliar teaching in the area of both Marian doctrine and liturgy.³⁹¹ In part 2, section 1, we find another indication that decisively marks a development and

³⁸⁹ Cf. S. DE FIORES, *Maria nel mistero di Cristo e della Chiesa*, Roma 1984, p. 234.

³⁹⁰ AAS 66 (1974) 113-168; EV, vol. 5, p. 42-127.

³⁹¹ S.M. MEO, *La “Marialis Cultus” e il Vaticano II*, in *Marianum*, 39 (1977) 112.

doctrinal deepening of Chapter 8 in *Lumen Gentium*, in what concerns the relationship between the Holy Spirit and Mary. In this respect the Council is limited to brief biblical and patristic references to the action of the Holy Spirit on the person and in the work of Mary.³⁹²

“Mary is - after Christ and by virtue of Christ - at the summit of the economy of salvation. She is on the plane of superior excellence and of different efficiency compared to the priesthood. And, if the priesthood in its high level possesses the keys of the kingdom of heaven, the Queen of the heavens is She, the Madonna, who is also compared to the hierarchy, the Queen of Apostles. The Pope says, you understand, dear children, because Popes are also devoted to Mary.”³⁹³

In his encyclical letter, *Christi Matri* we read:

“Nothing seems more opportune and important than the rising to heaven of the petitions of all humanity toward the Mother of God, invoked as Queen of peace, so in so many and such grave anguishes and afflictions, she pours out fully the gifts of her maternal goodness...”³⁹⁴

With regard to the salvific event of Pentecost, Paul VI speaking at the 3rd Congress of the Catholic Charismatic renewal on 19 May 1975, affirmed:

“Because God became man in Jesus Christ, of whom

³⁹² Ibid., p. 122.

³⁹³ Speech of October 7, 1964, General Audience, Teachings of Paul VI, vol. 2, p. 957-958. (Italian version)

³⁹⁴ Lettera Enciclica “Christi Matri”, 15 settembre 1966, testo latino in AAS 58 (1966) 745-749; versione ital. in: Encicliche e Discorsi di Paolo VI, vol. 11, p. 66-71.

the Church is the mystical body and is in her the Spirit of Christ was communicated on the day of Pentecost, when He descended on the Apostles united in the upper room, assiduous in prayer around Mary, Mother of Jesus.” (cfr. At 1,13-14)³⁹⁵

Similarly speaking to the Sacred College, he says:

“The holy Virgin Mary Mother of the Church, is now and always in our midst as in the Cenacle awaiting Pentecost to infuse light and hope into us.”³⁹⁶

The Marian doctrine of Paul VI concerning the relations between Mary and the Church is not exhausted in considering Mary, image and member of the Church, model who infuses light and hope, but reaches its acme in proclaiming in consonance with the doctrine of Vatican II, that Mary, “under one aspect is part daughter of the Church; under another aspect because Bearer of the Son of God made man, she is ‘Teotokos,’ the Mother of God, Queen of the Church, Mother according to faith and charity of the Mystical Body.”³⁹⁷ “Mary is not only Mother spiritual of the Mystical Body of Christ, that is, of the Church: Maria, Mater Ecclesiae”!³⁹⁸

Deepening the relationships that flow between Mary and the Priesthood of the Church, Paul VI says: “Mary is, after Christ and in virtue of Christ, at the summit of this economy

³⁹⁵ AAS 67 (1975) 364.

³⁹⁶ Insegnamenti di Paolo VI, vol. 13, (1975) 439.

³⁹⁷ Speech of 2 February 1965, in AAS 57 (1965) 251. (Italian version)

³⁹⁸ Homily on 15 August 1966, in Teachings of Paul VI, vol. 4, (1966) 1065. (Italian version)

of salvation; she precedes and surpasses the priesthood.”³⁹⁹

4.3.3. Pope John Paul II

The magisterial doctrine and evident witness of devotion to Mary on the part of John Paul II has contributed to its present rebound.⁴⁰⁰

Faithful to his motto, “Totus tuus”, the Pope has already revealed to the world how he is the Pope who is all Mary’s.⁴⁰¹

One can say that each discourse and encyclical is marked by a Marian presence. We have thus a Pontificate that has presented the Madonna today as Mother of the Church, maternally present and active in all its life and apostolate, an unquestionable component by the provident will of the Father who gave the Savior and Founder of the Church by means of Mary, indissolubly bound to the Son in the whole history of salvation.⁴⁰² “Notwithstanding these developments and stimuli in the Mariological field, the reference to Vatican II rests fundamental as platform for an ecclesial consensus on Mary. No one can forget that Chapter 8 of *Lumen Gentium* is in a sense the *magna carta* of Mariology of our epoch.”⁴⁰³

Thus the Pontificate places in relief the importance of

³⁹⁹ Speech of 7 October 1964, in *L'Osservatore Romano*, 9 (1964), n. 234, p.2, col. 1. (Italien version)

⁴⁰⁰ Cf. S. DE FIORES, *Maria nel mistero di Cristo e della Chiesa*, Roma 1984, p. 8.

⁴⁰¹ Cf. D. BERTETTO, *Maria nel Magistero di Giovanni Paolo II*, Roma 1980, p. 7. (Italien version)

⁴⁰² *Ibid.*, p. 8.

⁴⁰³ General Audience May 2, 1979, in *Teachings of John Paul II*, vol. 2, (1979) p. 1034. (Italien version)

the Council. Reference to Vatican Council II is frequent in his Marian teaching.

The title Mary, Queen of Apostles is used by the Pope in various contexts. Mary “is the Queen of Apostles: of all the Apostles, either those of the origin of the Church or those of the present historical moment. Her presence is today as discreet and efficacious as it was at Cana of Galilee. May the Virgin be always with you.”⁴⁰⁴ The Pope widely recalls the relation of efficiency of Mary as ordered to the Church. “She is also a component part of the Church, that is, a most excellent member after Christ the Head, being the Mother of Christ in a physical sense, and Mother of Christians in a spiritual sense and because Mother and Queen of the Church.” She belongs to the Church and is in the Church, like the mother is in the family and the queen in the nation (cf. LG 53.54).⁴⁰⁵

The Pope makes all the faithful revive the mystery of Pentecost in union with Mary, Queen of Apostles and under her example. In his first encyclical, *Redemptoris Hominis* #22 he says: “persevering in prayer united with Mary, Mother of Jesus, like the apostles and disciples of the Lord, after his Ascension, in the Cenacle of Jerusalem. Above all, I beg Mary, heavenly Mother of the Church, so that this prayer be deemed worthy of a new Advent of humanity in persevering with us, who form the Church, that is, the Mystical Body of her only-begotten Son.”⁴⁰⁶

⁴⁰⁴ Speech to the students of St. Thomas University, in Teachings of John Paul II, vol. 4/1 (1981) p. 366. (Italian version)

⁴⁰⁵ Cf. D.BERTETTO, *Maria nel magistero di Giovanni Paolo II*, op.cit., p. 169.

⁴⁰⁶ AAS 71 (1979) 324; EV, vol. 6, p. 885-887.

The mention of the presence of Mary in the infant Church is more frequent in the teaching of John Paul II, as well as Mary as example and model of the disciple. In the apostolic exhortation *Catechesi Tradendae* #73, the Pope presents Mary as “the first in time, because already at the finding in the temple she received from her adolescent Son lessons that she treasured in her heart; the first above all because no one was ever ‘taught by God’ in a like level of depth, Mother and disciple at the same time.”⁴⁰⁷

The texts of the same Pope relate the Annunciation to Pentecost, in order for us to see the vital rapport between Mary and the Church in each moment of its history (cf. RH 22).⁴⁰⁸

In the encyclical on the Holy Spirit, *Dominum et Vivificantem* # 66, he says:

“If it is a historical fact that the Church came forth from the Cenacle on the day of Pentecost, in a certain sense one can say that she has never left it. The Church persevered in prayer with the Apostles, together with Mary, Mother of Christ, and that those in Jerusalem constitute the first seed of the Christian community, praying for the coming of the Holy Spirit.”⁴⁰⁹

Here the Church will never be able to leave that Cenacle where with Mary and the Holy Spirit, she has lifted up her prayer. Mary is the “prototype” and Mother of the Church, through which she represents also the model of prayer by

⁴⁰⁷ AAS 71 (1979) 1340; EV, vol. 6, p. 1291.

⁴⁰⁸ AAS 71 (1979) 320-324; EV, vol. 6, p. 879-887.

⁴⁰⁹ AAS 78 (1986) 896-897; Italian version., ed. Editrice Vaticana, 1986, n. 66.

motive of the power of the Holy Spirit who was given to it.

The same Marian Year and the encyclical “Redemptoris Mater” which John Paul gave us had the precise intention of having Mary shine on the horizon of the event of our times, placing in prominence her significance on the mystery of Christ, and her active and exemplary presence in the life of the Church and in the history of souls.

We shall close here by making a comment on the encyclical of the Pope that gathers an exemplary thematic and methodological continuity with conciliar and post-conciliar doctrine. One can say that there are two themes of originality in the encyclical “Redemptoris Mater”: the theme of the faith of Mary which renders her a figure quite close to us; and the theme of the cooperation of Mary as personal mission of salvation and as example and model for the maternity of the Church.⁴¹⁰ John Paul has shown with strength the realism, the trials, the dynamism and the purity of this journey of Mary that in the comparison with her Son is always illuminated by the light of faith which comes to her from the word received, from the diverse annunciations that mark her path through life.⁴¹¹

The second aspect which interests us, also emphasized by the Pope, is the maternal presence of Mary in the Church at all times and all places. Mary, present in the Cenacle of Jerusalem, is the key to interpretation that helps us understand how the place of Mary is always in the midst of each church

⁴¹⁰ Cf. JESUS CASTELLANO CERVERA, I capisaldi della riflessione mariologica della Chiesa alla luce dell'enciclica “Redemptoris Mater”, in *Presenza pastorale*, 57 (1987) 5/6, 183.

⁴¹¹ Cf. AAS 79 (1987) 362-363; 378-384; versione ital, ed. Ed. Vaticana 1987, p. 5-6; 29-38.

community. The reciprocal relationship among Mary and the disciples of Jesus became, on the part of Mary, a witness of life and maternal care, and on the part of the faithful veneration, invocation and devotion.⁴¹² With the calling to become Mother of the disciples according to the words of her son on Calvary, is seen the maternal function of Mary in the Church, and her singular maternal relationship with each of the disciples of Jesus. Her vocation is at the base of her maternal mediation over the whole Church and over each one of the faithful by forming the Christian in them.⁴¹³ The Holy Father also developed the theme of Mary as maternal exemplar for the Church and for each faithful member.

“Built by Christ on the Apostles, the Church became fully aware of these great works of God on the day of Pentecost, when those convened in the Cenacle ‘were filled with the Holy Spirit and began to speak in other languages as the Spirit gave them power to express themselves.’ (At 2:4). From that moment also began that journey of faith, the pilgrimage of the Church through the history of peoples and nations. But at the beginning of this road is presented Mary whom we see in the midst of the Apostles in the Cenacle, ‘imploring by her prayers the gift of the Spirit...’” Mary’s path of faith that we see praying in the Cenacle is, then, longer than that of the others united there: Mary “preceded” them, went before them. The moment of Pentecost in Jerusalem was prepared beyond that of the Cross, from the moment of the Annunciation at Nazareth. In the

⁴¹² Cf. RM 25-28; AAS 79 (1987) 393-400; Italian version, op.cit., p. 52-62.

⁴¹³ Cfr. RM 40-47; AAS 79 (1987) 414-426; Italian version., op.cit., p. 83-101.

Cenacle, the itinerary of Mary encounters the road of faith of the Church. In what manner?

Among those in the Cenacle were those assiduous in prayer, preparing themselves to go out “into the entire world,” after having received the Spirit; some had also been called by Jesus from the beginning of his mission in Israel. Eleven of them had been constituted as apostles, and to them Jesus had transmitted the mission that he himself had received from the Father: “As the Father has sent me, I also send you” (Jn 20:21) he had said to the Apostles after his Resurrection. And 40 days afterwards, before returning to the Father, he had added: “when the Holy Spirit will descend on you, you will be my witnesses to the extreme ends of the earth” (AA 1:8). This mission of the Apostles had begun from the moment of their leaving the Cenacle of Jerusalem. The Church was born and grew from then on through the witness that Peter and the Apostles gave to Christ crucified and risen (cf. At 2:31-34; 3:15-18; 4:10-12; 5:30-32).

Mary did not directly receive this apostolic mission. She was among those whom Jesus sent ‘to the whole world to teach all nations’ (cf. Mt:28,19) when he conferred their mission. She was, instead, in the Cenacle where the Apostles were preparing to assume this mission with the coming of the Spirit of truth: she was with them. In the midst of them Mary was “assiduous in prayer” as “mother of Jesus” (cf. At1:14), that is, of the crucified and risen Christ. And this first nucleus of those who, in the faith were keeping to “Jesus, author of salvation,” were aware that Jesus was the Son of Mary. And that she was his mother, and as such was, from the moment of conception and of birth, a singular witness of the mystery of Jesus, whose mystery before their

very eyes had been expressed and confirmed in the Cross and Resurrection.

The Church then from the first moment “treasured” Jesus through Mary. This was for the Church of then and always a singular memory of the years of the infancy of Jesus and his hidden life at Nazareth, when she “stored up all these things, meditating them in her heart” (Lk 2:19; 51) (RM 26).⁴¹⁴

“On account of this relation of exemplarity, the Church met with Mary, and sought to become similar to her. ‘In imitation of the mother of her Lord, with the virtue of the Holy Spirit, she preserved the faith virginally whole, solid the hope, sincere the charity.’ Mary is then present in the mystery of the Church as model. But the mystery of the Church consists also in generating persons to a new and immortal life: it is her maternity in the Holy Spirit. And here Mary not only is model and figure of the Church, but much more. In fact, with a mother’s love she cooperated in the regeneration and formation of the sons and daughters of Mother Church. The motherhood of the Church acts itself out, not only according to the model and figure of the Mother of God, but also with her cooperation. The Church draws fully from this cooperation, that is from maternal mediation, which is characteristic of Mary; in which already on earth she cooperated in the regeneration and formation of the sons and daughters of the Church, as Mother of that Son ‘whom God had designated as first-born among many brothers.’

