**Gaude, Virgo gloriosa, super omnes speciosa**

The Virgin Mary is invited to rejoice. The invitation to rejoice is constant in the Old Testament. The reasons for which one is invited to rejoice are different, though. In Joel, the presence of God among his people is a gift of a new life, of a perennial abundance. God is the true source of every perfect joy. After the devastation, God is with Israel again: *“Fear not, O land! exult and rejoice! for the LORD has done great things. Fear not, beasts of the field! for the pastures of the plain are green; The tree bears its fruit, the fig tree and the vine give their yield. And do you, O children of Zion, exult and rejoice in the LORD, your God! He has given you the teacher of justice: he has made the rain come down for you, the early and the late rain as before. The threshing floors shall be full of grain and the vats shall overflow with wine and oil. And I will repay you for the years which the locust has eaten, The grasshopper, the devourer, and the cutter, my great army which I sent among you. You shall eat and be filled, and shall praise the name of the LORD, your God, Because he has dealt wondrously with you; my people shall nevermore be put to shame. And you shall know that I am in the midst of Israel; I am the LORD, your God, and there is no other; my people shall nevermore be put to shame.”* (Jl 2,21-27). In Zephaniah the reason of the joy and of the enlivenment comes from the Lord once again. His presence brings new life, mighty salvation: *“Shout for joy, O daughter Zion! sing joyfully, O Israel! Be glad and exult with all your heart, O daughter Jerusalem! The LORD has removed the judgment against you, he has turned away your enemies; The King of Israel, the LORD, is in your midst, you have no further misfortune to fear. On that day, it shall be said to Jerusalem: Fear not, O Zion, be not discouraged! The LORD, your God, is in your midst, a mighty savior; He will rejoice over you with gladness, and renew you in his love, He will sing joyfully because of you” (*Zeph 3,14-27). In Zechariah the reason of the joy is the desire of God of dwelling in Jerusalem again, after the storm and the hurricane of the exile: *“Sing and rejoice, O daughter Zion! See, I am coming to dwell among you, says the LORD. Many nations shall join themselves to the LORD on that day, and they shall be his people, and he will dwell among you, and you shall know that the LORD of hosts has sent me to you. The LORD will possess Judah as his portion of the holy land, and he will again choose Jerusalem. Silence, all mankind, in the presence of the LORD! for he stirs forth from his holy dwelling.”* (Zec 3,14-17). God is always the source of the true joy. Out of Him, without Him, there is no true joy. Without God there is tiredness, sorrow, spiritual death, mind blurring, hardness of heart. Without God, simply, there is no life. Without God only death reigns. Today our society has decided to be without God. What is its fruit? A universal death: death of the true love, death of the life, death of the family, death of the thoughts, death of the sound rationality, death of the science, death of the discernment, death of the heart, physical death and moral death.

The Virgin Mary is invited to rejoice as well. This invitation is not turned to Her by prophetic voice, but directly by the Angel Gabriel: *“In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you."* (Lk 1,26-28). Mary is invited to rejoice for two reasons: because She is full of grace and because the Lord is with Her. He dwells in her heart. She is entirely filled with Her God. The Antiphon that we are meditating on invites the Virgin Mary to rejoice for She is: *“Virgo gloriosa, super omnes speciosa – glorious Virgin and the most beautiful, the most unique, the only one above every other creature of the Lord, above all the other virgins”.* There are no virgins as beautiful as Mary in the universe. Mary is invited to contemplate Herself in her beauty that is more than human, almost divine, and to exult. However, She should not exult Herself by a motion of pride, but for a feeling of most profound humbleness. Staring and contemplating her beauty, She must raise to the Lord the highest, the holiest, the most beautiful song of praise and of blessing. She must intone her eternal Magnificat to thank, bless, praise, celebrate the Lord for the great things that He has done in Her. After all, this is the invitation to rejoice. Seeing Herself and, in Herself, seeing God who has made Her so great, so beautiful, so sublime, so raised. When one sees the work of God in us, one can only intone a hymn of praise and of blessing. God must be celebrated in each of his work. If the firmament celebrates the praise to the Lord who has created it so beautiful and harmonious every day, the more should one raise this hymn of praise to the Virgin Mary who was made by God more beautiful than the entire universe put together. Today we have built a Christian who can no longer praise the Lord. Why can one no longer praise Him? Because, little by little, he has turned himself into a cantor of the beauty of the sin, of the falsity, of the lie. He has even turned himself into a cantor of the negation and of the cancellation of the own dogma of the divine, eternal, blessed trinity, his most precious pearl. The Christian has made himself a cantor of the negation of Christ, of the negation of the Holy Spirit, of the negation of the heavenly Father, of the negation of the Blessed Virgin Mary, of the negation of her sublime morality, of the negation of every other mystery. Singing the lie, he has become a cantor of Satan’s choir, not certainly of God’s choir, of the true God. How can one sing in the choir of heaven when one denies our divine and heavenly truth to such an extent, and one turns himself into ministries of Satan at the service of falsity. Whoever blesses the sin, whoever declares that everything is love, for he has declared that every disordered love is love according to God, this one cannot certainly sing in God’s choir, and he can never proclaim his wondrous works. Sin is a wondrous work of Satan and whoever blesses sin blesses Satan, not certainly the Lord of glory. Here is what everyone must ask: “If an Angel of heaven comes, would he invite me to rejoice? What are the reasons for which he should invite me to rejoice if I have also turned myself into a ministry of Satan to bless the sin? Virgin Mary, glorious Virgin, Beautiful beyond every beauty created, sing for us your eternal Magnificat to celebrate your greatness and that of your and our Lord. Angels and Saints be our voice in this song of thanking to have made our Mother and your heavenly Queen so beautiful. Ensure that we never become cantors of Satana, but we are always cantors of your heavenly choir today and for the blessed eternity.