There is a deeply rooted image in Catholic spirituality: Mary in Heaven, crowned as Queen, yet at the same time bending maternally over her children who still journey on earth. There is no contradiction here. Precisely because she has been glorified alongside Christ, Mary exercises her maternal mission toward the Church with particular intensity.

The Solemnity of the Assumption does not present us with a distant Virgin, transformed into a figure of the past. It shows us the Mother of God fully alive in glory, united to Christ and participating, in a subordinate manner and entirely dependent upon Him, in His concern for humanity.

For this reason, when Catholic tradition speaks of Mary as **Queen of Heaven, Help of Christians, Refuge of Sinners, and conqueror of the snares of the devil**, it is not speaking of sentimental devotion disconnected from theology. It is contemplating the consequences of her singular union with Christ.

The Assumption allows us to understand precisely this: **Mary does not abandon the spiritual battle when she enters Heaven; from Heaven she continues to exercise her motherhood over the Church.**

1. What does it really mean that Mary was assumed into Heaven?

The Church teaches as a dogma of faith that, when the course of her earthly life was completed, the Blessed Virgin Mary was taken body and soul into heavenly glory.

Pope Pius XII solemnly defined this truth on November 1, 1950, through the apostolic constitution *Munificentissimus Deus*. The definition states that the Immaculate Mother of God was assumed body and soul into heavenly glory.

It is important to clarify something: **the Assumption does not mean that Mary ascended into Heaven by her own power**. Christ ascended into Heaven by His own power; Mary was taken there by God’s power.

This distinction is fundamental.

Christ is the Redeemer.

Mary is the first to be redeemed in a singular manner and the creature who cooperated in a unique way with the work of Redemption.

For this reason, Pius XII presents Mary as closely united to Christ and as associated, in a subordinate manner, with her Son's triumph over sin and death.

The Assumption is therefore the culmination of a life completely oriented toward God.

Mary lived for Christ.

Mary suffered with Christ.

Mary remained beside Christ at the foot of the Cross.

And now she participates in Christ's glory.

The battle ends in victory.

2. Mary, the New Eve in the battle against the serpent

To understand Mary's role in spiritual warfare, we must return to the beginning.

After original sin, God speaks those mysterious words to the serpent:

> ***"I will put enmity between you and the woman, and between your offspring and hers; he shall crush your head"*** *(cf. Gen 3:15).*

Christian tradition has seen in this passage the so-called *Protoevangelium*, the first promise of victory over sin and Satan.

The Church sees Christ as the New Adam and Mary as the New Eve.

Eve was associated with the beginning of the Fall through disobedience.

Mary is associated with the beginning of Redemption through obedience.

Eve listens to the serpent.

Mary listens to the angel.

Eve reaches out her hand toward the fruit.

Mary gives her consent to God.

Eve cooperates in the entrance of sin.

Mary cooperates, by God's grace and always in subordination to Christ, in the entrance of the Savior into the world.

For this reason, traditional spirituality has contemplated Mary as an irreconcilable enemy of Satan.

Not because she possesses a power independent of God, but precisely because **her life belongs completely to God**.

The devil cannot endure what Mary represents: humility, obedience, purity, faith, silence, sacrifice, and absolute availability to God's will.

3. Mary's greatness lies in her humility

There is something paradoxical about Mary's queenship.

She is Queen because she was a servant.

The world understands power as domination, imposition, and self-sufficiency. The Gospel understands it differently.

Mary says:

> ***"Behold, I am the handmaid of the Lord; let it be done unto me according to your word"*** *(Lk 1:38).*

And precisely after this act of humility, her exaltation begins.

In the *Magnificat* she proclaims:

> ***"For he has regarded the lowliness of his handmaid; for behold, henceforth all generations will call me blessed"*** *(Lk 1:48).*

Here we find one of the keys to spiritual warfare.

The devil fell through pride.

Mary conquers through humility.

Satan seeks to replace God.

Mary proclaims: "Let it be done unto me according to your word."

