Assumption of Mary

We all know the content of the mystery of the Assumption of Mary: Mary was taken to Heaven in body and soul. She is the only human being – with the exception of her Son, Jesus – who is in Heaven with her body. That is the truth of faith which Pope Pius XII made dogma in 1950.

But why that privilege? We know that Mary had Christ, the Son of God, in her immaculate body and She gave Him a human body. And the Man-God is with his glorious body in Heaven. Therefore, it is also suitable that his Mother participates in this incorruptibility and glorification of the body. And thus She is also with her transfigured body in Heaven.

The Assumption is thus like the coronation of her life and gives us a clearer vision of Her. She is companion and helpmate of Christ throughout her whole life: from the Incarnation to the Cross, and She is now also in Heaven. And thus She participates in the Kingdom of Christ and of the Blessed Trinity.

Therefore, She is the most powerful advocate from Heaven. And since She is there with her body, She is also there with her human heart, with her maternal heart. And because She is not only Mother of Christ, but also our Mother, we understand how and why She always acts from Heaven for us her children. And we now ask ourselves: what does God want to tell us through this dogma of the Assumption? The Virgin, glorified in Heaven, is a sign of hope and promise for all of us. In Her we can see our own destiny prefigured.

The idea of death makes many Christians tremble. A certain fear before the unknown is natural as is also the pain felt with the separation of a dear one. But for many, it is not only about this: In the background, they do not believe that our bodies will also resurrect like that of Christ. They think that after death we will have a kind of half-way life, like incomplete men, like souls (ghosts).