**SATURDAY OF THE BLESSED VIRGIN MARY**

# Help of Christians

Once we wrote: In the Old Scriptures God was always invoked as a mighty help, always effective, able to deliver from every affliction, sadness, difficulty. The Lord delivered even from the mightiest enemies with a strong hand, an outstretched arm, a resolute will, revealing in his actions all his divine omnipotence and irresistible will: *“Do not hide your face from me, do not turn your servant away in anger; you have been my helper. Do not reject me or forsake me, God my Savior. (Psal 26,9). Hear my cry for mercy as I call to you for help, as I lift up my hands toward your Most Holy Place. (Psal 27,2). The Lord is my strength and my shield; my heart trusts in him, and he helps me. My heart leaps for joy, and with my song I praise him. (Psal 27,7). To you, Lord, I called; to the Lord I cried for mercy (Psal 29,9). Hear, Lord, and be merciful to me; Lord, be my help. (Psal 29,11). In my alarm I said, “I am cut off from your sight!” Yet you heard my cry for mercy when I called to you for help. (Psal 30,23). We wait in hope for the Lord; he is our help and our shield. (Psal 32,20). Blessed are those whose help is the God of Jacob, whose hope is in the Lord their God. (Psal 145,5). Thus we may say with confidence: "The Lord is my helper, (and) I will not be afraid. What can anyone do to me?" (Heb 13,6).*

God has given us the most ‘powerful, most divine, holiest, strongest, truest, most efficacious help, the resolver of our human condition’, through his Son, who, by being incarnate, took upon himself our iniquities, our sins, our infirmities and illnesses and took them away, atoning for us, dying in our place, on our behalf. Thus this powerful help is sung in the Song of the Suffering Servant of the Lord: *“He was spurned and avoided by men, a man of suffering, accustomed to infirmity, One of those from whom men hide their faces, spurned, and we held him in no esteem. Yet it was our infirmities that he bore, our sufferings that he endured, While we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins, Upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; But the LORD laid upon him the guilt of us all. Though he was harshly treated, he submitted and opened not his mouth; Like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth.” (Is 53,3-7).* It is help of essence through change of substance and nature.

How does the Virgin help Christians and why is she invoked as *‘Help of Christians’?* What role does She exercise and live out towards Christians? To answer this question we must ask ourselves: who is a Christian? The question is answered that the Christian is a true child of Mary, mystically begotten by Her, through the work of the Holy Spirit. We can say that the Christian is *"the perennial suffering, the pain that always pierces the soul* ’ of the heavenly Mother. Why is it *her perennial suffering and pain that pierces her soul?* It is suffering that does not give her peace, serenity, tranquillity, sleep. The Christian is all this for the Mother of God and our Mother, because he is today on our earth the instrument of Christ, of the Holy Spirit, of the Father for the building up of the Kingdom of God. The Christian is also Satan's favourite prey. If in the world there are on the one hand a billion men and on the other only one Christian, Satan leaves the billion men and pounces on the Christian. The billion men are already in his falsehood. The Christian is in the light of Christ Jesus. It is the light of Christ Jesus that can convert the billion men to God. That is why Satan is all about conquering the Christian. Who can save the Christian from the raging temptation of the spirit of evil? Only the Virgin Mary. Only She can step on his head, crushing it under his feet. If the Christian does not walk with this powerful help of hers, omnipotent by grace, sooner or later he will succumb and be *"tasted* ’ by Satan, devoured by him. The Mother of God is feared by Satan. He knows that against Her he can do nothing. The Christian, however, does not know this, he pretends not to know it, he forgets to remember it. Either he clings, he clings, he hides under the mantle of his heavenly Mother, or he will be tasty food in Satan's jaws.