She cooperated - as Vatican II taught - with the love

⁴¹⁴ AAS 79 (1987) 394-397; Italian version., op.cit., p. 54-57.

of a mother. We perceive here the real value of the words spoken by Jesus to his mother in the hour of the Cross: 'Woman, here is your son' and to the disciple: 'Here is your mother' (John 19:26-27). They are words which determined the place of Mary in the life of the disciples of Christ, and expressed her new motherhood as Mother of the Redeemed: the spiritual motherhood, born in the intimacy of the paschal mystery of the Redeemer of the world. It is a motherhood in the order of grace because she implored the gift of the Holy Spirit that stirred the new children of God, redeemed through the sacrifice of Christ: that Spirit that together in the Church Mary also received on the day of Pentecost.

This motherhood is particularly observed and seen by the Christian people in the sacred Meal - liturgical celebration of the mystery of the Redemption - in which Christ is made present, his true body born of Mary the Virgin.

It is good to reason that the piety of the Christian body has always recognized a profound bond between the devotion to the holy virgin and the worship of the Eucharist: it is a revelatory fact in the liturgy both of the East and the West, in the tradition of religious families, in the spirituality of contemporary movements, also for youth, in the care of Marian shrines. Mary guides the faithful to the Eucharist. (RM, 44).⁴¹⁵

In the light of the texts of Sacred Scripture, in Tradition, and of Vatican Council II, as well as in the development of Marian thought in the post-conciliar era, there always appears clearly the mission and the motherhood of Mary in

⁴¹⁵ AAS 79 (1987) 394-397; Italian version., op.cit., p. 54-57.

the order of the apostolate of the Church and of each single Christian. his mission and apostolic maternity are made visible above all in the model of Mary, Queen of Apostles. The maternal function of Mary in the midst of each apostolic community and her unique maternal relationship with each one of the apostles gives evidence that the Marian attitude and example of Mary, Queen of Apostles, belongs to the nature of the missionary Church and is a fundamental part of the apostolic vocation of each Christian. The apostles united with her, thus as the Apostles and disciples of the Lord were united with her in the prayer in the Cenacle of Jerusalem, entrusted to the maternal care of Mary her life and works of the apostolate, and inspired by her apostolic motherhood to be an authentic witness of Christ to the world.

These prominent points in our reflection remain the basis for the presentation of aspects of apostolic spirituality in the light of Mary, Queen of Apostles.

Chapter V

ASPECTS OF THE APOSTOLIC SPIRITUALITY IN THE LIGHT OF THE MODEL OF MARY, QUEEN OF APOSTLES

In this last chapter of our research, we should like to give evidence of the Marian dimension of apostolic spirituality that is founded on the model of Mary, Queen of Apostles, presented by St. Vincent Pallotti, enriched by the Mariological thought of the teaching of the Church. The expression “apostolic spirituality” is intended here as a manner of living Christian spirituality in the foundation of the missionary and apostolic dimension of the Church.⁴¹⁶ In this sense, apostolic spirituality has value not only for missionaries and pastoral ministers but also for all Christians.

The other point that we must clarify at the beginning is that we intend, as apostolic spirituality under the Marian aspect, to turn ourselves to Mary, Queen of Apostles’ spiritual figure as a presence in the life of the apostle and model of the

⁴¹⁶ Cf. S. DE FIORES, *Spiritualità apostolica*, in NDS, p. 49-55.

apostolate of the Church. In the exposition of the traces of a Marian apostolic spirituality we shall follow the fundamental thought of St. Vincent Pallotti searching emphasize those points that show their relevance in post-conciliar theological thought and indicate the possibility of their realization in the life of the Christian today. Thus, the presentation of the problem in this chapter develops around two fundamental points: the spiritual profile of Mary and the actual carrying out of her apostolate. Because the concept of Pallottine apostolate is founded principally on the mandate of Jesus Christ, Apostle of the eternal Father,⁴¹⁷ we must first of all deepen the commitment of Mary to the saving work of her Son, and the mission of the Virgin Mary which is carried on continually in the Church in the service of mankind. From this we may consider the Marian signs of the life of the apostolate and for the development of one's apostolic spiritual life.

These presuppositions also indicate three steps in the development of the problematics of this chapter:

- the apostolic mission of Mary, Queen of Apostles
- the presence of Mary, Queen of Apostles, in the life of the Christian apostle
- the place of Mary, Queen of Apostles, in the spiritual reality of the apostolate

⁴¹⁷ Cf. Chapter II, 2.2. of this book.

1. THE APOSTOLIC MISSION OF MARY, QUEEN OF APOSTLES

1.1. The Unique Mission of Christ, Apostle of the Father

St. Vincent Pallotti had a good grasp of the situation of the Church of his time. He understood well that in an epoch of grave problems relative to the faith and to living the Gospel, the revival of faith and the rekindling of charity among Catholics, with the intention of bringing all persons to the unity of the faith in Christ, was indispensable for the accomplishment of the salvific mission of the Church.⁴¹⁸ For that reason, his concept carried a vision of the Church which shared being Christian so that it manifested a dynamism for his apostolic - missionary character. In May 1835 Pallotti addressed to the people his call,⁴¹⁹ in which he affirmed the fundamental equality of all the members of the Church and invited whoever has a sense and “zeal for the glory of God, and charity and compassion for the spiritual health of his neighbor” (OCCC IV,119) to reunite in a common apostolic commitment. In order to better promote in everyone the “apostolic” vocation, to reawaken in their conscience an obligation to the apostolate and to unite their apostolic efforts, Vincent Pallotti founded the “Society of the Catholic Apostolate.”⁴²⁰ It is clear that Pallotti had the intention of promoting in the church at each level a vast renewal of the spiritual life and of apostolic activity and cooperation. He also proposed a spirituality adequate for each purpose.

⁴¹⁸ Cf. Legge della Società dell’Apostolato Cattolico, Preambolo, Roma 1981, p. 7-8.

⁴¹⁹ Cf. OCCC IV, 119 ss.

⁴²⁰ Cf. Chapter II, 2.1 in this book.

If we consider the spiritual life of Vincent Pallotti, it appears with evidence that God gifted him with a special profound experience of his infinite love and infinite mercy.⁴²¹ This infinite love and infinite mercy made him see in Jesus Christ above all “the Apostle of the Eternal Father.” The Father sent him into the world precisely because he manifested Him as Love and Mercy and realized his saving plan for the redemption of fallen mankind.⁴²² It is here that Pallotti saw the essential characteristic of the personality of Jesus Christ Sent by the Father, Apostle of the eternal Father, he identified himself with the will of the Father: “The apostolate of Jesus Christ is above all his obedience to the precept of the heavenly Father, that is, the very work of the Redemption” (OCCC III, 139).⁴²³ Jesus Christ completes his work as a work of love and mercy, making himself equal to all who come to be saved, identifying above all with sinners.⁴²⁴ For that reason, it is the charity of Christ which extends to the apostolic work of salvation, and the fundamental rule of the Christian life is the imitation of the life of Jesus Christ! “The life of Christ which is his apostolate must be the model of the apostolate of each one” (OCCC III, 142).

These points for apostolic spirituality, proposed by St.

⁴²¹ Cf. Iddio, *l'Amore infinito*, Roma 1936.

⁴²² Cf. OCCC III, 139.

⁴²³ Cf. OCCC IV, 126; To document the identification of Jesus Christ with the will of the Father, Pallotti quotes John 10, 15: “I know the Father, for these sheep I will give my life” and San. Tommaso’s commentary (cf. *Expos. in Ev. Iulium B. Joan. Ev. cap. X, lect. IV b*): “I know the genius, the temperament, the taste of my Father; I know his concern, his interest, his commitment to the salvation of men, and for desires, and designs are merciful, and they are sanctified, I am willing to die”.

⁴²⁴ Cf. V. PALLOTTI, *Iddio, l'Amore infinito*, cap. 22; 23.

Vincent Pallotti on the basis of his experience of apostolic activity and of the spiritual life is founded on the image of Jesus Christ, Apostle of the eternal Father, constituting a theological foundation of great spiritual-apostolic value for the realization of the apostolic vocation of the Christian today. The thought of Pallotti in this regard finds its confirmation in the teaching of the second Vatican Council.⁴²⁵

The second Vatican Council founded the apostolate of all the faithful in baptism. By virtue of which they participate in the priestly, prophetic and kingly mission⁴²⁶ in the missionary mandate that Jesus Christ received from the Father and transmitted to the disciples through the Spirit.⁴²⁷ The Council also proclaimed the equality of all the faithful in a common apostolic commitment, because “the Christian vocation in fact is by its nature also a vocation to the apostolate” (AA 2). Pallotti also deduced the obligation of the faithful to the apostolate of the precept of love of neighbor. His thinking about charity as a moving force of the apostolate is expressly highlighted by the second Vatican Council and is fundamental for the apostolate of all the members of the Church: “by virtue of the precept of charity, which is the greatest commandment of the Lord, all Christians are invited to procure the glory of God with the advent of his kingdom and life eternal to all men, because they know the only true God and the one whom He has sent, Jesus Christ” (cf. John 17,3) (AA 3).

⁴²⁵ Cf. mostly: “Lumen gentium”, “Apostolicam Actuositatem” ed “Ad Gentes”.

⁴²⁶ Cf. LG 31; AA 2-3.

⁴²⁷ Cf. LG 17; cf. also S. DE FIORES, *Spiritualità apostolica*, op. cit., p. 49.

The Christian must therefore attain the sense of his missionary-apostolic existence from an intimate and vital union with Christ, mandated by the Father from which springs forth all the fruitfulness of the apostolate.⁴²⁸ Because the authentically apostolic life of the Christian must be rooted in the invitation of Jesus Christ, Apostle of the Eternal Father, who is the living image of the love of the Father and the embodiment of this love in the work of salvation by the power of the Holy Spirit.

Thus, the Christian becomes part, through the involvement of his apostolic duty, of a lively presence of divine love in the world, in the dynamic of the Trinitarian love that in the salvific design of the Father is the principal cause of the mandate of the Son into the world. "God in fact has loved the world so much that he gave his only-begotten Son, so that whoever believes in him will not die, but will have eternal life" (Jn 3:16). "The dialog of love with the three Divine Persons is fundamental to the Christian because it develops his apostolic commitment according to the divine design of salvation whose essential lines are established in biblical witness. The Christian will attain an always renewed sense of the sending, universalism that fells each discriminatory barrier, transparency that does not obscure the Word in transmitting it, fidelity to the commitment, initiative and timeliness, the certainty of the crown of justice above all the Trinitarian sense of the sending that unifies the existence signifies of a mission received from God, because his glory is spread in the world."⁴²⁹ Just as the Christian

⁴²⁸ Cf. AA 4: "Since the source and origin of the all apostolate of the Church and Christ, sent by the Father, and it is evident that the fertility of the lay apostolate depends on their vital union with Christ".

⁴²⁹ S. DE FIORES, *Spiritualità apostolica*, op. cit., p. 49-50.

who lives apostolically manifests himself and realizes the Church which is in the state of mission and by her nature is missionary.⁴³⁰ Thus, the Christian Church “is the place in which, by the power of the Spirit, Christ is truly present to complete his salvific mission; she always receives the Spirit anew, through always newly giving her and making history rise toward the time of glory in which God will be all in all. Like Mary who, overshadowed by the Holy Spirit, bore the Christ and gave him to the world, so the Church generated by the Spirit of Christ must give to persons their Lord.”⁴³¹

In the light of the statement above, we see with more evidence the depth of the apostolic spirituality, conceived by St. Vincent Pallotti and based upon the significance of the sending of Jesus Christ, Apostle of the eternal Father and his charity.

In the last step of this reflection on the mission of Christ, we have hardly hinted at the place of Mary. Afterward we shall return to a deeper reflection regarding the apostolic mission of Mary.

1.2 The Apostolic Vocation of Mary

In each type of spirituality, the calling assumes a central and unifying role. The Bible, specifically the New Testament, insists on the initiation of the person who is at the beginning of a vocation (called by God cf. Rm 9,11; 1 Pt 1,15) and indicates the fundamental characteristics of the vocation.⁴³²

⁴³⁰ Cf. AG 2.

⁴³¹ BRUNO FORTE, *Laicato e laicità*, Genova 1986, p. 75.

⁴³² C. CASTAGNETTI indicates the following constituent elements of the vocation: it is an act of election of the free and sovereign divine will; it is an act creative, personal and unique love; it is aspect of divine

The vocation is a call on the part of God and a personal relationship with him in love. “The call comes from the Father, expresses itself through the mediation of Christ, who communicates to the believers the Holy Spirit, who renders him capable of corresponding fully to the divine call. Thus, the Christian vocation is that of participation in communion in love with the Most Holy Trinity.”⁴³³ In this sense, the Christian vocation can be described as an election by God in the power of the Holy Spirit in Jesus Christ (cf. 2 Cor 13:13) for the purpose of actualizing and spreading the presence of Trinitarian love in the life of human beings.⁴³⁴

With reference to this statement on the significance of vocation, we shall now endeavor to clarify the vocation of Mary and in particular the apostolic dimension of her vocation based on the thinking of St. Vincent Pallotti.

Pallotti never spoke of the apostolic vocation of Mary, but the expressions that are found in his writings in which he describes her exceptional and exemplary role in the apostolate, permit us to deduce some aspects that indicate characteristic elements of the apostolic vocation.

When Vincent wishes to re-awaken the apostolic zeal

revelation; it is dynamic reality, it is a gift for the mission ne, cf. *Vocazione*, in NDS, p. 1694-1695.

⁴³³ Vocation and mission of laity in the Church and in the world 20 years after Vatican II Council. II. *Instrumentum Laboris per il Sinodo dei Vescovi* 1987, n. 15.

⁴³⁴ In this description of the vocation, the distinction between vocation and mission is clearly highlighted, cf. *Vocation e mission of laity*, op. cit., n. 14-15. The second Vatican Council also makes a distinction between vocation and mission, when it speaks that the apostolate comes from the vocation, cf. AA 1.

of believers, he places before their eyes the image of Mary, Queen of Apostles. The power of the efficacious example of Mary for the apostolate appears in his thinking above all when he describes the gifts and capacities of Mary as Queen of Apostles to be able to be the Patroness of his work of the Catholic Apostolate.⁴³⁵ For him, the Virgin Mary is “a unique lady among the children of Adam,” “Immaculate Conception,” “promised to the human race from the beginning of the world,” “full of grace,” = “blessed among women,” “chosen from all eternity,” and “holy.”⁴³⁶ It is a thought of great spiritual value for our reflection that, in the description of the spiritual profile of Mary with reference to the apostolate, he indicates the Trinitarian relationships. This is clearly noticed in a prayer to the Immaculate Mother of God, Queen of Apostles, relative to the first stages of the Pallottine foundation.⁴³⁷ Pallotti writes:

“Immaculate Queen of Apostles, Mary most holy daughter of the eternal Father, Mother of the eternal Word Incarnate, Spouse of the Holy Spirit, in union with the whole heavenly court and all creatures, past, present and future” (OCCC XI, 88).