The enemy seeks absolute autonomy.

Mary lives through loving dependence upon God.

Therefore authentic Marian devotion can never lead us to spiritual self-sufficiency. On the contrary: the closer we come to Mary, the more we are led to Christ.

4. The Assumption is the manifestation of a victory already begun

The Assumption should not be understood merely as a personal privilege of Mary.

It is also an **eschatological sign for the whole Church**.

Mary is the first human creature to participate fully, body and soul, in the heavenly glory that awaits the faithful at the end of time.

Saint John Paul II explained that the dogma of the Assumption means that Mary's bodily glorification was uniquely anticipated, whereas for the rest of humanity bodily resurrection will take place at the end of time.

The Assumption is therefore a living icon of our destiny.

It reminds us that Christianity does not consist in escaping from the body, but in awaiting its

glorification.

We were not created for corruption.

We were not created for sin.

We were not created for death.

We were created for God.

And the Assumed Virgin shows us, in advance, where grace leads when it is received and answered with fidelity.

5. Queen of Heaven because she is the Mother of the King

Mary's queenship is not an empty metaphor.

Christ is King.

And Mary is His Mother.

In the biblical tradition of Israel there was a particularly significant institution: the *gebirah*, the king's mother, who occupied a position of special honor beside the monarch.

Christian tradition has seen in this reality a figure of Mary's singular dignity.

But there is an essential difference: Mary does not reign independently of Christ.

She is Queen because Christ is King.

Her authority is received.

Her power of intercession is participated.

Her spiritual motherhood proceeds from her union with Christ.

Her glory reflects the glory of her Son.

This protects authentic Marian devotion from two opposite errors.

The first consists in minimizing Mary until she becomes practically irrelevant.

The second consists in placing her on the level of God.

Catholic faith avoids both extremes.

Mary is not God.

But neither is she an ordinary creature.

She is the Mother of God according to Christ's humanity, the Immaculate One, the Ever-Virgin, the New Eve, and the spiritual Mother of the members of Christ.

6. Mary and spiritual warfare

Christian life is a struggle.

Saint Paul does not present Christian existence as a kind of peaceful stroll toward Heaven.

He writes:

> ***"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual hosts of wickedness in heavenly places"*** *(Eph 6:12).*

This remains extraordinarily relevant today.

The spiritual battle of our time does not take place only in extraordinary circumstances.

It takes place in the conscience.

In families.

In marriages.

In the education of children.

In purity.

In marital fidelity.

In the use of the Internet.

In social media.

In our ability to remain silent.

In perseverance in prayer.

In the struggle against pride, anger, impurity, envy, and despair.

And precisely here Mary appears as model and help.

She teaches us to fight in a way radically different from the logic of the world.

She does not conquer by shouting.

She does not conquer through propaganda.

She does not conquer through violence.

She conquers by remaining faithful.

7. What do the saints teach us about Mary?

The spirituality of the saints has repeatedly emphasized Mary's maternal role in Christian life.

Saint Louis-Marie de Montfort developed in a particularly profound way the idea of spiritual union with Mary as a path toward deeper conformity to Christ. For him, Mary does not replace Christ: she leads us to Him in the safest way precisely because her entire existence is directed toward her Son.

Saint Bernard of Clairvaux, for his part, popularized in the West an extraordinary confidence in Mary's maternal intercession, presenting her as the one to whom the Christian can turn amid the storms of spiritual life.

Saint Alphonsus Liguori devoted extensive reflection to Mary's intercession and her maternal mercy toward sinners.

In all these authors, a common principle appears:

Mary does not compete with Christ; Mary leads us to Christ.

And the more authentic Marian devotion is, the more deeply sacramental, Christ-centered, and ecclesial Christian life should become.

8. The Rosary: a profoundly Christ-centered spiritual weapon

When speaking of spiritual warfare, it is impossible not to mention the Holy Rosary.

But we must avoid turning it into a magical object.

The Rosary does not work like an amulet.

