**Regina Coeli, lætare, alleluia**

The last time that we see the Virgin Mary in the Gospel is at the feet of the cross, when Jesus makes Her Mother of the disciple, entrusting them to each other: *“Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.”* (Jn 19,25-27). With this solemn act, true spiritual testament of the Son of the Most High, Mary becomes Mother of Redemption, Mother of the Church, Mother of the humankind to save and lead to the Kingdom of God. After this event, the Scripture almost says nothing. In the rest of it, there are only three references to the Virgin Mary. The first is historical news. The other two are revelation of her global mystery. *“Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.” (Act 1,12-14). “But when the fullness of time had come, God sent his Son, born of a woman, born under the law, to ransom those under the law, so that we might receive adoption. As proof that you are children, God sent the spirit of his Son into our hearts, crying out, "Abba, Father!"* *So you are no longer a slave but a child, and if a child then also an heir, through God.” (Gal 4,1-6). “A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth. Then another sign appeared in the sky; it was a huge red dragon, with seven heads and ten horns, and on its heads were seven diadems. Its tail swept away a third of the stars in the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, to devour her child when she gave birth. She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne. The woman herself fled into the desert where she had a place prepared by God, that there she might be taken care of for twelve hundred and sixty days.” (Rev 12,1-6).*

This prayer that invokes the Mother of God as Queen of Heaven is very late. It is created when the figure of the Virgin Mary has already been theologized and dogmatized as well. Indeed, She is proclaimed Queen of Heaven, applying to Her what the Psalm reveals: *“You are the most excellent of men and your lips have been anointed with grace, since God has blessed you forever. In your majesty ride forth victoriously in the cause of truth, humility and justice. You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy. All your robes are fragrant with myrrh and aloes and cassia; from palaces adorned with ivory the music of the strings makes you glad. Daughters of kings are among your honored women; at your right hand is the royal bride in gold of Ophir. Listen, daughter, and pay careful attention: Forget your people and your father’s house. Let the king be enthralled by your beauty; honor him, for he is your lord. In embroidered garments she is led to the king; her virgin companions follow her— those brought to be with her. Led in with joy and gladness, they enter the palace of the king. I will perpetuate your memory through all generations; therefore the nations will praise you for ever and ever.”* (Cf. Psal 45 (44) 1-18). In this prayer it is as if the Church, the Apostles, the faithful announced the resurrection of her Divin Son to the Virgin Mary and this is why they invite Her to rejoice. It is as if what happened in the beginning of her mission of Mother is repeated. At that time the Angel Gabriel invited Her to rejoice. *“"Hail, favored one! The Lord is with you."* Now the Church invites Her to rejoice. The Church has acknowledged the mystery of the Son of God and announces it to his Mother. Why does the Church feel the need to announce the resurrection of her Son to the Virgin Mary? She feels this need because the faith of the Church is the faith of Mary, and the faith of Mary is the faith of the Church. Announcing her faith to Mary, the Church wants to perennially uproot into this faith and live in it for all the days of her life. In fact, the resurrection of Christ Jesus is the key, the gate, the way of our true hope. Risen Christ is the true solution for each of our historical and eternal problem. His victory makes us victorious, and his obedience makes us triumph over evil and sin.

We must confess that the Church cannot announce the resurrection of her Son to the Virgin Mary any longer. She cannot announce it for many of her children have lost the faith not only in the resurrection, but in the entire truth of the Word who was made flesh, Word of God, announced by the Holy Spirit through the mouth of John the Baptist in the most pure truth of the Lamb of God who takes away the sin of the world. What faith of the Virgin Mary does a Church in which the sin is blessed have? A Church in which, not only does one make no distinction between light and darkness, between truth and falsity, between will of God and will of men, thoughts of God and thoughts of men, one even does everything possible to demonize those who still make this distinction and teach it to the others? Can this Church ever have the faith of the Mother of God, if those who state that homosexuality must never be in accordance with the faith that has the most pure Revelation are said to be possessed? If the Church opens the gates to sin and declares it her way to be, then between her faith and the faith of the Virgin Mary there is an abyss that is deeper that the one that parts paradise and hell. I was forgetting: in this Church there is no hell anymore. Only the Paradise exists. May the Mother of God save us from this disaster.