In a prayer to St. Joseph,⁴³⁸ Pallotti adds to this title of daughter, mother and spouse, qualified adjectives, when saying:

“The eternal Father has given you his most obedient

⁴³⁵ Cf. H.M. KÖSTER, *Die Mutter Jesu bei Vinzenz Pallotti*, op. cit., p. 57-63.

⁴³⁶ Cf. OCCC XI, 96-97.

⁴³⁷ Cf. OCCC XI, 88-90; 90-93.

⁴³⁸ Cf. OCCC XI, 379-388; 389-399.

daughter. The Son who was made man to redeem the human race, has given you his real, true mother. And the Holy Spirit has given and confided to you his purest and most faithful spouse in a word, the entire most Holy Trinity has given you for your true and legitimate Consort, his elected one: unique and chosen as the sun” (OCCC XI, 382-383).

Pallotti sees Mary as unique and elected because of her obedience, maternity, purity and fidelity, gifts which predispose her to be the loving associate of Jesus Christ, apostle of the eternal Father, but place her in the mystery of the Trinity as Queen of Apostles for all eternity. In the coat-of-arms of the Society of the Catholic Apostolate, he presents Mary in the midst of three divine Persons, seated somewhat below as the great Mother of God, already crowned, holding in her right hand the scepter and extending the left toward the Apostles.⁴³⁹

Mary appears in the thought of Pallotti as the one who was thought of and created by the most holy Trinity to be the Queen of Apostles. Mary, from the moment of the Annunciation, entered through a life of faith, mediating her ‘Fiat,’ in the incomparable manner of the divine plan of salvation, and receives a mission that extends itself to the entire history of salvation. Her ‘fiat’ is not a private event but concerns the whole of humanity. “The object and purpose of this event directly regards the Incarnation of the eternal Word, and the true and proper central point of salvation history, to such an extent it is true that in this humanization of God, the redemption is already predestined, which will be

⁴³⁹ Cf. OCCC I, 7.

carried out upon the Cross.”⁴⁴⁰ So one can say that from the moment of the Annunciation, Mary began her unrepeatable accompaniment of the apostolate of Jesus Christ, Apostle of the eternal Father, as his true mother until death and as the mother of the disciples of Christ in the history of the Church.

The apostolic vocation of Mary is a fruit of the work of the Holy Spirit, being his purest and most faithful spouse. Mary possessed the greatest openness to the Holy Spirit that any human creature has ever had. She is the one who broke all reserve of man toward God: she is pure openness, completely at the disposition of God. Because in her happened the entrance of God in our human world: through the work of the Holy Spirit the Son of God became man, born of Mary. There exists an intimate bond between the moment of the Annunciation and the presence of Mary on the day of Pentecost. She receives with the Apostles the gift of the Holy Spirit and remains totally inserted into the Pentecostal community but, at the same time, she is its heart, because she opens herself without limits to the Holy Spirit. The heart and the center of the Pentecostal community can be only Mary because in comparison with all the Apostles, she is in a most profound relationship with Jesus Christ and his Holy Spirit. And from this also derives her singular position in the Church.

For that reason, Karl Rahner does not fear to indicate in Mary a living model of the apostolate. “Mary and her work constitute the most sublime, incomparable and typical example of the apostolate of a human being, besides the

⁴⁴⁰ K. RAHNER, *Maria e l’apostolato*, in *Missione e grazia. Saggi di teologia pastorale*, Roma 1966, p. 196.

Mediator and Savior Jesus Christ. Mary is not called Queen of Apostles and of Confessors only through a pious manner of speaking: she is that in all truth. Her life is the first apostolic adventure (given that there exists a distinct apostolate of the mission of Christ himself), preceding that of each apostle is a pre-annunciation shadow and glimmer (in the strictest sense of the term), while each successive apostolate is a participative derivation.”⁴⁴¹

In the light of what is presented above, can one say that what is the apostolic vocation of Mary is what must be the apostolic vocation of each Christian?

It is a generous response to the call of God the Father to a personal relationship with him in love, promoted and communicated by the gift of the Holy Spirit, who helps one to welcome Christ the Savior through the means of a lively faith according to the Gospel and to carry its saving message to the whole world. For this reason the second Vatican Council has emphasized and brought to light the exceptional value of the vocation of Mary⁴⁴² and its significance for the apostolic commitment of the Christian, throughout the entire chapter 8 of “Lumen Gentium.” In a special manner the apostolic vocation of Mary is highlighted and explained in the teaching of Pope John Paul II.⁴⁴³

1.3 Maria’s Salvific Cooperation

From the quite singular vocation of Mary derives her apostolic mission in the design of divine salvation. Before

⁴⁴¹ Maria e l’apostolato, op. cit., p. 198.

⁴⁴² Cf. LG 61.

⁴⁴³ Cf. Enciclica “Redemptor hominis”, N. 22 e particolarmente attraverso l’enciclica “Redemptoris Mater”.

describing the apostolic vocation and first of all that of Mary, we must search to understand this term in order to be able to determine its significance in the spiritual life of a Christian.

To speak of the apostolic life seems redundant since the Latin term “mittere” and the Greek “apostellein,” taken in the etymological sense, signify the same thing. In reality, however, usage in the language has undergone a diverse significance in the two terms. While the word “mission” preserves a more generic sense which permits its being referred to a very diverse reality, the adjective “apostolico” has assumed a more limited and quite precise sense.

In New Testament language “apostello” means to send; apostolo is the one who has been sent. The sender cannot be any individual whatever, but rather the Lord God. It was He who sent Moses to liberate the chosen people from slavery in Egypt (cf. At 7: 35); sent the Archangel Gabriel to Zechariah in the temple in Jerusalem to announce to him the birth of John, the future precursor (cf. Lk 1:19) and to the Virgin Mary in Nazareth to obtain her consent to the mystery of the Incarnation of the Word; sent the Baptist to preach the coming of the Messiah (Mk 1,2); was Christ the God-Man to send the disciples ahead of himself to prepare for his preaching (cf. Mt 10:5; Mk 3:14).

The apostolic mission is then a mission of salvation. It refers in a full and perfect sense to Christ, the first apostle, sent par excellence from the heavenly Father so as to affect the salvation of all humanity, according to the expression of the Letter to the Hebrews: “consider Jesus the Apostle and the High Priest in whom we profess to believe” (3,1). In an analogous sense, it is attributed to all whom the Christ

sent in his turn to continue his mission of salvation on the earth. Only in Christ may persons find the life that leads to God and to eternal salvation: “No one comes to my Father except through me” (Jn 14:6). Thus we must say that the apostolic mission is an act of the will of God who sends persons to work for the salvation of their brothers.

It is required now to ask ourselves about the significance of the apostolic mission of Mary. She derived this from her Christian vocation as expounded by the second Vatican Council,⁴⁴⁴ or else Mary received a special apostolic mission, unique, in a manner that agrees in full merit and a special way with the title, not only of apostolate but of Queen of Apostles?

St. Vincent Pallotti did not speak explicitly of the apostolic mission of Mary. He spoke instead of cooperation in the work of salvation. In all the passages of his writings which justify the title of Queen of Apostles, we find the following expressions: “...because over the Apostles... she has concurred in her condition in the propagation of the holy Faith and in the spread of the kingdom of Jesus Christ” (OOCCIII;141) “because she has cooperated in the propagation of the Holy Faith” (OOCCIV,181); “for that reason she made use of herself for works of the greater glory of God, and of the salvation of souls” (OOCC I, 7).⁴⁴⁵ Pallotti also joined a clarification that this cooperation was a perfect thing that far surpassed the Apostles, and that God who guards the dispositions of the heart of his creatures has raised her up to the dignity and glory of Queen of Apostles,

⁴⁴⁴ Cf. AA 1; 2.

⁴⁴⁵ Cf. also OOCC III, 145; IV 229; 325; VII, 7.

because he has recognized her worth.⁴⁴⁶

So one must say that the cooperation of Mary in the work of salvation indicates only one aspect of her apostolic mission: which has profound spiritual value for the apostolic life. Pallotti knew well and expounded on this cooperation in an evident manner to those he wished to invite to the apostolate.

To deepen the significance of the cooperation of Mary in salvation, we must enter into the details of the involvement of her life and action.

In the New Testament, the apostolic mission of the Virgin is delineated in very clear and explicit terms (cf. Lk 1:26-38). The “Fiat” of Mary in the Annunciation is none other than the consent to a mission essentially apostolic. The Archangel Gabriel spoke to Mary in openly messianic terms (cf. 2 Sam 7; Is 9:6; Dn 7:14), so she would understand unequivocally that the Son that would be born of her is the Savior that God had promised to humanity. Note that Jesus, Apostle par excellence, wishes the consent of Mary to descend to earth to complete his mission of salvation. And since the apostolate of the disciples depends on that of the Master, we must conclude that the salvation of the entire world depends certainly in some manner on that of Mary. In the episode of the Visitation to St. Elizabeth (cf. Lk 1:39-56), we see the apostolic mission of the Madonna already in action.

When Jesus wishes to initiate his own contact with that humanity which he is sent to save, he does it by means of his mother (cf. Lk 2:16). Later Jesus reveals himself to the

⁴⁴⁶ Cf. OCCC IV, 180-181.

pagans, the Magi, who find him with Mary his mother (cf. Mt 2:11).

At the wedding feast in Cana, one of his first public manifestations, Jesus is still accompanied by his mother. St. John emphasizes that Jesus and his disciples were invited to the wedding (cf. Jn. 2:1-2).

Afterwards Mary ordinarily remains absent from the public life of Jesus. She is found again near her Son on Calvary, where Jesus completes the work of redemption. The most holy Virgin stands at the foot of the Cross (cf. Jn 19:25) in order to cooperate with him in the same work in the quality of Co-Redemptrix.

The Annunciation and Calvary are two major foundations of the apostolic mission of Mary: at Nazareth, she gives to the world the Redeemer; on Calvary it is her cooperation in the same redemption. After the Ascension of Jesus into heaven, Sacred Scripture speaks to us still one more time of Mary. The Apostles - before assuming the mission received from the Divine Master to go and preach the Gospel to all men and to baptize in the name of the Father and of the Son and of the Holy Spirit (cf. Mt 28:19) - await the coming of the Spirit Paraclete, who must give them courage, strength, and the capacity to respond to this mandate. While waiting in the Cenacle the Madonna is also present (cf. At 1:14).

In the light of data from the Book of Revelation that we examined a short while ago, we shall try and clarify briefly the nature, the characteristics and the manner in which her apostolic mission is explained to the Virgin. We have already stated that, at the base of each apostolic mission, there is a

disposition of the divine will. The same thing happened for Mary. Everything in her is initiated by God.

The salvation of humanity depends radically on the mystery of the Incarnation in which the most holy Virgin maintains a role of primary importance. But also here notes that the Virgin becomes Mother because she was covered by the shadow of the Highest, because the Holy Spirit worked a great prodigy in her (cf. Lk 1:35). And Jesus came on the earth to carry to completion this salvific plan of God, declared that he wished to do no other thing than the will of the Father (cf. Jn 4:34). The Mother of Jesus had no other choice. If she wishes to be the Queen of Apostles, she must follow the road that is open before her: the road of the divine will.

So it happened for Mary. God revealed clearly to her, by the mouth of an angel, his saving plan for humanity. This plan foresaw her consent and she did not hesitate to respond with a complete “fiat.” In that solemn and prophetic instant for human history, the Virgin became, after her Son, the first of the Apostles, the Queen of Apostles.

1.4 Apostolic Motherhood

Another element of the mission of Mary that in the thought of Pallotti clothes the entire apostolic character is spiritual motherhood. Pallotti feels that he is the son of Mary and presents her to all the faithful as their true mother. At the base of this spiritual attitude stands Mary as Mother of the Church, of all the believers.⁴⁴⁷ He emphasizes above all the apostolic zeal and maternal love of Mary. Mary

⁴⁴⁷ The Pallotti's thought about Mary, Mother of the Church was exposed in this work, cf. cap. III, 2.

speaks to each faithful person, taking care and bringing him to her Son.

This mission can carry Mary alone in the power of the Holy Spirit by whom she remains overshadowed in the incarnation of the Word and anew is overwhelmed by his gift at the spring of the Church in the Cenacle. In this action of the Holy Spirit in Mary, the Christian also finds the work of the spirit in his apostolic life. But this likeness of action of the Holy Spirit is in Mary what in the Christian can only be understood as a separate action.

In each action of Mary, the Holy Spirit is present, because she is the virgin full of the Holy spirit, his purest and most faithful spouse.⁴⁴⁸ And so, Mary's expectation is "praying for the coming of Christ invoked with intense supplication the promised Spirit."⁴⁴⁹ In a quite singular manner the Church sees the Mother of Jesus present at the first gathering of the disciples of Christ (cf. At 1,14), as the Mother of the Apostles and their Queen who protects with her charity the beginnings of the first community, invokes in unanimous prayer the power of the Holy Spirit, and inflames their apostolic passion and missionary zeal.

This mission of apostolic motherhood filled Mary from the beginning of her vocation. Guided by the Holy Spirit, she sets out on her first apostolic road to carry the Christ to John the Baptist spring of sanctification of and of glory, (cf. Lk 1:39-40), and Elizabeth at the greeting of Mary is

⁴⁴⁸ Cf. D. BERTETTO, *Santità con Maria*, Roma 1987, p. 99-124.