Today we add: When you came to us, Holy Mother, we were world with the world and darkness with darkness. You tore us out of darkness and the world and brought us into the light and truth of your Son. You uprooted us from the falsehoods and lies of Satan and planted us in the garden of the Gospel of Christ Jesus and in the truth of the Holy Spirit. Since that day, Satan has always come against us with every temptation and seduction, and always vigilant and attentive you have not allowed Satan to triumph over us. Now, however, Satan, using the sons of Aman, son of Amadotha, the Bugeo, like their father, has decided to exterminate all the people that you, Holy Mother, with great suffering, in a bloody birth have given birth to your Son. Mordecai trusted Queen Esther. She trusted God and God heard her prayer. We on earth have no one to confide in. But even if we did have someone, not even he could save us from the endless hatred of these sons of Aman, of Amadàta, the Bugeo. He could not. He too would have to expose his life to this infinite hatred and he would be defeated. We do not want to confide in anyone on earth. We want to trust only in you. You began the work. You have guarded it for many years. Now the glory of bringing to light the iniquitous decrees of darkness must also be Thine. It is You who must come down and it is You who must crush the heads of those who do not want the light of the Gospel to shine on our land. Mother, you who are: *“You are a garden fountain, a well of water flowing fresh from Lebanon. Arise, north wind! Come, south wind! blow upon my garden that its perfumes may spread abroad. Let my lover come to his garden and eat its choice fruits. You who comes forth like the dawn, as beautiful as the moon, as resplendent as the sun, as awe-inspiring as bannered troops, send all your Holy Angels to deliver your little people, so that the Gospel of your Son may resound in the world with all the splendour of his divine and eternal light.”* (Cfr. Ct 4,15-16; 6,10). The prayer that Esther addressed to the Lord, to the Creator of her ancient people, we address to You, who are ‘terribilis ut castrorum acies ordinata’, and we know that You will hear our plea in the same way that God heard Esther's plea:

Here is what the Holy Text says: *Queen Esther, seized with mortal anguish, likewise had recourse to the Lord. Taking off her splendid garments, she put on garments of distress and mourning. In place of her precious ointments she covered her head with dirt and ashes. She afflicted her body severely; all her festive adornments were put aside, and her hair was wholly disheveled. Then she prayed to the Lord, the God of Israel, saying: "My Lord, our King, you alone are God. Help me, who am alone and have no help but you, for I am taking my life in my hand. As a child I was wont to hear from the people of the land of my forefathers that you, O Lord, chose Israel from among all peoples, and our fathers from among all their ancestors, as a lasting heritage, and that you fulfilled all your promises to them. But now we have sinned in your sight, and you have delivered us into the hands of our enemies, because we worshiped their gods. You are just, O Lord. But now they are not satisfied with our bitter servitude, but have undertaken to do away with the decree you have pronounced, and to destroy your heritage; to close the mouths of those who praise you, and to extinguish the glory of your temple and your altar; to open the mouths of the heathen to acclaim their false gods, and to extol an earthly king forever.*

*"O Lord, do not relinquish your scepter to those that are nought. Let them not gloat over our ruin, but turn their own counsel against them and make an example of our chief enemy. Be mindful of us, O Lord. Manifest yourself in the time of our distress and give me courage, King of gods and Ruler of every power. Put in my mouth persuasive words in the presence of the lion, and turn his heart to hatred for our enemy, so that he and those who are in league with him may perish. Save us by your power, and help me, who am alone and have no one but you, O Lord. "You know all things. You know that I hate the glory of the pagans, and abhor the bed of the uncircumcised or of any foreigner. You know that I am under constraint, that I abhor the sign of grandeur which rests on my head when I appear in public; abhor it like a polluted rag, and do not wear it in private. I, your handmaid, have never eaten at the table of Haman, nor have I graced the banquet of the king or drunk the wine of libations. From the day I was brought here till now, your handmaid has had no joy except in you, O Lord, God of Abraham. O God, more powerful than all, hear the voice of those in despair. Save us from the power of the wicked, and deliver me from my fear." (Est 4,17k-17z).*

We also raise to You, Mother entirely Holy, the prayer that Mordecai raised to his God:

*"O Lord God, almighty King, all things are in your power, and there is no one to oppose you in your will to save Israel. You made heaven and earth and every wonderful thing under the heavens. You are Lord of all, and there is no one who can resist you, Lord. You know all things. You know, O Lord, that it was not out of insolence or pride or desire for fame that I acted thus in not bowing down to the proud Haman. Gladly would I have kissed the soles of his feet for the salvation of Israel. But I acted as I did so as not to place the honor of man above that of God. I will not bow down to anyone but you, my Lord. It is not out of pride that I am acting thus. And now, Lord God, King, God of Abraham, spare your people, for our enemies plan our ruin and are bent upon destroying the inheritance that was yours from the beginning. Do not spurn your portion, which you redeemed for yourself out of Egypt. Hear my prayer; have pity on your inheritance and turn our sorrow into joy: thus we shall live to sing praise to your name, O Lord. Do not silence those who praise you." (Est 4, 7 b –17 h)*

Mother entirely Holy, we proclaim You Lady of our life. We want to be at your service for all our days. I am certain of that, You will come and crush Satan’s head who governs the hearts of these children of Aman who work for the darkening of the Gospel of your Son. Angels and Saints, come with your Queen and deliver us from Satan. You shall deliver us and we will proclaim, with renewed zeal and inner and outer freedom, that we are work of our heavenly Mother.

Even before the new Aman decreed the death of the missionaries of the Gospel, planted in the garden of the Church by our heavenly Mother, this is what we had written:

**Queen Esther and the providential decree of salvation**

What is contained in these pages is a writing not of today. It dates back to the year 2013. It is taken from a commentary on the Book of Esther. We will first quote what is contained in that commentary. Later we will endeavour to add a few necessary words.

Esther asks for the revocation of the decree against the Jews

Esther again spoke to the king, fell at his feet and begged him to remove the evil done by Aman, all that he had done against the Jews. There is an iniquitous decree hanging over the heads of the Jews. This decree must be made null and void by another royal decree. What has been done so far is of no use unless the iniquitous decree is removed. Therefore Esther prostrated herself at the king's feet and asked for a second pardon. The king extended the golden sceptre towards Esther and Esther rose to stand beside the king. The king with this gesture places Esther beside him. He treats her as a true queen. Now Esther can speak to the king in peace. She can manifest her heart to him.

Esther said: ‘If it pleases you, and I have found favour with you, order to revoke the letters sent by Aman, those that were written to exterminate the Jews in your kingdom. It is urgent to revoke the orders sent by Aman to all the provinces of the kingdom. If this revocation does not take place in time, all that has been done so far is in vain. Still death threatens the destruction of all the people of the Jews, Esther and Mordecai included. Esther addresses the king with great delicacy, extreme submission, great reverence. If the king likes it and if she has found favour in his eyes. If the king does not like it and if she has not found grace, then everything remains as before. Esther knows that one must never lack reverence and humility before the king. He is the final word in his kingdom. This responsibility must always be acknowledged to him. Never with a king must one speak as an equal. Respecting the laws of reverence and submission, leaving all decisions to him, one submits the request for grace. This care must always be respected, observed, never forgotten. It is those rules of submission that must always be lived. Today this rule is as if it no longer exists. Everyone wants to be equal. Everyone wants to put themselves on the same level as others. Responsibility, however, is not the same for everyone. There are decisions that one must make and there are others that belong to others. For how could I bear the sight of the evils of my people and how could I survive the extermination of my lineage?’

Esther now tells the king a truth that the king will have to weigh up. The king may also decide that the decree remains valid, that it is in no way revoked. It is his right to keep it in force. But the king will have to know that Esther would not be able to endure the extermination of her people, nor would she be able to stay alive. She would die of pain, of great pain. The king would be left without his queen. He would be deprived of his love forever. Now the king is placed in the position of being able to choose with knowledge of the historical truth. Can he lose his queen? The answer depends on how great his love for his bride is.

The king answered Esther: ‘If I have given you all Aman's goods and granted you my favour, if I had him hung on a pole because he had laid hands on the Jews, what more do you ask? The king replies to Esther convinced that he has done everything for her and Mordecai. It is as if the king were saying to Esther: address me no more. Do what is right for you to do. I have placed the kingdom in your hands. Once I have granted you my grace, there is nothing more I have to do. You have everything. Use my grace and decide, establish, order. It is as if the king were asking Esther to enter his new condition. Not only her own condition, but also Mordecai's. There are moments that mark a turning point in a person's life. The before and the after are no longer the same thing. Now Esther must begin to think according to the after, which is all new, indeed brand new. This is our greatest mistake. We always think of the after as the before, instead of renewing the whole of current history starting precisely from the after that has been fulfilled for us. This mistake is fatal for many. A new journey begins, a new history, a new grace, a new perspective, a new beginning. With this newness we must orient all history, not only our own, but that of every other man. Into this newness we must enter with strength, power, great energy, determination, good will, wisdom, science, intelligence. After all, this is what the king asks of his queen: enter your new history and rule my kingdom from it. You are beside me for this very reason. If we understood this newness that the Lord always creates for us, we would give our life a dimension of true salvation.

