**Tu honorificentia populi nostri**

Let us meditate for a moment what the people of Israel sings in honour of Judith, after having known the news of her great heroic act: she had cut the head to the one who had planned the destruction of the people of the Covenant. *“All the people were greatly astonished. They bowed down and worshiped God, saying with one accord, "Blessed are you, our God, who today have brought to nought the enemies of your people." Then Uzziah said to her: "Blessed are you, daughter, by the Most High God, above all the women on earth; and blessed be the Lord God, the creator of heaven and earth, who guided your blow at the head of the chief of our enemies. Your deed of hope will never be forgotten by those who tell of the might of God. May God make this redound to your everlasting honor, rewarding you with blessings, because you risked your life when your people were being oppressed, and you averted our disaster, walking uprightly before our God." And all the people answered, "Amen! Amen!"* (Jdt 13,17-20). Even Jerusalem exults and remains almost to the point of the ecstasy before such courage and bravery: *“The high priest Joakim and the elders of the Israelites, who dwelt in Jerusalem, came to see for themselves the good things that the Lord had done for Israel, and to meet and congratulate Judith. When they had visited her, all with one accord blessed her, saying: "You are the glory of Jerusalem, the surpassing joy of Israel; You are the splendid boast of our people. With your own hand you have done all this; You have done good to Israel, and God is pleased with what you have wrought. May you be blessed by the Lord Almighty forever and ever!" And all the people answered, "Amen!"* (Jdt 15,8-10).

Judith is the splendid honour of the people of the Lord, for she has saved it from certain death. The destroyer wanted to assault it and she has prohibited it, by killing him, not without having put her life to risk. Instead, we deny, swear, despise, dishonour Her, we think of Her in a not noble way, even vulgar, making Her a woman like the other women, unless we sometimes put Her in a lower step than the other ones. Why all of that? Judith has performed a visible work for the visible life of her people, even if then the invisible fruits have also matured. Visibility attracts and conquers. The enemy was visible and she has got rid of him in a visible way. The flesh of the man exults. Visible flesh, visible enemy, visible work, visible joy. On the contrary, the Virgin Mary has accomplished an invisible work, with an invisible enemy, with an invisible victory, whose fruits are visible, though, in the one who lets himself be conquered by this victory of her. The reason of our insensibility toward the Virgin Mary, the reason why we honour Her a little and we love Her a little, we glorify Her a little, rather we attempt to take away every glory and every honour from Her is precisely that: we have not been wrapped by this victory of her. Satan is still the enemy who besieges us, leaving us with no spiritual water and food, deprived of every comfort of truth for our soul. We are in his kingdom of darkness, of non-light, of obscurity. We live in the underground of his temptation and of his sins. The Virgin Mary is most pure light, though. Whoever wants to contemplate Her must leave the kingdom of darkness, let himself be carried into the kingdom of the most full light and from this light of truth he will see all the beauty of the Mother of God and he will sing her glories.

Satan is the universal enemy of every man, for the entire history of humanity. This enemy of ours was overcome the first time in Mary and through Mary. We can attest – this is deduced truth, not dogmatic, of argumentation and not by definition already acquired – that the Father of the Lord our Jesus Christ, in his eternal science has seen the most perfect future faith of the Virgin Mary in Christ Jesus. He has seen her complete and total obedience to his will, the gift of all Herself to Him, so that He may fulfil the work of Incarnation of his beloved Son and She has applied the merits of Christ Jesus not yet acquired, but also these, seen by the Father in the mystery of his eternal science, already acquired by his Son. Everything in the Virgin Mary is by grace, her most pure obedience is also grace. However, She has answered the grace with the gift to the heavenly Father of all her body, her soul, her spirit. Thus Mary teaches us a most great truth. As in Her the Lord has abounded with a measureless grace, seeing in his eternal science the handover of her life to Him, so also with us the Lord will abound with every grace, if He sees in his eternal science our complete correspondence to his grace. This truth will have to convince our heart that if in us the grace of God does not abound is because the Lord sees the poorness of our answer. If we want his grace to abound in us, we must ask Him also the grace of a prompt and immediate obedience to each of his Word in completeness of faith and of love.