⁴⁴⁹ Cf. Prefazio della Messa in onore "Maria Vergine nel Cenacolo", in *Messe della Beata Vergine Maria*, Città del Vaticano 1987, p. 58.

filled with the Holy Spirit (cf. Lk 1:41).⁴⁵⁰ Mary exercises her maternal mission above all in the earthly life of Jesus Christ. Already in his infancy Jesus was in every way dependent on Mary and formed by her. “On her knees and then listening to her, throughout the course of his hidden life in Nazareth, this Son, who was the Only-begotten of the Father, full of grace and truth, was formed by her in the human knowledge of the Scriptures and of the history of the design of God for his people, in adoration of the Father.”⁴⁵¹

The supreme historical moment of the maternal and apostolic mission of Mary is her presence on Calvary near the cross of Jesus. The same Jesus on the cross confides John to Mary, and in him all the disciples (cf. Jn 19:25-27).⁴⁵² From that moment Mary becomes the personification, the model and type of the Church, and initiates her maternal mission at the rising of the Church in the Pentecostal event. The second Vatican Council expressly emphasizes that Mary present in the Cenacle was also her “imploring with her prayers the gift of the Holy Spirit who had already overshadowed her at the Annunciation” (LG 59).

“Therefore Mary, Queen of Apostles, alone is the sanctuary of the Holy Spirit because filled, in the manner due to her of the gifts of the Spirit, she is the most efficacious Mediatrix for all the faithful.”⁴⁵³ And thus, Mary continues – as in the Cenacle – to raise her efficacious prayers because all of her children, like the Apostles, are filled with the Holy Spirit to complete their mission of eager spreading of the

⁴⁵⁰ Cf. RM 12; 27.

⁴⁵¹ Giovanni Paolo II, Esortazione Apostolica “Catechesi Tradendae” n. 73.

⁴⁵² Cf. RM 22-23; 44-45.

⁴⁵³ D. BERTETTO, Santità con Maria, op. cit., p. 108.

Word of God and of sanctification of the world. Mary is not the head of the Church, because Jesus had already foreseen to give a visible and hierarchical head in Peter, not even has substituted the apostles in fulfilling the mandate that Jesus had confided to them of preaching the Gospel to all the people (cf. Mt 28:19-20). She is the Mother who prays, waits, counsels, illuminates, encourages and unites. In the light of this, one can understand better the insistence of Pallotti on the argument that we encounter on each writing on Mary, Queen of Apostles, when he says: “without power and ecclesiastical jurisdiction she has concurred in her condition in the propagation of the holy Faith” (OCCC III, 141), or “without preaching she alone has the merit common to the Apostles, but of the same Apostles she is the Queen” (OCCC IV, 181).

This is how the apostolic motherhood of Mary can be present in life and inspire as a model the spirituality of a Christian apostle. However, with full right the mission of Mary, Queen of Apostles, can be described as the mission of apostolic maternity. The preface of the Mass of the Virgin Mary, Queen of Apostles proclaimed solemnly: “And even today the Blessed Virgin arouses new heralds of God’s reign; it incites with the example, inflames with its love, sustains with its incessant prayer, because it announces in every part of the earth Christ the Redeemer.”⁴⁵⁴ The apostolic motherhood of Mary expresses itself above all in its vigilant prayers and ardent maternal charity which cares for the brothers of her Son, so that they may be formed in the model of her Son, sent by the Father, and perfected in Him, until they are conducted to the blessed fatherland.

⁴⁵⁴ Messe della Beata Vergine Maria, op. cit., p. 61.

2. THE EXEMPLARITY OF MARY, QUEEN OF APOSTLES, IN THE APOSTOLIC LIFE OF THE CHRISTIAN

2.1 The significance of the spiritual model

The spiritual model performs a most important function in the spiritual life of a person. A deep reflection on the functioning of the model in scientific discourse leads to the rediscovery that “the models, like the metaphors, are hidden in the ‘mystery.’ It is the very mystery that reveals itself in an intuition; the model refers to itself without having on that account the pretense of producing it or describing it. We can pass through life in search of light always more faithfully on the mystery from which it takes origin.”⁴⁵⁵ Also from the theological point of view one notes that the model does not express the totality of the mystery, but remains a legitimate and valid life toward it. To speak truly and faithfully of God, is to speak through models, images, and analogies. However, the access and incidence to the mystery expresses itself through the model which acts by way of example or mediating the power that emanates from its personality.

That which follows the model reacts through to its influence through an attitude that is the imitation in the full dynamic of life.⁴⁵⁶

After this clarification which is introduced at the center of the problem of the exemplarity of Mary, we wish now to investigate the life and analyze the writings of St. Vincent Pallotti which is forced to present and create, through his

⁴⁵⁵ S. SPINSANTI, *Modelli spirituali*, in NDS, p. 1002.

⁴⁵⁶ S. SPINSANTI, *Modelli spirituali*, in NDS, p. 1003-1012.

singular apostolic action and his teaching of spiritual value, a form of apostolic life, modeled on the image of Mary, Queen of Apostles.

Before entering into the merit of the problem, we shall present the development of the thought of Pallotti regarding the exemplarity of his patroness. This appears necessary; otherwise, it will not be possible to discover all the spiritual richness that the apostolic exemplarity of Mary reveals in his vision.

2.2. Development of the Pallottine Text on Exemplarity in Mary, Queen of Apostles

In the analysis of Pallotti's writings regarding the exemplarity of Mary, Queen of Apostles, in the order of the apostolate, we discover a development of the fundamental initial text. If Pallotti used the title 'Mary, Queen of Apostles' in the time of his priestly pastoral activity before 1835, the first doctrinal structure that explains why this title is found in the writings of the time of the initial period of the foundation of the Society of the Catholic Apostolate⁴⁵⁷ in 1835. In one writing entitled "catholic apostolate that is universal to each one,"⁴⁵⁸ with indications of the Pallotti same "First General Idea of the Pious Society" (OCCC III, 143), the Founder, after having explained the significance of the apostolate as participation in the apostolate of Jesus Christ, places the figure of Mary, Queen of Apostles, and writes thus:

⁴⁵⁷ On the development of the entire foundation of the Pallotti, called Society of the Catholic Apostolate, cf. cap. II, 2.1 of this work.

⁴⁵⁸ Cf. OCCC III, 139-143.

A.

1. “Wherefore the Church always assisted by the Holy Spirit in the science of the Sacred Scriptures does not greet the Mother of God, Mary most holy with the title Queen of Priests, of Bishops, of Supreme Pontiffs, but with the title of Queen of Apostles,
2. because over the Apostles without power or ecclesiastical jurisdiction, she has concurred in her condition in the propagation of the Holy Faith, and in the spread of the Kingdom of Jesus Christ;
3. and because each one in his state, according to his efforts in fidelity to divine will be his apostolate” (OOCC III, 141-142).

In this writing, composed from three fundamental thoughts, Pallotti recalls the faith of the Church which hails Mary, Queen of Apostles, justified this title with the apostolic commitment of Mary which surpasses the Apostles and invites all the faithful to cooperate in the apostolate according to their possibility to call themselves to be apostles. There evidently does not appear the word “exemplarity” of Mary. But in the spiritual profile of Mary some expressions of great importance match it: “above the apostles” - “without power and ecclesiastical jurisdiction” - “has concurred in her condition,” and as a consequence: “therefore each one,” that is, all who call themselves apostles cooperating in the apostolate in this manner.

In the writings after the 1835 appear the thoughts that deepen these fundamental ideas. Therefore in 1836, in a

“brochure on the Catholic Apostolate,”⁴⁵⁹ Pallotti exposes that the apostolic tasks,

“are those who at the price of a life immersed in sufferings and sealed with the shedding of their own blood, sacrificing their very life have procured to make the Apostles and above all the great Mother of God by means of a tormenting Martyrdom by which she becomes not only Queen of martyrs but also of Apostles” (OCCC V, 9).

With this comes the explanation of the expression “in her condition” (cf. A. 2 of the text).

Analyzing the writings of 1836, and then up to 1839, we find other thoughts that explain the phrase “in the condition,” because she by the efficacy of her prayers, sustains the courage, and makes prosper the fatigues (referring to the Apostles) (OCCC V, 293), and “since in this has worked with such perfection, has surpassed by far the Apostles” (OCCC V, 181).⁴⁶⁰

Pallotti adds in a writing in which he invites Sisters (Spouses of Christ) to collaboration in the Apostolate that Mary is “Queen of Apostles because she surpassed and cooperated in the propagation of the holy Faith in so far as possible, the same Apostles” (OCCC V, 386). It appears significant also in this regard when Pallotti writes, “That God who guards the dispositions of the heart of his creatures has raised her up to the dignity and glory of the Apostles because

⁴⁵⁹ Cf. OCCC V, 8-12.

⁴⁶⁰ Cf. also, OCCC V, 229; 325.

he has recognized her worth” (OCCC V, 181).⁴⁶¹

In the writings of the years 1835-1839 we do not find any essential changes. Pallotti substitutes only the expression “without power and ecclesiastical jurisdiction” with the expressions “without having preached the Gospel” (OCCC IV, 293) - “did not have the office of preaching” (OCCC IV, 331) - “was not a minister of preaching” (OCCC V, 386). The thought of universality always remains valid, expressed with the words, “for each one.” He changes only expressions like “of each class of person, of whatever dignity, rank, state, condition, age, holy or not” (OCCC IV, 186).⁴⁶²

A new formulation of the text on the exemplarity of Mary, Queen of Apostles, we find in the writings of Pallotti of 1839. The Founder had withdrawn at this time to Camaldoli because of a trivial combination faded about his Work of the Catholic Apostolate, and designed in this period a new structure of the Pious Society of the Catholic Apostolate.⁴⁶³

The text is broader, more precise, and contains essential new material for our problem. For this reason we shall report it in full:

B.

“The pious Society serves under the most efficacious protection of the Immaculate Mother of God, Queen of Apostles for two very holy purposes:

1. in order to obtain the merits, and through the

⁴⁶¹ Cf. also OCCC V, 229; 325.

⁴⁶² Cf. also OCCC IV, 234; 331; 467.

⁴⁶³ About that, cf. chapter. II, 2.1 of this book.

intercession of the great Mother of God Immaculate
all graces and all gifts,

2. whereas the Pious Society considered as a moral body, and in the individuals, present and future with a fullness of fruit always exists in the Church of God, and propagates itself rapidly in proportion to the needs of souls in every part of the world,
3. the second end is so that all the laity and secular ecclesiastics, and regular ecclesiastics of whatever order, status and condition,
4. we have in most holy Mary, after Jesus Christ the most perfect model of true catholic zeal, and of perfect charity,
5. because she has made so much use of herself for the works of the greater glory of God, and of the salvation of souls, that even though the priestly ministry has not been confided to her, she excels the Apostles in merit in the guise that the Church meritoriously salute her Queen of Apostles, because she has merited to be so, for having without proportion over the Apostles cooperated in the propagation of the holy Faith” (OOCC I, 6-7).

Comparing text “A”. with text “B”. as reported above, we find three totally new thoughts that are formulated in B. 1, 2, 4. Pallotti places at the beginning (B. 1) Mary, Queen of Apostles, of all graces and all gifts for the apostolate because the Pious Society of the Catholic Apostolate has as principal duty to reawaken the consciousness of the apostolic commitment of all the faithful, and of reuniting their efforts

in apostolic works. The role of Mary – Mediatrix – appears consequently on the coat-of-arms of the Society when Pallotti says:

“and she (Queen of Apostles) in the act of gathering and of presenting to the Highest their (the Apostles) prayers, and those of the whole world symbolically in the 4 figures who represent the Four Parts of the World kneeling in an entreating posture” (OCCC I, 7-8).

And he expresses the same thought in the seal of the Society:

“At the base (of the seal) seated, we find the image of most holy Mary crowned Queen holding the scepter in her right hand, the left extended in an act of welcoming the devotion and prayers of all, to intercede for all”(OCCC I, 10).

The thought on the exemplariness of Mary, Queen of Apostles comes here expressed clearly in B. 4. Thanks to the merits and intercessions of Mary, all the faithful (Pallotti begins describing in particular in B.3 – laity, priests and religious) have in Mary, after Jesus Christ, *the most perfect example of apostolic zeal and charity*.

One thought of particular importance is also found in B. 2 of the text.

His Work of the Apostolate present and alive in single persons, in the faithful, can always exist in the Church of God and develop and extend itself in the entire world, corresponding to the needs of persons. Assuredly it speaks of their salvation.

With this thought Pallotti wishes to express the universality of his work and its permanent existence, thanks to the merits and the intercession of Mary, Queen of Apostles. This Work of the Catholic Apostolate is most grateful to “our common Mother Mary” and obtains “with assurance its longed-for effects beyond the common desires in virtue of her most powerful intercessions” (OCCC IV, 186).

In text B. 5 is repeated essentially the same thought as in 1835, only in other expressions. Mary is Queen of Apostles because she has cooperated in an excellent manner to the glory of God and the salvation of mankind, thus having surpassed the Apostles themselves.

In the last stage of his life, Pallotti dedicated himself especially to the constitutions of the congregation of the priests and brothers. Thus in the rule of the congregation,⁴⁶⁴ that is substantially the Rule of 1839, he also inserts the text on the exemplarity of Mary, Queen of Apostles in a new elaboration. In this manner his thought is more clear and complete on Mary, Queen of Apostles. He writes:

C.

“To such an extent, the Congregation, the Pious Society, was erected under the special protection of most holy Mary, Queen of Apostles

1. not only because with her most powerful protection she is worthy of obtaining for each one all the graces, gifts, and necessary mercies for realizing the holy ends in a most accomplished and stable manner,

⁴⁶⁴ Cf. OCCC VII, 1-406.

2. but also for having most holy Mary (!) an efficacious exemplar of the same works of charity and zeal,
3. since she, though not a priest and apostle is occupied with such perfection and plenitude that she has merited glory over and above the most holy Apostles, whereas the Church, not for a simple title of honor, but by reason of the fullness of merits salutes her with the majestic title of Queen of Apostles,
4. and with all priests and laity and all of each sex, state in life, rank and condition will be animated to imitate our Immaculate Mother Mary most holy in all the undertakings for the greater glory of God, and in all the spiritual and corporal works of mercy to the advantage of our neighbors” (OCCC VII, 7-8).⁴⁶⁵

From the text reported above is clearly seen how Pallotti inserted in a harmonious manner the thoughts of the two preceding texts (of 1835- A and of 1839 - B).

Here Pallotti expressly affirmed that by the intercession of Mary, Queen of Apostles, each one that is, all the faithful, priests, religious, laity – (cf. C,4) receive the gifts and the necessary graces to realize the duties of the apostolate, that is, to glorify God and serve the neighbor (C. 4). They emphasize also that the intercession of Mary assures the development of the apostolate in a competent and lasting manner. Mary, Queen of Apostles, is for all an *efficacious exemplar* in apostolic commitment. We find the motivations in C. 3. Mary was neither a priest nor an apostle, but she was committed to the apostolate with such perfection that

⁴⁶⁵ Cf. also OCCC III, 6-9.

she has surpassed the Apostles, and the Church has honored her under the title of Queen of Apostles because of the plenitude of the merits of her apostolate.