You may write in my name, as you see fit, and seal it with my ring: for whatever has been written at the king's command and sealed with my royal ring cannot be revoked'. The king now becomes explicit to the supreme. Esther will no longer have to fear anything. However, the king warns Esther about the customs of law that govern his kingdom. When the king writes an edict, the edict remains stable forever. It cannot be repealed. It is perennial law. Indelible provision. One may, however, write another, which, while not abolishing the first, makes alternative, different provisions. Thus it will be of the new provisions to neutralise the old ones, written previously. This task, however, falls to Queen Esther and Mordecai. It is as if the king had placed the fate of his kingdom in their hands. It is up to them to write a rule that allows the salvation of all Jews. Will Mordecai be able to do this? It is up to him and no one else. A prime minister must be equal to his ministry. If he is not up to it, it is right that he should resign. The kingdom for his wisdom, intelligence, prudence, skill. These gifts must be innate in a man of government. It would be very interesting to develop this truth also with regard to our relationship with our God and Lord. He has recreated us, regenerated us, placed us in a new life. According to this newness He wants us to act, to operate, to plan. There is a responsibility that is all ours and we must know how to take it all on. Thus the Christian becomes a true actor in the kingdom of his God, his true prime minister in this kingdom that is to be built up. This truth is still very far from our intelligence and wisdom. We live with much inertia and expectation. We are like Esther. She has the kingdom in her hands and hopes that the king will write the decree. The king has given you everything. Know how to take responsibility. Put your wisdom and intelligence and govern history.

On the twenty-third day of the first month, the month of Nisan, in the same year, the secretaries were summoned, and everything that had been commanded to the governors and the officials of the satrapies, from India to Ethiopia, a hundred and twenty-seven provinces, was written down, province by province, according to their languages. Now, Mordecai summoned the secretaries and had the content of the decree written by the king at Haman's command communicated to the Jews. In that decree, every man was granted the freedom to slaughter the Jews. It authorized the extermination of the Lord's people. Anyone who saw or knew a Jew was permitted to kill him. This was the content of that wicked and disastrous decree. Now, however, a second decree is sent throughout the kingdom of Artaxerxes. In this second decree, new instructions are given to all the rulers of the provinces of the empire.

It was written in the king's name and sealed with his ring, and the letters were sent by couriers. This second decree was also written in the king’s name and sealed with his ring. It was sent to all the provinces of the kingdom by couriers. They were ordered to follow their laws in every city, whether to defend themselves or to deal with their enemies and adversaries as they wished. In this second decree, the Jews are instructed to follow their laws in any city. Through this decree, all Jews are given the right to defend themselves from any enemy, any adversary. They no longer have to passively endure death. They can preserve their lives by killing their enemies or attackers. The first decree, which commanded non-Jews to kill all Jews, is not abolished. Instead, it is stated that the Jews can defend themselves by applying their own laws.

And this was to take place on a single day: the thirteenth of the twelfth month, the month of Adar, throughout the entire kingdom of Artaxerxes. This right to defend themselves, even by killing according to their laws, is granted for one day only: the thirteenth of the twelfth month, the month of Adar. This liberty applies throughout the kingdom of Artaxerxes. The Jews are now in a position to preserve their lives. They are not granted the freedom to kill their enemies at will. They are given the ability to defend themselves from their enemies. They may kill only if they are attacked. If they are not attacked, if they are not threatened, they can and must live in peace. This is not a day of social disorder. It is simply a day of self-defence. Each person will be able to defend their own life.