It is not an automatic formula.

It is not a kind of spiritual mechanism by which we force God to grant us something.

It is prayer.

And profoundly Christ-centered prayer.

While the lips repeat the prayers, the mind and heart contemplate the mysteries of Christ with Mary.

The Annunciation.

The Visitation.

The Nativity.

The Passion.

The Resurrection.

The Ascension.

The coming of the Holy Spirit.

The Assumption.

The Coronation.

That is why the Rosary is especially appropriate for spiritual warfare: it forces us to return again and again to the Gospel.

The devil wants distraction.

The Rosary fosters recollection.

The devil wants us to forget God.

The Rosary returns our minds to Christ.

The devil wants despair.

The Rosary reminds us that history ends in victory.

9. Mary Assumed into Heaven and family life

Perhaps one of the most important pastoral applications of this doctrine is found in the home.

A Christian family needs to recover an authentic spiritual life.

It is not enough to place an image of the Virgin in the house.

We must live as Mary’s children.

This means recovering simple practices:

- praying daily, even if only for a few minutes;
- praying the Rosary as a family whenever possible;
- blessing meals;
- receiving the sacraments regularly;
- teaching children traditional prayers;
- keeping sacred images in the home;
- celebrating liturgical feasts;
- fostering silence and spiritual reading;
- teaching children to distinguish between entertainment and formation;
- asking daily for the protection of the Blessed Virgin.

The family needs to become once again a small domestic church.

And Mary can occupy a special place within it as Mother.

10. Help of Christians, not substitute for Christ

Here we must make an essential theological clarification.

When we call Mary **Help of Christians**, we are not saying that Christ is insufficient.

Christ is the only Savior.

Christ is the one principal Mediator between God and mankind.

Everything Mary receives comes from Christ.

But precisely Christ chose to associate His Mother in a unique way with the work of salvation and to make her the spiritual Mother of His disciples.

Mary's intercession is therefore **participated and subordinate**.

An example may help.

When a child asks his mother to intercede with his father, the father does not cease to be the father, nor does the mother become an independent authority.

There is a family relationship.

In an infinitely higher way, Christ allows His Mother to participate maternally in the distribution of grace.

Therefore, to turn to Mary is to turn to the one who knows perfectly where to lead us:

to Jesus.

11. The woman clothed with the sun

Chapter 12 of the Book of Revelation presents us with an extraordinary image:

> ***"A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and on her head a crown of twelve stars"*** *(Rev 12:1).*

The interpretation of this image possesses enormous richness.

The Woman represents Zion, the People of God, and, in Catholic tradition, finds a singular application to Mary.

But immediately the dragon appears.

The woman and the dragon.

Life and death.

Obedience and rebellion.

Christ and Satan.

The Church and the forces of evil.

It is an extraordinarily relevant image today.

The contemporary world can sometimes seem dominated by forces that seek to expel God from public life, from the family, from culture, and from human conscience.

But the Christian cannot forget the end of history.

The dragon does not have the final word.

Christ does.

And Mary, already glorified with Him, is an anticipation of that victory.

12. Mary does not promise us a life without struggle

This is perhaps one of the most important pastoral truths.

Turning to Mary does not mean that our problems will disappear.

Mary did not promise the Apostles an existence without persecution.

She herself passed through suffering.

She knew misunderstanding.

She knew poverty.

She knew exile.

She knew the sword announced by Simeon.

And she remained at the foot of the Cross.

Therefore her motherhood is not a sentimental motherhood that shields us from every difficulty.

It is much deeper.

Mary teaches us to remain faithful in the midst of difficulty.

She does not always eliminate the battle.

But she helps us fight it.

She does not always remove the Cross.

But she teaches us to remain beside Christ upon it.

She does not always eliminate temptation.

But she reminds us where victory lies.

13. How to live today under Mary’s mantle

True Marian devotion needs to become a way of life.

It is of little use to repeat “Blessed Virgin, help me” while deliberately remaining attached to sin.