Resuming the thought of Pallotti on the exemplarity of Mary, Queen of Apostles, we can affirm that Pallotti sees in Mary an efficacious exemplar of the apostolate for all the faithful. The efficacy of this exemplarity expresses itself according to him above all in zeal and charity, the soul of the apostolate.

We see now how one can realize this exemplarity of Mary, Queen of Apostles, in the apostolic life of the Christian. This can be discovered in the manner in which Mary herself lived apostolic zeal and charity.

We wish therefore to investigate the writings of Pallotti in this regard.

2.3. Exemplariness in apostolic zeal

The fundamental idea of the charismatic intuition of St. Vincent Pallotti expresses above all in the reawakening of a lively faith and a rekindling of charity alive in the whole members of the Church, so that no one remains in the Church cold and uninvolved in the accomplishment of the duties deriving from Baptism and from the mandate of the Lord to love the neighbor.⁴⁶⁶ Pallotti wishes to see all Christians truly active, deeply zealous, fundamentally pledged to the salvation of the neighbor, for the glory of God and of the holy name of Jesus Christ.⁴⁶⁷ His most ardent invitation to apostolic zeal manifested itself above all

⁴⁶⁶ Cf. OCCC IV, 139-141.

⁴⁶⁷ Cf. OCCC IV, 140.

in the Appeal of May in 1835,⁴⁶⁸ in which he presents to the people of Rome his work of the Catholic Apostolate “for the increase, propagation and spread of the Catholic faith” (OCCC IV, 119).

Pallotti began this writing with the words: “I call whoever has zeal for the glory of God, and charity and compassion for the spiritual salvation for his neighbor”. After having described the situation in the Church, the needs of promoting faith and charity, Pallotti recalls the thought of Pseudo-Dionysius the Aeropagite, who said that “the most holy work, the most noble, the most majestic, the most divine among all the divine works – majestic, noble and holy – is that of cooperating in the designs, wishes, and merciful desires of God for the salvation of mankind” (OCCC IV, 125).⁴⁶⁹ And still more directly that of St. Gregory when he writes: “no sacrifice is more acceptable to the omnipotent God than that of the heart penetrated with zeal for the salvation of souls” (OCCC IV, 125-126),⁴⁷⁰ and that of St. John Chrysostom when he affirms, “that this work is dearest to the heart of God (!) and that he understands all his solitudes, thus it reawakens all his tenderness” (OCCC IV, 126).⁴⁷¹

⁴⁶⁸ Cf. OCCC IV, 119-141.

⁴⁶⁹ Next to the Pallotti’s text the quotation: “Omnium divinarum divinissima extat perfectio cooperari Domino in salute animarum ad suum Creatorem” (S. Dyon. De cael. Hyeru. MG 2,111-254, ovv. ML 122, 1035-1070).

⁴⁷⁰ Next to the Pallotti’s text the quotation: “Nullum quippe Omnipotenti Deo tale est sacrificium, quale est zelus animarum” Gregor. [Hom. XII (lib. I) in Ezechielem Proph., ML 76, 932].

⁴⁷¹ Next to the Pallotti’s text the quotation: “Nihil ita gratum est Deo, et ita curae, ut animarum salus” Chrisostomus [Hom. III in cap. I Gen. (Expos. in PS. CXIII)].

After this affirmation on the importance and significance of zeal, Pallotti presents the person of Jesus Christ, who in the fulfillment of his saving mission on the earth was continually penetrated by divine thoughts, holy desires and loving affections for the salvation of all.⁴⁷²

Jesus was the man of tireless zeal who never granted himself pause, nor repose, nor respite, but was always seized with a holy impatience and a restless love for the salvation of the world.⁴⁷³ Pallotti puts the Mother of God for zeal and the salvation of all as examples in the second place when he writes that: “her zeal for the salvation of the world is so great that as the Fathers⁴⁷⁴ of the Church affirm, it persuades her not only to sacrifice herself voluntarily to such a great interest that was her dearest, but to be herself a very spectator of the atrocious slaughter and sacrifice of her Son on the cross, and in a certain manner to rejoice because this sacrifice would assure the salvation of the world,⁴⁷⁵ and even to wish she could immolate herself to the same end with her Son” (OCCC IV, 129-130).⁴⁷⁶

⁴⁷² Cf. OCCC IV, 127.

⁴⁷³ Cf. OCCC IV, 127-128.

⁴⁷⁴ Next to the Pallotti's text the quotation: “Nullo modo dubitandum est, quin Mariae animus voluerit etiam trahere (!) filium suum pro salute generis humani”. S. Bonav. Citazione esatta del testo bonaventuriano: “Nullo tamen modo est dubitandum quin virilis eius animus et ratio constantissima vellet etiam Unigenitum tradere pro salute generis humani ut Mater per omnia conformis esset Patri” Comm. in I Sent., dist. 48. dub. 4 circa litteram Magistri, in O.O. Tomus I, Quaracchi 1882.

⁴⁷⁵ Next to the Pallotti's text the quotation: “Laetabatur dolens quod offerebatur sacrificium in salutem generis humani” Simon de Cas. cfr. del B. Simone Fidati da Cascia, OESA (1295-1348) il cap. 28E del II libro dell'opera “De gestis Domini Salvatoris in quattuor Evangelistas”.

⁴⁷⁶ Next to the Pallotti's text the quotation: “Flagrabat Virgo aestuante

With this quotation on the zeal of Mary, we enter into the merit of our problem on the exemplarity of Mary in apostolic zeal. It seems to us also that this text stands as the base of Pallotti's argument with respect to the image of Mary, Queen of Apostles, in which appears cooperation in the saving work of Jesus Christ as fundamental thought. This affirmation also verifies itself in the fact that, in juridical manuscripts and in the Statutes of the Pious Society of the Catholic Apostolate, Pallotti cited it continually.⁴⁷⁷ But we find an evident confirmation already in the writing of Pallotti in 1836⁴⁷⁸ in which is inserted text "B"⁴⁷⁹ on the exemplarity of Mary, Queen of Apostles. At the end of this, the founder adds a sending to the pious Union⁴⁸⁰ in which after expounding the structure and the apostolic purposes of the pious Union, Pallotti places in the mouth of Mary, Queen of Apostles, the loving and tender words that describe the manner of living apostolic zeal. We report here some most significant fragments:

"Then, revive your faith, O Catholic brothers, imagine that you hear our common Mother Mary, Queen of Apostles in the act of speaking to all of us" (OCCC IV, 207).

Charitate incensa, ut pro humani generis salute, ut simul cum prole vitam profunderet" Arnold. La citazione riproduce il pensiero di Arn. di Bonneval, espresso nel "De laudibus BMV", ML 189, 1725-1734 also nota 75 e nel "De VII verbis Domini in Cruce", tract. III, ML 189, 1692-1698.

⁴⁷⁷ Cf. OCCC IV, 288-289; 372-373; 450.

⁴⁷⁸ Cf. OCCC IV, 168-206.

⁴⁷⁹ Cf. cap. V, 2.2 of this work.

⁴⁸⁰ Cf. OCCC IV, 207-216.

“See, O children, I do not have the office of preaching; nevertheless, the Most High has raised me to the dignity of Queen of Apostles, because with his grace I have worked much for the propagation of the holy Faith. O children, I tell you with the heart of a mother, do what you can for the propagation of the holy Faith, since I desire from my sojourn in glory to see you for all eternity rejoice among the Apostles with so many grades of glory so many thoughts, words, works, desires you have formed for the propagation of the faith, and how many the difficulties you have overcome, and how many temptations you have conquered, and how many good works you have done, and have desired, that have been done by all redeemed souls; and more and more that you will do, and sincerely longed to do for the propagation of the holy Faith” (OOCC IV, 208).

In the following text, Mary speaks to her children of the apostolic zeal of her Son, and adds:

“(!)...remember, O children, that I in order to be co-redemptrix of your souls accompanied my Son Jesus in his sufferings until he surpassed the sufferings of all the martyrs. And on reflecting on such a truth, who would have the heart to refuse to pray, fast, watch, endure fatigue, and commit himself entirely to procure the salvation of souls?” (OOCC IV, 213).

“Finally pay attention, O children, never to grow cold in your holy resolution to be always fervent in meditating frequently on this truth of faith preached by St. Paul the Apostle about my Son Jesus—‘man gathers in death what he sowed in life’ and above all, always remember the divine precept: the neighbor as yourself. In the

end remind one another that with maternal affection I implore over all now and always the Blessing of my Son of whom I am Mother because it illuminates you with wisdom; the Benediction of the Holy Spirit of whom I am the spouse because it sanctifies you with his charity, so that thus filled with celestial gifts you will be more and more courageous in God and persevering in occupying yourselves in every possible manner to multiply opportune means for the propagation of holy Faith, where nearly all the world in one Sheepfold guided by one pastor and Paradise will become all the more populated in what awaits you for all eternity” (OOCC IV, 215-216).

Each comment to this text of Pallotti, witnesses to the spiritual values of the figure of the Christian apostle, seems superfluous. Pallotti emphasizes above all the most important value of action, of committing oneself to the end to total dedication, until one immolates oneself according to the example of Jesus Christ Savior. But an action based on grace: “acts of faith, hope and charity and any other virtue good works (done and distributed) occupying themselves in every possible manner and multiplying the opportune means for the propagation of the holy Faith.”

As the action of Mary expresses itself in the tireless and most ardent accompaniment of her Son in his works of salvation so also does she in her efficacious cooperation. Since the apostle wishes to live truly as an apostle, he cannot separate Christ from Mary or Mary from Christ. They are united by a “strict and indissoluble bond” (LG 53) in the various mysteries of salvation. For that reason, what penetrates into the awareness of Christ will make

first or soon the discovery of the place of relevance which occupies Mary; while what approaches Mary is noticed by its essential reference to Christ the Savior. From her derives also the Marian character of each apostolate

“...apostolate of Mary is characterized by strenuous and tireless defense of a unique and immutable value across all vicissitudes and anxieties. Mary, to be exact, has done only one thing: conceived her Son. All the rest is but a development of this first initial theme of her life. She said her “yes” in one historic hour; it carried her patiently, in silence, with invincible perseverance, with the tranquil assurance of the true believer, the willed simplicity of great souls, with the same grace of God that did not admit constant moaning and afterthoughts. It sustained her throughout her life vita.”⁴⁸¹(K. Rahner).

For that reason, Pallotti did not tire of continually repeating in his writings the invitation to “truly apostolic zeal” (OCCC III, 367), “perfect and discreet zeal” (OCCC III, 30), most ardent and tireless zeal for one’s whole life. (cf. OCCC X, 700). He discovered it in the apostolate of Mary, Queen of Apostles. Each Christian, then, as a participant in the apostolic mission of Jesus Christ, in which Mary occupied a quite singular place, cannot be condemned to sterility: “A member, who does not work for the growth of the body according to his own activity, would be said to be useless for the Church and for himself” (AA 2). As Mary has not deprived herself of maternity, so the Christian may not deprive him/herself of apostolic impetus ⁴⁸².

⁴⁸¹ K. RAHNER, *Maria e l’apostolato*, op. cit., p. 213.

⁴⁸² Cf. S. DE FIORES, *Maria nel mistero di Cristo e della Chiesa*, Roma 1984, p. 136.

2.4 . Exemplarity in Charity

Already from his first writing on the concept of the apostolate,⁴⁸³ Pallotti deduced the obligation of the apostolate from charity. God is charity by essence. Then, also, human beings created in the image and likeness of God in the act of creation, are the image and likeness of charity.⁴⁸⁴ Because Jesus Christ has fully raised the charity of God by virtue of the Holy Spirit and has commanded all to love God and his neighbor in a perfect way, “the charity of our Lord Jesus Christ moves each one to works of the apostolate in order to be honored with the name of apostle, have the merit, and enjoy the glory through the intercession of most holy Mary, Queen of Apostles” (OCCC III, 143).

Charity then is the word that we find on almost every page of the writings of Pallotti. For this reason, his pious Society of the Catholic Apostolate is “based on the precept of Charity” (OCCC IV, 175).

It must be the spirit that always animates all his Work and the motivating force of all the works of the apostolate.⁴⁸⁵

It is to marvel at, therefore, when the Founder says that, “charity exercised as the Apostle describes it forms the entire constitutive substance of the pious Society” (OCCC III, 137-138). This fundamental thought on charity as the source of each form of apostolic commitment remains valid up until the end of Pallotti’s life. From this point of view, we must marvel that Pallotti strictly united the apostolate with

⁴⁸³ Cf. OCCC III, 139-143.

⁴⁸⁴ Cf. OCCC III, 151.

⁴⁸⁵ Cf. OCCC III, 134-138.

Mary since in Mary he sees the fullness and most perfect realization of charity, which is the soul of the apostolate. Pallotti always presented Mary with superlative titles, describing her in all grandeur and perfection. Mary is that “of which only God is greater” (OCCC XI, 384), and comes to be called by Pallotti above all Mary most holy and Immaculate, because “she is a mother of sanctity, therefore, of power, wisdom, charity and glory surpassing the Angels and all the Saints.”⁴⁸⁶ The whole journey of Mary near to Jesus Christ, Apostle of the Father, was perfect love toward God and toward the neighbor. Pallotti clearly affirms: “Most holy Mary, having conceived in her womb the Son of God made man is sustained, making heroic acts of love to nourish the most holy Humanity of Jesus Christ” (OCCC III, 141-142). Pallotti also sees the exemplarity of Mary in acts of charity, above all in the apostolic zeal with which she occupies herself with the Apostles, sustaining them in their fatigue, raising them up to God in efficacious prayer and above all protecting with her maternal love each form of apostolate. Mary carries out with complete perfection her role of apostolic maternity. It would be sufficient to see the analyses of the requests to the Pious Union as we have expounded in the previous part.⁴⁸⁷ This most ardent apostolic zeal of Mary, Queen of Apostles, is none other than the perfect charity of the Mother who immolates herself by occupying herself with her children, speaks to their heart, and wishes to lead them to her Son, Jesus Christ.

Therefore, it is by marveling that in the two fundamental writings on the exemplarity of Mary, Queen of Apostles, in

⁴⁸⁶ V. PALLOTTI, *Iddio l'Amore infinito*, op. cit., p. 90.