The Decree of Ahasuerus in favour of the Jews. The following is the copy of the letter:

Now, this letter is made known to all the Jews and to all the governors of the provinces of the great kingdom of Artaxerxes. "The great king Artaxerxes to the governors of the hundred and twenty-seven provinces, from India to Ethiopia, and to those who care for our interests, greetings. This is written by the great king Artaxerxes. The great king Artaxerxes writes to the governors of the hundred and twenty-seven provinces, from India to Ethiopia, and to those who care for the interests of the king. To all these, Artaxerxes wishes health." Artaxerxes calls himself great because, actually, he is the king of a great kingdom. Many men, the more often they are honoured with the most generous benefactions, the more they become proud and not only seek to harm our subjects, but, incapable of restraining their pride, they also plot against their benefactors.

Now a well-chosen brushstroke is given to describe Aman's life and his wicked and nefarious behaviour. Many men, the more often they are honoured by the most munificent generosity of benefactors, the more they become proud and not only try to do evil to our subjects, but, unable to curb their pride, they also plot plots against their benefactors. This is what happens in everyday social life. There are many men in the world who are often honoured by the most munificent generosity of benefactors. They are elevated to the highest dignities. What do these men do? They become so proud that they can no longer govern their pride, and not only do they do evil to the subjects of those who have elevated them, but they also plot plots against those who have elevated them. They no longer even recognise their benefactors. These many men are entirely blinded by pride. These men see only themselves and no one else, and they are ready to do evil to every man, even to those who have been their benefactors. Pride deprives them of science, of wisdom, of intelligence, of discernment. They know how to think only evil towards all. For them, there is no respect for anyone. This is a brushstroke that paints well the social condition of humanity. Almost always the beneficiaries turn against their benefactors themselves.

Not only do they erase thankfulness from the hearts of men, but, exalted by the bravado of those who ignore the good, they flatter themselves that they escape God, who sees all, and his justice that hates evil. Now the letter opens up to a supernatural vision of history. The one who governs history is the Lord. His judgement reaches everyone in an instant. Well, this is precisely the error of the proud: he thinks he can escape the Lord, who sees all, and his justice that hates evil. Such men not only erase thankfulness from men's hearts, but, exalted by the bravado of those who ignore the good, they flatter themselves that they can escape from God, who sees all, and from his justice that hates evil. These men not only erase thankfulness from their own hearts and the hearts of others, but they also even flatter themselves that they can always get away with it. Exalted by their bravado, they are convinced that there will be no time in their lives for the judgement of the One who sees all and can do all. These men think that God does not exist. They do not know, however, that He does exist and that He punctually comes to demand an account for our works. This openness to transcendence is sublime. It is the key to reading the whole Book of Esther.

If God were not the judge of history, it would set itself on paths of only death, only violence, only evil. Instead, God is its true Lord and always straightens it out so that it sets out on the path of good. God's judgement on history must convince every man that he cannot do what he wants. God's judgement on history is not always operated in a direct way. He often works it indirectly. But it is always God's judgement on the works of man. We should convince ourselves of this truth and avoid thinking that we can do what we want. The eye of the Lord watches, is attentive, intervenes at the right time and restores his justice and truth.

Often, then, many of those in authority, having entrusted certain friends with the responsibility of public affairs and having been subjected to their influence, became with them responsible for innocent bloodshed and were swept up in irreparable misfortunes, Now the king also takes a look at his own very high responsibility. He makes a small, subtle self-criticism. Often, then, many of those in authority, because they entrusted certain friends with the responsibility of public affairs and suffered their influence, became with them responsible for innocent blood and were swept away into irreparable misfortunes. The king clearly affirms the responsibility of those who govern their kingdom badly, because they are influenced by friends who are entrusted with the responsibility of public affairs. Those who govern must always possess foresight, wisdom, intelligence, great discernment, and a spirit of the highest truth towards every word they hear. He who is responsible for the last signature, the one that gives legal force to every provision, order, law, before affixing his seal must be certain that it is for the greatest good of his subjects. This is an objective responsibility that invests all those who hold public and also private office. This rule also applies to the administrators of justice. When responsibility passes through their signature, they must be certain of the objective truth. Psychological subservience, various forms of influence, demands for friendship, must give way to historical truth, objective and not subjective truth. Everyone, when history passes before our conscience, is obliged to take responsibility before God and man. Everyone is responsible before history for his every act, gesture, decision, signature, validation, seal affixed to a document. The collapse of civil society, and not only it, of our days is in the failure to take responsibility both of those at the top, but also of those positioned in the intermediate stages. King Artaxerxes does not deny that he allowed himself to be influenced by a friend whom he thought was sincere and loyal, when in fact he was only a cultivator of pride. He is aware that he acted very lightly and confesses this publicly. He has been deceived. He, however, allowed himself to be deceived. This must never happen in a ruler of even the smallest kingdom on earth.

