

THE THIRD ORDER

Of the Society of St. Pius X



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Dear Postulants and Professed members,

First of all I would like to thank all of you for your generous support both by your donations and by your prayers for the success of the life of the 3rd order in Australia. Now that we are in the month of May, the month of Our Lady, I would like to mention some aspects of her Queenship.

The Queenship of the Blessed Virgin Mary

We call her Queen many times in her Litany, but in what sense is Mary Queen? Is it in a true or only in a metaphorical sense? First of all it must be said that God alone has universal kingship over all things simply by being God, the governor and mover of all things. And Our Lord in His Sacred Humanity is the universal king of all creation because of his victory over sin, Satan and death. (*'God also hath exalted Him, and given Him a name which is above all names: that every knee should bow, of those that are in heaven, on earth, and under the earth.'*)¹ Also Our Lord spoke of the power of His kingship when He spoke of Himself: *'All power is given to me in heaven and on earth'*². In the case of Our Lady, after her Assumption and her crowning in heaven, Mary shares in God's universal kingship in the sense that she is Queen of all creatures in subordination to Christ.

We can call her a queen in the wide sense because of her fullness of grace, which raises her above every other creature, even because she is the mother Christ the King, she is entitled to be called a queen. But we ought not to stop there. Mary is a queen in the literal sense of the term by the fact of having received, in dependence on Jesus and through Him, royal authority and power to command the angels and men. The church fathers and theologians give many reasons for this, but they can be reduced to the following three:

Mary, being the mother of God shares in the dignity of her Son, which is a divine dignity that raises Mary to the very boundaries of the divinity. Hence she shares, as mother of God, in the universal Kingship of Our Lord.

And since Our Lord is King of the universe not only by His fullness of grace but also by the victory that He won over Satan and sin by His Humanity, it is only fitting that the person who participated in His act of redemption most intimately as the co-redemptrix, she should share in His power as Queen.

Finally, Mary is the first adoptive daughter of the Father, having the fullness of grace, and is also the spouse of the Holy Ghost, so she should receive the right to the highest position as Queen.

¹ Phil. II, 9-10.

² Matt. XXVIII, 18.

We must conclude that Mary is really a Queen, not just in a metaphorical sense, but also in the proper and true sense albeit subordinate to her Son.

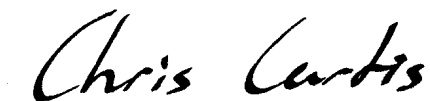
Many consequences follow from this truth. Mary's Queenship is as universal as is Our Lord's Kingship. It extends to those on earth and those in heaven as well as those in purgatory by prompting the faithful on earth to pray for the souls detained there and have masses offered for them. She herself offers their prayers to God and she applies the fruits of the merits of Our Lord to these Holy Souls in Jesus' name. Her Queenship also extends to the demons who are obliged to recognise her power. She can make temptation cease and can rescue souls from the traps of the demons. Thus the Queenship of Mary is truly universal.

As we say her Litany, she is the Queen of Martyrs. For she underwent a martyrdom of the heart of which Saint Simeon spoke: 'Thy own soul a sword shall pierce'. Mary's sorrow was in proportion to her love for her Son. In fact she shared in all the anguish of His priestly and victim soul. As Bossuet exclaims: 'One cross was enough to make martyrs of Him and her'. She also helps the martyrs in their sufferings. She always takes care of the souls who call on her. Especially those who die to profess their faith in her Son.

Thus we see the universality of Mary's Queenship. She is Queen of all saints both known and unknown, canonised and not canonised. As well as the Queen of all those who strive after holiness on this earth. Therefore we should always have recourse to this most gracious Queen with all filial confidence in her in this month of May by the devout recitation of the Rosary especially for the intentions set out by our superior Bishop Fellay.

I have enclosed a copy of the latest letter to friends and benefactors by Bishop Fellay, in which he restates the unchanged position of the Society with Rome and calls for the implementation of the perpetual Rosary crusade. Let us be generous with Our Lady in praying her Rosary and hasten the triumph of the Immaculate Heart.

In Christ through Mary,

A handwritten signature in black ink that reads "Chris Curtis". The script is cursive and fluid, with the first letters of "Chris" and "Curtis" being capitalized and prominent.

Fr. Christopher Curtis
Spiritual Director of the Third Order of SSPX
For Australia