⁴⁸⁷ Cf. cap. V, 2.3.

order of the apostolate -B; - C, ⁴⁸⁸, Pallotti presented Mary as “the most perfect model of perfect charity” (OCCC I, 7) and as “an efficacious exemplar in the works of charity themselves” (OCCC VII, 7). So one must say that the fundamental idea of this exemplarity of Mary in the perfect exercise of charity, existed in the thought of Pallotti right from the beginning, as revealing his devotion to Mary and his Marian apostolate.

Thus the exemplarity of Mary in the practice of charity, the motivating force of the apostolate, is the second fundamental motive of the image of Mary, Queen of Apostles which attracts the notice of each Christian apostle. Precisely in Mary, the image lives from the charity of God, all the richness of the spiritual life of the apostle appears. Therefore, the whole Church, each Christian turn to Mary the direct regard in which can be seen the efficacious example of faith and love.⁴⁸⁹ The following of Christ in the apostolic commitment of the Christian for the salvation of the world, to which Mary is called, extends to the immolation and the repudiation of oneself according to the command of Christ (cf. Mt 16:24) and the teaching of perfect love (cf. 1Cor 13). And this very repudiation is impossible outside the atmosphere of love which characterizes the New Covenant. The life of Mary is an actual invitation to live the love of the Father. For this reason the Church, searching for the glory of Christ in fulfillment of her mission, copies again the theological posture of Mary: “progressing continually in faith, hope and charity and in each thing searching for and

⁴⁸⁸ Cf. chapter V, 2.2. of this book.

⁴⁸⁹ E. SCHILLEBEECKX, *Maria Madre della Redenzione*, Roma 1983, p. 17.

following the divine will” (LG 65).

It is a truly surprising fact when we read the passage of the conciliar text on the spirituality of the laity in order of the apostolate (cf. AA 4). At the end of this passage, the second Vatican Council presents the Blessed Virgin Mary, Queen of Apostles, as the perfect model of the spiritual and apostolic life. In the following text that we cite, we shall find the whole thought of Pallotti:

“The perfect example of this type of spiritual and apostolic life is the Blessed Virgin Mary, Queen of Apostles, who while leading the life common to all here on earth one filled with family concerns and labors, was always intimately united with her Son, and in an entirely unique way cooperated in the work of the Savior. Having now been assumed into heaven, with her maternal charity she cares for these brothers of her Son, still on their earthly pilgrimage, remaining involved in the midst of dangers and anxieties until they are led into the blessed fatherland. All should devoutly venerate her and commend their life and apostolate to her maternal care”(AA 4).

In a broader way, Pope John Paul II speaks of the exemplariness of Mary in his encyclical “Redemptoris Mater”.⁴⁹⁰ The Pope emphasizes above all the exemplariness of Mary for each Christian in the order of the integral preservation of the faith, of the apostolic maternity through word and sign also in Mary - Eucharist.⁴⁹¹ In a more evident

⁴⁹⁰ Cf. RM 43-44.

⁴⁹¹ Cf. J.C. CERVERA, I capisaldi della riflessione mariologica della Chiesa alla luce dell'enciclica “Redemptoris Mater”, in *Presenza Pastorale*

way Mary appears as the example of the spiritual life for all Christians in the works of the Synod of Bishops on vocations and missions of the laity (1987).⁴⁹² The Synodal Fathers express themselves thus: “The laity in order to conduct justly their Christian life, for testifying to others and for exercising efficaciously their apostolate in diverse circumstances of this world, must gaze at the Blessed Virgin Mary. They found in the Mother of God, Mary, a solicitous mother and a help on the road of this pilgrimage and a living example for the diverse circumstances of life. Mary, blessed because she believed, servant of the Lord, and first disciple of her son, the one who conducted an extraordinary life, united virginally in marriage with the blessed Joseph and joined in perfect harmony between the love of God and the neighbor, in how she loved the Word Incarnate and his disciples as sons, should be presented as a mother and example for all Christians “. ⁴⁹³ The only lack is the expression Queen of Apostles.

Following, I would like to present how Christians can develop their own spiritual life, imitating the example of Mary, Queen of Apostles.

n. 5/6 (1987) 204-206.

⁴⁹² Cf. L'intervento di M. JURITSCH, Maria modello di unità per l'apostolato dei laici, in *La missione del laico* (a cura di V. Leonzio) Roma 1987, p. 92.

⁴⁹³ *La missione del laico*, op. cit., pp. 247-248.

3. MARY, QUEEN OF APOSTLES, IN THE DEVELOPMENT OF APOSTOLIC SPIRITUAL LIFE

3.1. Imitation of Mary, Queen of Apostles

The imitation of Mary is the consequence of whoever has recognized the exemplary character of her life and witness. The idea of an imitation ought not to be understood in the sense of a mechanical, servile and depersonalized reproduction of the acts and effects of the real model; the true imitation of Mary, as that of Jesus Christ, consists “in reproducing the intense order of her life in a situation always new and diverse from person to person.”⁴⁹⁴ It gazes therefore on the interior conformity of feelings, of thoughts and affections with those of Mary so that it transforms in sign and manifestation the union of Mary with Jesus Christ, in order to live the fullness of love of God the Father in the power of the Holy Spirit. In biblical terms, to imitate Mary is to “walk with her” and “follow her” in the sense of inspiring her life and to adopting her behavior of life and action, so that it is worth it to say: “Do what Mary did or would do in this circumstance.”⁴⁹⁵

The imitation of Mary assumes a role of great importance in the spiritual life of St. Vincent Pallotti.⁴⁹⁶ He proposed to procure the conduct of Mary in prayer, in teaching, in

⁴⁹⁴ Cf. K. RAHNER, *Elevazione sugli Esercizi spirituali di S. Ignazio*, Roma 1967, p. 183.

⁴⁹⁵ Cf. S. DE FIORES, *Sulla lunghezza d'onda di Maria*, Roma 1983, p. 228; anche L.B. GILLON, *Cristo e la teologia morale*, Roma 1961, p. 42-43.

⁴⁹⁶ Cf. chapter I, 2.2 of this book.

studying (cf. OOCC X, 5-6), in appearing always with Mary (cf. OOCC X, 86), searching to possess the virtues of Mary (cf. OOCC X, 8), to teach everything from her, but above all to learn from her the perfect imitation of Jesus Christ (cf. OOCC X, 577). In Pallotti's whole life and apostolate, he wished to do everything with the same perfection as Jesus Christ and our dear Mother Mary (cf. OOCC X, 364).

Therefore, we can only marvel that the Saint follows and imitates Mary also in his apostolate and sees in Mary, Queen of Apostles, an efficacious exemplar in the works of charity and of apostolic zeal (cf. OOCC I, 6-7; VII, 7-8). Consequently, Pallotti invited all the faithful, and above all the members of the Society of the Catholic Apostolate to imitate Mary in the works of their apostolate. From the analyses of the writings of Pallotti in this regard, we can reveal indications of deep spiritual riches for each apostle, who carries in an essentially valid manner the development of the apostolic spiritual life.

In the first place, we wish to give evidence of the depth of the Trinitarian aspect of imitation of Mary in the thinking of Pallotti. In one writing entitled "Reflections for imitating most holy Mary,"⁴⁹⁷ he spoke of the way to imitate Mary, daughter of the Father, mother of the Son, and spouse of the Holy Spirit. Mary, daughter of the Father, calls all the faithful to filial obedience to the Church, our mother on the way of this earth.

"Mary, daughter of the eternal Father, calls us to imitate her in the quality of a daughter and reminds us that on earth we have for our common mother, the Church: to

⁴⁹⁷ Cf. OOCC XI, 343-346.

her we owe respect, esteem, obedience, and submission” (OCCC XI, 343).

“Mary wishes us to be perfect in imitation of the quality of daughter in order to see us in the Kingdom of the blessed, rich in those glories which follow the children of the Church who esteem, respect, obey and are submissive to this common Mother of the followers of the divine Redeemer” (OCCC XI, 343).

Mary, Mother of the children of God calls us to imitate her Son in his apostolate. With prayer and good example of life, all help to give birth and multiply the children of the Church, of which Jesus, fruit of her womb, is the Firstborn (cf. OCCC XI, 344).

“Mary animates us to imitate her as our Mother reminding us of the sublime places of glory prepared for all the followers of her Son in the heavenly dwelling place for all those with engagement have adopted and multiplied children of the Church by their example and prayers, and in every manner proper to the following of her most holy Son” (OCCC XI, 345).

Mary, Spouse of the Holy Spirit, invites us to live faithfully the promises of Baptism:

“Mary, most holy Spouse of the Holy Spirit, invites us to imitate her as spouse, advising us that we can imitate her in such a quality in fidelity in maintaining the promises made before receiving holy Baptism when we were received as her children” (OCCC XI, 345).

From the quotations cited above, the timeliness of the teaching of Pallotti is striking with respect to apostolic

spirituality. The imitation of Mary as daughter, mother and spouse introduces us into that communion of love which is the most holy Trinity, the soul and source of each apostolic spiritual life. At the same time Pallotti describes the spiritual attitude of an apostolate in imitation of Mary: it lives from the baptismal promises, witnesses of life, follower of Jesus Christ, envoy of the Father, generous apostolic commitment to multiply children of the Church, and above all to live the maternal love of the Church.

But the whole dynamic of the Marian dimension in the spiritual life of the apostolate reveals itself in an excellent manner when Pallotti invites us imitate Mary, Queen of Apostles.

We wish to present two quotations in this regard: one from the initial period of his foundation (1835) and the other from the time of the constitutions of the Congregation of the Priests and Brothers (1846).

In a text from 1835⁴⁹⁸ in which he describes the concept of the Pallottine apostolate, we find his affirmation that the apostolate does not identify with the ecclesiastical ministry and, therefore, can be exercised also by the faithful who do not belong to the hierarchy. The Saint writes in this regard:

“...the idea of Apostolate and the name of Apostle in the language of Sacred Scripture is such that no one can distinguish from ecclesiastical jurisdiction, and from the sacred ministry of Consecration and of Absolving in the way that in some manner can honor with the name Apostle also those who are not priests and for

⁴⁹⁸ Cf. OCCC III,139-143.

this reason can his work be said to be Apostolate” (OCCC III,140).

Therefore, explains Pallotti each one according to his strengths and capacities, if he will use what he can with respect to the propagation of the holy faith, may merit the name of apostle and what he will do will be his apostolate.⁴⁹⁹ In this concept of the apostolate, Pallotti parts from the fundamental truth that Jesus is the Apostle of the eternal Father and his apostolate is the work of Redemption. Since “the life of Jesus Christ that is his apostolate must be the model of apostolate for each one” (OCCC III,142). In this way Pallotti adds his interpretation of the universal character of the apostolate, reserving the quite clear distinction of grades and of purposes of an apostolate of the faithful, from the jurisdictional type.

In a booklet of 1836 in which Pallotti presents “The Catholic Apostolate in respect of and under the protection of the Queen of Apostles,”⁵⁰⁰ we also find his thought on the imitation of the Queen of Apostles because she has been able in her condition and circumstances and has cooperated in the propagation of the holy Faith; and has also in this worked with such perfection that she has surpassed the Apostles by far” (OCCC IV,181). The Saint, therefore, in order to invite all to commit themselves to the apostolate has Mary, Queen of Apostles, speak to the faithful thus:

“Come children, hear me:

Will it please you, O children, to come to Paradise to

⁴⁹⁹ Cf. OCCC III,142.

⁵⁰⁰ Cf. OCCC IV, 168-217.

be crowned with the glory of the apostolate of my Son Jesus, and approach my throne where I am crowned Queen of Apostles? If you wish, you can; sufficient that with the right intention with respect to being in the state, in which you have placed God, procure to imitate me in the promotion of the propagation of the Faith, Of the Apostles themselves are Ministers of my Son” (OCCC IV, 207-208).

We can ask ourselves: what has Mary done to receive the glory of Queen of Apostles according to Pallotti? In the answer to this question the actions of Mary evidently appear as a tangible sign to be able to imitate her. At the beginning of the booklet Pallotti writes:

“In the adorable decrees of uncreated Wisdom, it was established that through the Works, fasts, and fervent desires of the Just, and specifically of the Queen of just souls, most holy Mary would most solicitously, the Redeemer of the human race, Jesus Christ” (OCCC IV, 169).

So Mary is the Queen of the just, she also cooperated in the apostolate with prayers, fasts and ardent desires. But still more broadly are presented the activities of the Queen of Apostles in another text of the same booklet.

When Pallotti justified that title because “in her condition and circumstances she cooperated in the spread of the Faith” (OCCC IV, 181), immediately afterwards he follows with these words:

“So let each Catholic of the Church of Jesus Christ be consoled because, whether priest or lay person, religious

or secular, with his/her talents, knowledge, scholarship, studies, power, human nobility, relationships, professions, arts, words, substance and good lands, (and not being able by other means) with holy prayers will do much more, because he will revive faith in Jesus Christ and rekindle charity among Catholics, and spread throughout the whole world he will acquire the merit of the apostolate and much greater, he will use his power, talents, teaching, studies, money, works, prayers, etc. in a manner that would be an error not to say it, can be equal and even surpass the merit of the Apostles, since God preserves the perfection and fullness of works according to the dispositions of the heart, and the capacity of his creatures” (OCCC IV, 181-182).

The similarity of the expressions used by Pallotti is truly surprising:

“God who protects the dispositions of the heart of his creatures” has raised Mary to the dignity of the Queen of Apostles, given her the merit of the apostolate and “God guards the perfection and the fullness of the works according to the dispositions of the heart and the capacity of his creatures” also for the merit of the apostolate.

So the imitation of Mary signifies to live one’s whole human existence in the light of the faith, the daily commitments, the hours of work, in its multiple aspects, relationships with the neighbor, signifies following Mary in her exemplary simplicity, lived with maternal love and applied through love with the intention of spreading and reviving the faith and charity in the world. These dispositions consent to witness the presence of Mary, Queen of Apostles

in the apostolic activity of each Christian nourishing his own spiritual and apostolic life.