For the false reasonings of perverse natures had led astray the untainted good faith of the rulers. Artaxerxes speaks of the false reasonings of perverse natures diverting the uncontaminated good faith of the rulers. This is true. His untainted good faith has been diverted by the false reasonings of perverse natures. But it is the wisdom of a king to know when reasoning is false and when it is true, when it comes from a pure heart and when it springs from a perverse heart and nature, a nature genetically transformed by evil and hatred and pride. A man of government must always put those whom he wants to raise high in dignity and responsibility to the test. He is also called upon to investigate their personal interests, their ways of acting and relating, their daily conduct of life, their reactions. A king cannot walk with his eyes closed. This will never be allowed him. Nor can he delegate the affairs of the kingdom to others and disregard them completely. This is not right either. He is the king and he has God's place in the government of men. This of the king is a wonderful wise and intelligent self-criticism. It is a perfect examination of conscience. He fell into error, because he trusted blindly, thinking that he had as a friend a loyal and honest person, when in fact he was the most dishonest of men, the most proud and envious.

This can be seen not so much in the older stories we have mentioned, but rather by looking at the iniquities perpetrated by the corrupt behaviour of those who unworthily wield power. Now the king expressly speaks of recent events, which are there for all to see. This can be seen not so much in the older stories to which we have There are ancient stories to which the king refers in order to somehow justify what has happened in recent history. The recollection of ancient things serves to find a valid reason to somehow justify the betrayal perpetrated against him. It is as if the king wanted to say: I was not the first, I will not be the last. The betrayal of trusted men will accompany the entire history of mankind. Let no one think that these things happen to others. Everyone can be a victim of perverse, proud, envious, jealous people. Everyone can fall under the blows of these unscrupulous slanderers who see evil where it does not exist. Let no one condemn the king. He was simply a victim of human history, which is how it is and can never be different. Even if everyone puts all his good will and wisdom and intelligence into it, professional slanderers will always arise. However, the king forgets one thing: God is the protection of the righteous, and always the Lord protects those who trust in Him and act according to justice.

We will provide for the future to ensure an undisturbed and peaceful reign for all men, The king now promises that he will provide for the future to ensure an undisturbed and peaceful reign for all men. He promises that he will use his bitter experience to be a thousand times more vigilant. From now on, he will not so easily take the word of this or that, even his closest friend. Treachery lurks in every heart. No one can be trusted completely. The human heart is a true abyss and one must always be vigilant about it.

By making opportune changes and always judging the affairs placed before us with the most equitable firmness. This is how the king will ensure an undisturbed and peaceful reign for all. He will make expedient changes and will always judge with the fairest firmness the affairs that are set before his eyes. He will no longer blindly trust his friends, but will subject everything to the scrutiny of his experience, wisdom, prudence, shrewdness. Recent history has been highly instructive for the king. From now on, the future will no longer be like the present.

This is the case of Aman, the son of Amadáta, the Macedonian, who is a stranger to Persian blood and far from our goodness, having been received as a guest with us, Now the king explains in detail what happened and who is the slanderer who deceived him, inducing him to seal an unjust decree. This is the case of Aman, son of Amadáta, the Macedonian, who is a stranger to Persian blood and far from our goodness, having been received as a guest with us. Aman, son of Amadáta, is a Macedonian, a stranger. He is also far from the goodness of the Persians. Despite being a stranger, he had been welcomed as a guest in the king's palace. The king had done him so much good. He had welcomed him into his home.