Satan is man’s universal enemy, he is overcome by Christ Jesus and Christ Jesus has given his victory to every man who believes in his name. to his Mother, the victory is given in view of her most holy faith in Christ Jesus not yet come and for her most pure and total obedience and handover to God. To every man, victory is given through the faith in his name, the name is of Christ Jesus and through the obedience to every Word of Christ Jesus for all the days of the life of the one who believes in Him. One falls from obedience, one falls from faith, one falls from victory. One comes back into the slavery of Satan, namely in a slavery worse sevenfold than the first one. Here is how this truth is revealed in the New Testament: *“Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access (by faith) to this grace in which we stand, and we boast in hope of the glory of God. Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us. For Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.*

*Therefore, just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come. But the gift is not like the transgression. For if by that one person's transgression the many died, how much more did the grace of God and the gracious gift of the one person Jesus Christ overflow for the many. And the gift is not like the result of the one person's sinning. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal. For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous. The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.” (Rm 5,1-21). “When an unclean spirit goes out of a person it roams through arid regions searching for rest but finds none. Then it says, 'I will return to my home from which I came.' But upon returning, it finds it empty, swept clean, and put in order. Then it goes and brings back with itself seven other spirits more evil than itself, and they move in and dwell there; and the last condition of that person is worse than the first. Thus it will be with this evil generation.” (Mt 12,43-45)*. In us everything is through grace, everything from grace, everything in grace.

If we want the Lord in his eternal science to see our responsiveness to grace and to abound in his bestowal, one needs Him to see also our will entirely handed over to his one, without keeping for us not even one only thought, one only desire, not even an atom of our body, of our spirit, of our soul. He must see in us what He has seen in Mary. Otherwise, we can never speak according to the most pure truth of our Mother. We will think that in Her everything has been through God’s grace and that also in Christ Jesus everything has been through the Father’s grace. Instead, everything has been because the Father in his eternal science has seen the gift of Mary and the gift of Christ Jesus. As Jesus has seen in Paul the total obedience to his will and has filled him with grace, mercy, Holy Spirit with no measure: *“I am grateful to him who has strengthened me, Christ Jesus our Lord, because he considered me trustworthy in appointing me to the ministry. I was once a blasphemer and a persecutor and an arrogant man, but I have been mercifully treated because I acted out of ignorance in my unbelief. Indeed, the grace of our Lord has been abundant, along with the faith and love that are in Christ Jesus. This saying is trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners. Of these I am the foremost. But for that reason I was mercifully treated, so that in me, as the foremost, Christ Jesus might display all his patience as an example for those who would come to believe in him for everlasting life.” (1Tm 1,12-16)*. This mystery deserves to be deepened. May the Holy Spirit grant us this grace so that we may always speak about Christ and about Mary in a trustworthy way.

Christ comes and takes away every power of death to Satan. This is also invisible victory, though, entirely spiritual, for Satan is spirit, even if his fruits are seen in matter and in the flesh of man, incapable to love according to truth and righteousness. Who can enjoy this victory and who can sing it? Only the one who lets himself be plunged in it totally day after day. The more we depart from Satan and the more we see the glory of Christ and of the Virgin Mary. The less we depart from our ancient enemy, the less we see the beauty of Christ and of our heavenly Mother. Those who do not proclaim Mary, do not take pride of Her, do not cry out Her honour and her glory, those who do not proclaim Her blessed and holy, attest that in their heart Satan still rules and they are still part of his sad and gloomy kingdom. The same truth must be preached for Christ the Lord. Today those who are ashamed of Christ and do not announce Him, attest with their life to be under the miserable slavery of Satan, prisoners in his jail of falsity, of deceit, of lie, of denial of every divine truth. Angels and Saints, help us proclaim the glory of Christ Jesus and of the Virgin Mary, Mother of God and our Mother. **16 April 2023**