To imitate Mary, Queen of Apostles, in the Christian life dedicates one totally to the apostolate, signified for Pallotti to do his love with a maternal heart. We find this explanation in the writings regarding the spirit of the members of the Congregation of the priests and brothers.⁵⁰¹

Pallotti expressly says that to such an extent the Congregation and the pious Society have been erected under the special protection of Mary, Queen of Apostles, so that all the members may “have in Mary a most efficacious exemplar in the same works of charity and zeal and that all of them will be animated to imitate our most holy immaculate Mother Mary in all the undertakings for the greater glory of God and in all the corporal and spiritual works of mercy to the advantage of the neighbor” (OCCC VII, 7-8). In one writing preceding 1839, Pallotti explains that the member, dedicated totally to the realization of the ends of the pious Society of the Catholic Apostolate,

“enters into such a type of life in which someone who belongs really and not apparently refigures for the institute to soar in following in the most perfect manner, and complete the longed-for love of the maternal heart of the Immaculate other of God, Queen of Apostles, and the desires of the infinitely loving heart undertakings for the greater glory of Jesus in the heavenly Father, and for the salvation of all souls” (OCCC II, 540).

Thus, according to Pallotti the most intimate secret of

⁵⁰¹ Cf. OCCC VII: “Regola della Congregazione dei Preti e Fratelli Coadiutori dell’Apostolato Cattolico”.

the spiritual life of the apostolate expresses itself in the most perfect imitation of the maternal love of Mary, Queen of Apostles. The apostle enters into a type of demeanor which assumes maternal gifts and makes the dynamic of a mother's love come alive.

In this manner, we have presented some salient points of Pallotti's teaching that have permitted us to manifest the value of the imitation of the Queen of Apostles in the development of the apostolic spiritual life.

From the analyses, we have been able to confirm the timeliness of the message of Pallotti as regards the imitation of Mary in the apostolate.⁵⁰² Above all we find again the thought of Pallotti expressed in the teaching of the second Vatican Council when it affirms: "In its apostolic work the Church justly protects the one who generates Christ...the Virgin, in fact, in her life was the model of that maternal love, with which must be animated those in the apostolic mission of the Church to cooperate in the regeneration of human beings" (LG 65). Also, Pope John Paul II in his encyclical "Redemptoris Mater" invites each disciple of Christ to welcome with a grateful and generous heart the spiritual motherhood of Mary as a gift that Christ himself personally gives to him.⁵⁰³

3.2. The Apostolic Prayer to Mary

In the spiritual life of the apostolate, Mary performs a primary role. For that reason, she assumes an important place in her apostolic prayer. On the one hand, Mary, who

⁵⁰² Cf. L. DE CANDIDO, *Santa Maria*, in NDM, p. 1248-1253.

⁵⁰³ Cf. RM 45.

is the model of the apostolate, helps us in prayer to unite ourselves intimately with Jesus Christ, Apostle of the eternal Father. On the other hand, discovering the role of Mary in the apostolate, contemplating her apostolic work, the apostle is drawn to invoke her, to turn his prayer to her and to beg her maternal help. Pallotti's relationship with Mary in prayer can be specified in a double attitude. The Saint wished to pray with Mary and to pray to Mary. But we must add with insistence that his Marian prayer assumed an apostolic dimension. Already in 1816 Pallotti noted in his Lumi after the spiritual exercises a proposition of profound devotion. He wishes to remain always with Mary in the Cenacle; he writes:

“In which ever place I find myself I intend to picture myself (!) (and will arrange for a renewal of this same sentiment) of being, I and all creatures in the cenacle in Jerusalem where the Apostles will receive the Holy Spirit; and as the Apostles are staying here with Mary, thus also I picture myself staying with my more than beloved Mother Mary, with the most delightful spouse Jesus...” (OCCC X, 86).

This remaining with Mary in the Cenacle, praying with Mary and the Apostles as they wait for the descent of the Holy Spirit, a characteristic trait of the prayer of the early community, became the dominant image of the spiritual posture of Pallotti. We can say that he pictured himself staying always with Mary and the Apostles in the Cenacle, supplicating in prayer the gifts of the Holy Spirit for his apostolate.

Also in the most important moment of his life, when the Founder was sketching the great work of the Catholic

Apostolate at Camaldoli, he affirmed connection with this Pentecostal event (cf. OCCC III, 27). The painting which the Saint had chosen as the image of devotion to the Queen of Apostles for his whole work, presented Mary with the Apostles in the Cenacle.

Pallotti has left as a legacy to his followers, that we wish to follow his apostolic example in imitation of Jesus Christ, Apostle of the eternal Father, this posture of union with Mary in prayer in the Cenacle. In the Law of the Society of the Catholic Apostolate he writes in this regard:

“The members venerate Mary, Queen of Apostles. As the Apostles unite themselves in unanimous prayer with the Mother of the Lord, invoke the Holy Spirit who renews the face of the earth.”⁵⁰⁴

Thus Pallotti signals a characteristic trait of the prayer of the apostle. He unites himself with Mary in ardent supplication raised up to God to receive the gifts of the Holy Spirit as necessary for the works of the apostolate and for the whole Church. The apostle prays with the Queen of Apostles so that he can become an authentic witness and an efficacious worker for the salvation of the world. This spiritual trait of the apostle, united in prayer with Mary in the Cenacle, has become truly a trait of each Christian and a gift for all Christian spirituality. It is enough only to recall the references in this regard to the Marian teaching of Pope John Paul II,⁵⁰⁵ which in a request for prayer made in the encyclical “Redemptor Hominis,” he says: “I desire that we persevere in this prayer united with Mary, Mother of Jesus,

⁵⁰⁴ Legge, n. 16.

⁵⁰⁵ Cr. RH 22; DV 66; RM 26.

thus as the disciples and the Apostles of the Lord persevered after his Ascension in the cenacle of Jerusalem, thanks to such prayer we may receive the Holy Spirit who descends on us to become in this way witnesses of Christ up to the extreme confines of the earth, as those who left the Cenacle of Jerusalem on the day of Pentecost.”⁵⁰⁶

Pallotti not only prays with Mary, Queen of Apostles, but above all raises up an ardent prayer to the Queen of Apostles.

The Saint, the man who in his prayers really cast himself on God⁵⁰⁷ and would like to draw God all to himself, turned himself directly to Mary, Queen of Apostles to venerate her, to ask for her intercession, to confide to her his Society of the Catholic Apostolate.⁵⁰⁸ In prayers to Mary, Queen of Apostles, Pallotti as a rule implores her intercession but it is more so when he says to Mary:

“(My God) without any merit of my own, but for the sole merits of the Angels, Saints and their Queen, Mary most holy... transform me into the Seraphim, the Cherubim, into the Apostles and Evangelists and Disciples...” (OCCC X, 306).

If then the Saint implores the transformation into seraphim or into a saint, so much more does he ask for the transformation into Mary whom he venerates especially under the title of Queen of Apostles.

⁵⁰⁶ RH 22.

⁵⁰⁷ Cf. SAN VINCENZO PALLOTTI, *Le preghiere*, Editrice Vaticana 1982, pp. 310, qui p. 17.

⁵⁰⁸ Cf. *le preghiere alla Regina degli Apostoli*, in V. PALLOTTI, *Le preghiere*, op. cit., p. 151-165.

It is a characteristic note of prayers to the Queen of Apostles that Pallotti⁵⁰⁹ composes for himself and for others, to recite in a climate of intimacy in the relationship with Mary and in unshaken fidelity in the most powerful intercession of Mary, Queen of Apostles. In one prayer to her to obtain the gift of powerful help in the spread of the faith, Pallotti prays thus:

“I pray you, O immaculate Mother of God, Queen of Apostles, to wish you to deign to unite yourself with your most unworthy son and with all the Angels and Archangels and all the men and women Saints of Paradise to thank the most holy Trinity for having conceded me with the gift of the holy Faith. I rejoice O my dear Mother Mary when with the holy Church, column of truth, greet you with the most august title of Queen of Apostles because it excites in me sentiments of kindness for you, and courage for me: I beg you therefore with the affection of a Mother already experimented in uniting yourself with miserable me and the whole heavenly court to offer now and always at each little moment the most precious Blood of your divine Son Jesus, his merits of infinite value, and those of the Church his spouse, past, present and future to acquire the merit of the Apostolate to obtain, for me and for all now and always the gift of using everything in a special way for the propagation of the holy Faith, throughout the world so that soon and very soon the moment will come, predicted by your Son Jesus, desired by You and by all in Paradise held by all of hell, so that

⁵⁰⁹ In the collection of the prayers of St. Vincent Pallotti, 12 beautiful prayers were introduced to the Queen of Apostles, cf. *ibid.*

they will see forever until the end of the world one single Sheepfold, shepherded by one Pastor” (Jn 10,16) (OOCC XI, 85-87).

In another prayer to the Queen of Apostles, Pallotti calls Mary, Advocate of the human race. Because he asks her to intercede with her Son, so that by the power of the Holy Spirit everything will always be courageous for the increase, defense and spread of faith and charity.⁵¹⁰

But all the intensity of the devotion to the Queen of Apostles and the “treasury of all graces” (OOCC IV, 324) appears in the prayers in which Pallotti consecrates the apostolate to her and implores her intercession for the work of the apostolate. In Pallottine writings we may find most beautiful prayers to her, composed by Pallotti in which he expresses the Marian apostolic offering,⁵¹¹ asks all graces and gifts for the apostolate,⁵¹² above all the gift of fruitful apostolic cooperation⁵¹³ and of promotion of the Society of the Catholic Apostolate.⁵¹⁴ Some prayers to the Queen of Apostles draw special attention because they ask her to receive the evangelical workers⁵¹⁵ and all the members of his Pious Society of the Catholic Apostolate.⁵¹⁶ One privileged place among the prayers to the Queen of Apostles is occupied by the prayer for the members of the Pious Society, composed by Pallotti and recommended by him to be recited. We find

⁵¹⁰ Cf. OOCC II, 449; IX, 216-217.

⁵¹¹ Cf. OOCC XI, 88-90.

⁵¹² Cf. OOCC XI, 100-101.

⁵¹³ Cf. OOCC X, 210-212.

⁵¹⁴ Cf. OOCC X, 444-450.

⁵¹⁵ Cf. OOCC IV, 21-22; 42; 43; XI, 29-30; 400-410; 111-115; V, 364.

⁵¹⁶ Cf. OOCC X, 352-353.

this prayer in the writings in diverse formulations.⁵¹⁷ We wish to report here the oldest formula composed by Pallotti for recital by the fellow members around 1836:

“Immaculate Mother Mary, Queen of Apostles I know that I have never observed the divine precept to love my neighbor as myself all the times that I have not procured the eternal salvation of my neighbor in such a way as was possible for me, since being obliged to love my own self, I must seek the eternal salvation of my soul as well as that of my neighbor: but I confess before heaven and earth now and always to be unworthy of having the gift of occupying myself in every way possible to procure the works opportune for the propagation of holy Faith in all the world, but You obtain it for me through the mercy of God and through the merits of your divine Son Jesus, and united with You, and the whole celestial court and all creatures present and future of the whole universe, intending to offer each moment, now and always the most precious Blood of the same Jesus, in gratitude as if I and all now and always had obtained such a gift and with fidelity for having received such a gift, resolve that God himself will give me power on earth, nobility, talents, fine lands, arts, health, tribulations and infirmity, all I could wish to profit in each manner possible and in the way that I will know how to be more pleasing to God to procure the eternal salvation of my neighbor especially by necessary works to promote in the whole world the spread of the faith, and when there will be no other engagement for such

⁵¹⁷ Cf. OCCC I, 129-130; 231-232; 334-335; III, 211-213; IV, 2021; 43-44; 216-217; V, 351-353; 364-366; IX, 208-209; 359-360; XI, 85-87; 88-90; 91-93.

an end, I shall never cease to pray that soon there will be one Fold and one supreme Shepherd in the world; and thus I hope to arrive one day in the land of glory and be crowned with the crown of the apostolate of Jesus Christ for all eternity” (OCCC V, 559-561).

In a recent adaptation of a Pallottine prayer book, we find it among the daily prayers.⁵¹⁸

3.3. Living with Mary, Queen of Apostles in the Apostolate

Pallotti performs his apostolate with Mary. He is profoundly convinced that she, being the most perfect model of charity and apostolic zeal, interests herself in the salvation of each one. For this reason, the Saint confides himself, each apostle and all apostolic works to her most powerful intercession. Above all he recommends that each apostle must enter into an intimate relationship with Mary, Queen of Apostles, and dedicate to her his whole life and apostolate.

On the basis of the apostolic life of Pallotti and of his writings we wish to present how he entrusted to Mary, Queen of Apostles, his own self and his apostolic works and in the same way showed his indications for the spiritual life of each apostle.

In the first place, we wish to affirm that Pallotti believed deeply in the active work of the Queen of Apostles. When he stayed at Camaldoli in 1839 and expanded the project of the Society of the Catholic Apostolate, he wrote thus:

⁵¹⁸ Cf. Società dell’Apostolato Cattolico, *Preghiere*, Roma 1983, p. 18-19.

“But in the month of August I took an oath to the most loving heart of the Queen of Apostles I hope that she will place me in her mind, her heart, her hand, in a word, that she herself I hope will see that I write and will write what her divine Son wishes.”⁵¹⁹

Mary knows what pleases her Son. For this reason, the Saint implores in a prayer to Queen of Apostles: Latin prayer:

“Subvenite Sancti Dei, occurrite Angeli Domini, et omnium Apostolorum Regina, ut vestris deprecationibus quod in oculis Domini placitum est peragere valeamus. Per Christum etc.” (OOCC IX, 223). “Come down, Holy God, occurrite Angels of the Lord, and Queen of all the Apostles, etc.”

Pallotti wishes to lead all to a living dialog with Mary. She speaks to each apostle so each must hear her. So he places in the mouth of the Queen of Apostles the most tender words on how to teach the Apostle and how to turn his apostolate to her example: “Venite, filii, audite Me...” (cf. OOCC IV, 207-216). He develops in this manner of intimate relationship with Mary, above all in the devotions for the month of May, when he defines that each day must be a function during which one carries the image of Mary, Queen of Apostles. This is a very efficacious means, not only for people’s edification, but in order to incite one to frequency (cf. OOCC III, 227).