To ask Mary for protection also means wanting to live like her.

Therefore we can establish a small spiritual program:

First: prayer.
Begin and end the day with God.

Second: the sacraments.
Frequent confession and fervent participation in Holy Mass.

Third: the Rosary.
Not as superstition, but as contemplation of Christ with Mary.

Fourth: purity.
Especially necessary in a culture saturated with images and stimuli.

Fifth: humility.
Learn from Mary to say: “Let it be done unto me according to your word.”

Sixth: obedience.
True devotion cannot be separated from obedience to God and to the teaching of the Church.

Seventh: charity.
Mary visited Elizabeth. Authentic Marian spirituality leads us to serve.

14. The Queen is in Heaven, but her heart remains with her children

One of the most beautiful aspects of the Assumption is precisely this apparent mystery.

Mary is in Heaven.

But she is not absent.

Glory did not distance her from us.

It enabled her to participate more fully in her maternal mission.

Benedict XVI expressed this idea with particular clarity when explaining that, after her

Assumption, Mary did not move away from humanity but became closer to us, and that from Heaven she continues to be our Mother and sister in the concrete circumstances of life.

This completely transforms our understanding of Marian devotion.

When we pray the *Salve Regina* and say:

“To you do we cry, poor banished children of Eve,”

we are not addressing a historical figure who has disappeared.

We are speaking with a living Mother.

When we say:

“Turn, then, most gracious Advocate, thine eyes of mercy toward us,”

we are recognizing her maternal intercession.

And when we say:

“Show unto us the blessed fruit of thy womb, Jesus,”

we are expressing the true center of all Marian devotion.

15. A Queen for times of spiritual warfare

We live in times of confusion.

Many men and women have lost their sense of sin.

Others have even lost awareness of God.

The family suffers deep wounds.

Purity is ridiculed.

Truth is relativized.

Faith is presented as a private option without consequences for public life.

And amid all this, the Christian can experience fear.

But Mary Assumed into Heaven reminds us of something fundamental:

history belongs not to the devil, but to Christ.

It belongs to Christ.

The Church is not walking toward defeat.

She is walking toward Christ's final victory.

And Mary, already glorified body and soul, is an anticipation of that victory.

Therefore the Church can look upon the Virgin and say:

Regina Caeli, ora pro nobis.

Queen of Heaven, pray for us.

Not because Mary is our Savior.

But because she is the Mother of the Savior.

Not because she replaces Christ.

But because she leads us to Him.

Not because she possesses autonomous power.

But because God willed to glorify her and associate her maternally with the life of the Church.

Conclusion: Under the Banner of the Queen

The Assumption of Mary is not an ornamental doctrine.

It is a profoundly hopeful truth.

It tells us that grace conquers sin.

That life conquers death.

That humility conquers pride.

That obedience conquers rebellion.

That purity can be maintained in the midst of an impure culture.

That fidelity has meaning.

That the human body is destined for glory.

And, above all, that **Christ has conquered**.

Mary already contemplates bodily what we hope to attain at the end of our earthly pilgrimage.

That is why the Church contemplates the Assumed Virgin as Queen.

And that is why she can invoke her as Help.

When temptation comes, let us turn to Mary.

When discouragement appears, let us turn to Mary.

When our family experiences difficulties, let us turn to Mary.

When the world seems to grow darker, let us turn to Mary.

But let us always do so with one certainty: **Mary does not want us to remain in her. She wants to lead us to her Son.**

Her final word in the Gospel remains a perfect program for the whole Christian life:

> ***"Do whatever he tells you"*** *(Jn 2:5).*

That is the secret of her victory.

That is the secret of her queenship.

That is the secret of her motherhood.

And that is also the path to our own spiritual victory.

Queen of Heaven, pray for us.

Help of Christians, pray for us.

Refuge of Sinners, pray for us.

Glorious Queen, Assumed body and soul into Heaven, teach us to fight the good fight, to persevere in grace, and to remain faithful to Christ until our final day. Amen.