

## Mary, Queen of Virgins

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

If there was one title we couldn't deny to our Blessed Mother, it would be this one: Queen of Virgins.

From the day of her Immaculate Conception, she was vowed to Our Lord, in Her soul, in Her body, in Her life.

The ritual of consecration of the virgins,<sup>1</sup> as well as the Code of Canon Law<sup>2</sup> tells us more about the Order of Virgins, to which Mary is the queen: a consecrated virgin is a woman who has been consecrated by the church to a life of perpetual virginity as a bride of Christ. Consecrated virgins spend their time in works of penance and mercy, in apostolic activity and in prayer.

There is most hopefully no need to explain why this definition suits so well to Our Lady. From Her first age, She chose to serve the Lord in the Temple. The scene of the Annunciation confirms us the offer She made of Herself to the Lord: "How shall this be done, because I know not man?"<sup>3</sup> After her *fiat*, She continued Her life of prayer and penance, all ordered to the Mission of Her Son, to Whom She addressed everything. Being the Virgin Mother of God, led Her to become the Virgin Mother of the Church, Our Virgin Mother.

Through Her virginal Motherhood, She truly fulfilled Isaiah's prophecy:

"Give praise, O thou barren, that bearest not: sing forth praise, and make a joyful noise, thou that didst not travail with child: for many are the children of the desolate, more than of her that hath a husband, saith the Lord."<sup>4</sup>

The consecrated virgins are called to a vocation to serve the church, as virgins, bride, and mother, modelling their life upon Our Lady's, commented by the following words of Benedict XVI:

"I make my own the words of St Ambrose, who sung the praises of Christian virginity, addressing them to you: "May there be in each one the soul of Mary to magnify the Lord; may there be in each one the Spirit of Mary to exult in God. If there is only one Mother of Christ according to the flesh, Christ on the other hand, according to the faith, is the fruit of all, since every soul receives the Word of God so that, immaculate and immune to vice, she may preserve her chastity with irreproachable modesty"<sup>5</sup><sup>6</sup>

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<sup>1</sup> Ritual for the consecration of the virgins.

<sup>2</sup> CIC., §604.

<sup>3</sup> Lk., I, 34.

<sup>4</sup> Is, LIV, 1.

<sup>5</sup> Comment on St Luke, II, 26: PL 15, 1642.

<sup>6</sup> Benedict XVI, Address to the participants in the international congress-pilgrimage of the Ordo Virginum, 15<sup>th</sup> May 2008.

Only Our Lady fulfilled this vocation with such a degree of perfection. Her consecration was such, that, through the wonderful mystery of the Incarnation of Our Lord, She wasn't denied to become a Mother according to the flesh, by the action of the Holy Ghost. Her Divine Motherhood is the privilege that elevated Her above all the other virgins across the ages of the world. That is why She is the only one to be called the Holy Virgin.

Nothing is more eloquent than the panegyric of St. Ephrem:

“All pure, all immaculate, all stainless, all undefiled, all blameless, all worthy of praise, all incorrupt—after the Trinity, Mistress of all; after the Paraclete, another counselor; and after the Mediator, the whole world's Mediatrix; higher beyond compare than the Cherubim and Seraphim, fullness of the graces of the Trinity, holding the second place after the Godhead.”<sup>7</sup>

“She is the brightness of eternal light, and the unspotted Mirror of God's majesty, and the image of His goodness.”<sup>8</sup>

Regina Virginum, Ora pro nobis!

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

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<sup>7</sup> St. Ephrem, Panegyric.

<sup>8</sup> Wis., VII.