Pallotti believed totally in Mary’s most powerful intercession, and for this reason confided and placed in

⁵¹⁹ V. PALLOTTI, *Lettere e brani di lettere*, Roma 1930, p. 140. n. 582.

her hands all his apostolic works, above all the Society of the Catholic Apostolate. Each booklet about his work began with the words: “The Pious Society under the most efficacious protection of the Immaculate Mother of God, Queen of Apostles” (OCCC I, 6). Consequently, he placed under her protection each apostolic activity which the pious Society undertakes and performs. Thus on each invitation to participate in the solemn Octave of the Epiphany, he writes: “The pious Society erected under the protection of most holy Mary, Queen of Apostles, celebrates the Solemn Octave of Epiphany of Our Lord Jesus Christ” (OCCC VI, 145).⁵²⁰ In a writing on the method of the Conferences that the priests of the Society will hold in Rome, the Saint concentrated the whole development around the Queen of Apostles:

“All genuflect and with at least two lighted candles, raised to the image of the Queen of Apostles while reciting the prayers for the defense, propagation and preservation of holiness and of the Catholic faith” (OCCC V, 583).⁵²¹

Mary, Queen of Apostles also occupied a primary place in the popular missions guided by the priests of the pious Society. In the chapter on involvement in the missions, the Saint writes:

“The Preacher of the Mission will hold the opening of the most holy Mission in Palco in the most tender way and most touching way, and complete it with

⁵²⁰ Cf. also, OCCC VI, 35, 38, 40, 42, 44, 71, 89, 130, 140, 145, 148, 151, 156, 160, 164, 168.

⁵²¹ Cfr. also, OCCC V, 579.

placing the Mission under the special protection of the Immaculate Mother of God, Queen of Apostles and of the most holy Apostles and of the Saint Protectors of the place and in all to procurer the end from the beginning of encouraging the people with the most lively explanation of reasons, that we have to confide in the power and the most merciful protection of our dear Mary most holy” (OCCC VI, 212).

Thus, also in the institutions of the procuras that Pallotti lively cells of the apostolate, the Founder defined that the first Rector to institute a procura must precede a recital of the novena to the Queen of Apostles to obtain from her spouse, the Holy Spirit, the necessary gifts. At the election of a new procurator, one must proceed in the same way, for the useful election and for the efficacious and constant cooperation of the elected apostolic.⁵²²

Pallotti confided to the Queen of Apostles also the cooperators in the apostolate. It is still more. The houses of the Society are the dwelling places of the Queen of Apostles. While writing the regulations for the Pious House of Charity (Pia Casa di Carita) for the poor abandoned girls, he instituted a pious Society⁵²³ in the formula of Benediction. Pallotti says: “And by the mercy of God to those who are called to this house, the Blessed Virgin Mary, Queen of Apostles says: “Et per misericordiam Dei, Qui vos vocavit ad hoc habitaculum Beatissimae Virgini Mariae Apostolorum Reginae dicatum...” (OCCC VI, 416).

To the members of the pious Society who will have

⁵²² Cf. OCCC I, 90-95.

⁵²³ Cf. OCCC VI, 246-431; 433-603.

as principal duty total dedication to the apostolate in the Church, Pallotti recommends a deep devotion to the Queen of Apostles. He says that the students in the period of formation for the priesthood ought to expect in the program for each day a visit to the Queen of Apostles, and when possible begin to follow how it is prescribed in their daily schedule.⁵²⁴ But not only this, each member must place into the hands of the Queen of Apostles their whole apostolic vocation. In the “Manual of Rules” speaking of those who enter the Congregation, Pallotti writes:

“Remember that when God grants to a soul the gift of a vocation, he also grants all the graces necessary to overcome all the difficulties, and to live faithfully until death in the vocation: because with true diffidence in our own strength and with true confidence in God for the love of our Lord Jesus Christ, do not delay in putting your hands to the work of your vocation with a firm resolution to persevere until death so that you may win the crown of eternal life through the intercession of our Immaculate Mother Mary, Queen of Apostles, and through the merits of our Lord Jesus Christ who lives and reigns with the Father and with the Holy Spirit in a blessed eternity. Amen” (OCCC VIII, 7).⁵²⁵

At the end we wish to report the most solemn text in this regard. Pallotti having retired to Osimo for his health in 1840, writes his spiritual testament in which he addresses his most beloved brothers of the pious Society with reasons to make tiny efforts to promote it with all their strength.⁵²⁶

⁵²⁴ Cf. OCCC I, 158-159; VIII, 169, 374.

⁵²⁵ Cf. also OCCC VIII, 69.

⁵²⁶ Cf. OCCC III, 23-33.

At the end of this writing the Founder says:

“Finally I beg the whole celestial court and above all the Immaculate Mother most holy Mary, Queen of Apostles, so that now and always through all the infinite attributes of God, through the merits of the whole Church, it prays perpetually and efficaciously to the Father, the Son and the Holy Spirit so that worthy to do with fullness of fruit for the greater glory of God and for the greater sanctification and salvation of all souls so that speedily and instantly the Pious Society may be propagated and established in the whole world and preserved thus until the end of the world” (OCCC III, 32).

This ardent and solemn prayer of Pallotti in which he confides forever his Society of the Apostolate, is better understood in the light of its aim. It must move the whole apostolate of the Church to reunite all of its apostolic forces. Pallotti also called it the Society of the Queen of Apostles.⁵²⁷

⁵²⁷ Cf. OCCC V, 241.

Conclusion

Taking into consideration the spiritual pathway and the apostolic activity of St. Vincent Pallotti, we have developed a reflection on the apostolic spirituality according to the style of the Saint, expressed in the image of Mary, Queen of Apostles. Now we conclude with the expression and precision of those elements which constitute important aspects of spiritual value for the apostolic commitment of the Christian in the Church and in the world of today, and that appear to be the more relevant results of our research.

1. St. Vincent Pallotti (1795-1850), Roman priest and Founder of the Society of Catholic Apostolate, may be considered an exceptional man among the figures of Marian spirituality of the 18th century. This affirmation manifests the weight of Mary in his spiritual and apostolic journey.

The intimate spiritual relationship of Pallotti with Mary is reflected in his spiritual life and constitutes the base and structural foundation of his work. For this reason the reflection on apostolic spirituality is concentrated also on his Marian-apostolic work. The Saint proposes to commit himself with all his strength to spreading the devotion to Mary throughout the world by all works possible. Prayers to the Madonna, scapulars, pictures, statues, processions, and Marian celebrations of which Pallotti makes broad use are elements contingent upon this commitment. All Christians must be children and apostles of Mary. Above all, the renewed promotion of the "Month of May" for which Pallotti wrote a booklet in three versions for priests,

religious, and laity, is a visible sign of the power of the Saint directed toward rendering the figure of Mary and her role in the history of salvation in a lively faith that impels one to the apostolate. In the research is put the question whether this promotion of the Marian cult carries with it some newness in the historical context of the 18th Century.

The reflection leads to the affirmation that Pallotti with regard to Mariology, does not present any innovations nor new ways of doctrine or cult, or of Marian pastoral spirituality. He is rather a man of great respect for the tradition, but he seems a charismatic in devotion to Mary, Queen of Apostles. It can be considered as one among others that contributed in an excellent manner to the reawakening of Marian devotion in his time. A fact of singular weight in the Marian spiritual journey of Pallotti is represented by his spiritual espousals with Mary which is placed in the orbit of mystical experiences and puts the question of his role with Mary in the act of profound union with God. In research, we are limited only to the descriptive analyses of this experience and to state its originality and importance for the spiritual life.

2. In reflection on the role of Mary in the Christian life, according to Pallotti, we have arrived at the deduction that, when the Saint wished to reawaken the apostolic zeal of the faithful, he always recalled the title of Mary, Queen of Apostles. For Pallotti, each apostolate must be realized under a particular protection and patronage of Mary, Queen of Apostles. This title was for him a symbol, a program, a most efficacious example and a most perfect model for the apostolate of each faithful member of the Church. Pallotti dedicated his Society to her which had as its first principle

to reawaken in all Christians the awareness of their apostolic vocation and unite their apostolic efforts. He identified his work as the Society of the Queen of Apostles.

In the research one can find evidence that with regard to the Marian-apostolic note of the religious congregations founded during the period of the 18th Century, Pallotti dealt in common with other founders of his time, such as: William Chaminade, founder of the Marianists (who died on the same day as Pallotti, 22 January 1850). The expression of the title of Mary, Queen of Apostles in the liturgy proposes it in the formulary for the Mass and Office in honor of the Virgin Mary, Queen of Apostles, on the date 19 May 1890, and the fact that it is received by other congregations, becoming thus the common patrimony of the church, shows the importance of Pallotti in this regard.

3. The analyses of the Pallottine writings have permitted us to rediscover the motivations by which Pallotti chose this image of Mary, Queen of Apostles, for his Society of the Catholic Apostolate. Mariological-theological contents that are at the base of this image have universal validity at the present time.

Pallotti started out from the fundamental truth that Jesus is the Apostle of the eternal Father and his apostolate is the work of the Redemption. He highlights in his argument the universal element of the divine mandate and applies it to all Christians. The whole life of Jesus Christ was an apostolate that he expressed especially in his work of Redemption. All the actions and the apostolate of Jesus have as an end the salvation of human beings.

Then, the commandment of love toward God and

neighbor obliges to commit oneself to his own and the neighbor's salvation. The apostolate has as its end active commitment to the salvation of the neighbor. All are called to the apostolate as all are called to imitate Jesus Christ, Apostle, and to love the neighbor. The life of each Christian for that reason must be an apostolate. Consequently, the Catholic Apostolate which is universal – says Pallotti – can be common to each class of persons and it shows how much each one can and must do for the greater glory of God, and for his own and others' eternal salvation (OOCC III, 143).

In research for a model for the realization of the universal apostolate imagined for each Christian, Vincent Pallotti found in Mary, Queen of Apostles, after Jesus Christ, the most perfect model. She is the model of each apostolate because she is in herself, through her role in the redemption, through the efficacy of her example and through the validity of her maternal intercession.

Through this, in the analyses of Pallottine writings, we have arrived at the affirmation that the Mariological foundation of Pallottine teaching on Mary, Queen of Apostles, are her divine maternity and her spiritual maternity. On these two points Pallotti founded the royalty of Mary which opens the way to the image of Mary, Queen of Apostles.

Mary merits the title of Queen of Apostles thanks to her divine maternity and her association, in the plan of the divine economy of salvation, with Christ Redeemer, and thanks to her powerful intercession and efficacious exemplarity in the apostolate. Mary is Queen of Apostles because she cooperated more than anyone in the saving mission of her Son by the power of the Holy Spirit. She is

also Queen of Apostles because as Mother of the Church she intercedes near God as the true Mediatrix of graces for each apostle and because her apostolate, after the Christ, is the most perfect model of each apostolate.

We can then affirm, on the basis of the writings of Pallotti, that the title of Mary, Queen of Apostles, was for Pallotti not only a title of honor to Mary but an expression of concrete Marian theological content. In this manner Pallotti wished to justify and found the apostolate of all Christians, not included in any hierarchical ministry. By choosing as a model the image of Mary, Queen of Apostles, he intended to reawaken in all Christians the awareness of their apostolic vocation, and at the same time offer them the possibility of participating in an efficacious way in the saving mission of the Church.

4. After having presented the thought of Pallotti on Mary, Queen of Apostles, reflection on the research is concentrated on the Mariological teaching of the Church concerning the royalty of Mary, whose valid theological foundation to be able to confront with it Pallotti's Mariological doctrine on Mary, Queen of Apostles. We have described the basic points of an apostolic spirituality based on the model of Mary, Queen of Apostles.

First of all, we had to expound the idea of the royal dignity of Mary in Sacred Scripture, recalling the biblical fragments on which is found the royal dignity of Mary. These Marian prospects in Scripture were commentated on in the traditions of the Fathers of the Church, lived in Marian devotion, and formulated in the magisterial teaching of the Church. On the base of our research, it can be affirmed that in the process of the development of Marian dogmas

and Marian piety slowly there has become articulated the doctrine of the Church and of Tradition on the regality of Mary as the fundamental point for the title and the doctrine of Mary, Queen of Apostles. Again, we find the title in the invocations of the Litany of Loretto, which Vincent Pallotti expressly recalled. The reality that it signifies can be seen in Marian devotions from the 12th Century, also as expressed in diverse terms from those that we currently use. It can be affirmed after the development of Marian devotion, starting out from its reawakening in the 1800s, to the formulation of the doctrine on the royalty of Mary and consequently to the doctrine of Mary, Queen of Apostles.

We find the thought and the devotion of the Saint in this regard fully anchored in the Marian teaching of Popes Pius IX, developed by Leo XIII, Pius XI, Pius XII, in the teaching of the second Vatican Council and in the development of Mariological thinking of the Church in the post-conciliar era.

5. The Marian-apostolic spirituality of Pallotti is placed in the orbit of Christian spirituality and assumes a noteworthy importance in the missionary and apostolic dimension of the Church. It comes indicated not only to missionaries and pastoral workers, but to all Christians. One aspect of great importance, inseparable from the apostolic spirituality of Pallotti, is its typically Marian character. The model of Mary, Queen of Apostles presented by Pallotti, indicates the itinerary of apostolic spirituality lived by Christians in today's world. The two central moments of apostolic spirituality, based on the model of Mary as Queen of Apostles are her spiritual profile and the realization of her apostolate. Mary, as the handmaid of the Lord and the

mother of Jesus Christ participated fully in the apostolate of Jesus whose essential note is her cooperation in the work of the Redemption. She directs her mission as Mother of the Church to the service of the human beings. For this each apostle in the Church and in the world finds in her an efficacious example for his/her apostolic spiritual life.

On the basis of the model of Mary, Queen of Apostles presented by Pallotti, it can be affirmed that she participated in a quite singular way in the unique apostolic mission of Jesus Christ, Apostle of the eternal Father. The vocation of Mary is par excellence an apostolic vocation. It is expressed above all in the saving cooperation of Mary in the work of salvation and in her apostolic maternity. The Christian-apostle draws all the strength for the apostolic life from the exemplariness of Mary in her zeal for the salvation of human beings and in maternal charity. The Christian-apostle in his apostolic spiritual life proposes to himself to imitate Mary, Queen of Apostles, and raises up to her, as Mediatrix of all grace, his prayer, and lives with Mary in the unfolding of her/his apostolic works.

We are arriving at the conclusion that apostolic spirituality for being truly such in Pallottine spirituality must necessarily assume a Marian mark. The Christian whether priest, religious or lay person in order to be an apostle must follow Mary, Queen of Apostles in the gift of self to God and to the spiritual sisters and brothers, and imitate her in maternal charity.

Living and working according to the example of Mary, the Christian leads people to Christ and urges them to form one single Body.

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Sister Stella-Oyilia Hollisz, SAC

Printed in the United States of America by Garrison Printing Company, Inc.