He had taken so much advantage of the humanity we profess towards any nation, that he was proclaimed our father and obtained the second rank at the royal throne, being honoured by all with prostration. Aman, however, was not content with being welcomed into the king's palace. This was not enough for him. He had taken so much advantage of the humanity we profess towards any nation, that he was proclaimed our father. It is as if the king saw Aman as a true father, a father he trusted blindly, never suspecting anything. To this man, whom the king regarded as a father, he had bestowed the gift of second rank on the royal throne. He had also decreed that he should be honoured by all with prostration. So much honour and glory the king had bestowed on this man. With his devious way of doing things Aman had made the king believe that he was standing before the dearest, friendliest person on earth. Indeed, more than a dear person and friend, before a true father. This was Aman's great cunning: a superhuman, uncommon pretence, capable of deceiving even the king.

But not withstanding the weight of his pride, he strove to deprive us of power and life. But Aman hid great pride in his heart. But not being able to bear the weight of his pride, he endeavoured to deprive us of power and life. This was Aman's ingenious plan: to go so far as to kill the king. In this way he would pass the kingdom from the Persians to the Macedonians. How did he plan to succeed in this diabolical scheme of his?

And with false and twisted arguments, he requested the death penalty for our savior and tireless benefactor Mordecai, for the irreproachable consort of our kingdom, Esther, and for all their people. This is, however, only the first part of Haman’s plan. This first part was intended only to isolate the king. The second part also involved the killing of the king. This is not an exaggerated interpretation or presentation of the facts to justify the king before the new decree. Since this is Sacred Scripture, namely the purest revelation made by the Holy Spirit, it brings to light what was hidden. The heart of Haman is revealed in all its secrets. What he hid even from himself is now made known to all. However, this revelation teaches us another high historical truth. The Lord is not only the Savior of His people. He is also the Savior of Artaxerxes. By saving His people and heeding the queen’s plea, the king not only saves the queen and the Jewish people, but first and foremost, he saves himself.

A brief theological reflection is necessary. Particular events must always be framed in general, universal events. God is not the Savior only of particular events but of every event that happens in history. This truth appears already from the calling of Abraham. Abraham is not only the savior of himself when he places his life in the hands of the God who called him, the Almighty and Holy God. He also becomes the savior of humankind. "In your descendants, all the tribes of the earth will be blessed." In every person saved by God, all of humanity is saved because in them is implanted a new light of salvation and redemption. Furthermore, whoever saves another will always save himself. It is on this truth that the final judgment will be exercised. By saving the queen, Artaxerxes saved himself, for he freed himself from the poison within his house, a poison he could have consumed at any moment.

In fact, by putting us in a state of isolation, he thought of transferring the Persian empire to the Macedonians. This was Haman's secret plan: to isolate the king within his own kingdom, drawing every governor to his side. Once this was done, he would have killed the king and passed the empire from the Persians to the Macedonians. This, however, was not possible, because his plan was thwarted by the queen’s plea and by the plot uncovered by Mordecai. Indeed, Mordecai had revealed the attempt to kill the king to the king himself.

I feel that something is slipping away from me. There is a divine action in history so secret that it runs through history like a watermark runs through a banknote. It is this watermark that eludes me. I know it’s there, but I cannot pinpoint it. Yet, it is there. But always, history, all of history, is traversed by this watermark, which can only be seen with the eyes of the Holy Spirit. If we read with great attention the Book of Esther, we will notice that right from the beginning, through Mordecai’s dream, the Lord was revealing what He was about to do for the glory of His people. God’s ways are never linear or simple. They are complex, full of crosses, suffering, fear, often even panic and terror of death before one’s eyes. All this happens so that the believer may open himself to an even stronger, more powerful, certain, secure, firm, and resolute faith. My life is in the hands of my God. From Him, I must await all salvation, redemption, liberation, peace, and life. The way of God, however, is always the cross. From the cross comes the glory. This is the finest, invisible watermark without true faith.

Now, we find that these Jews, destined by that threefold wicked man to extermination, are not wrongdoers, but are governed by most just laws. Now a testimony of the people of the Jews is offered. Who are these people? Haman, that threefold wicked man, had sentenced them to extermination, destruction, death, annihilation. But these men are not wrongdoers. They are people governed by most just laws. Here the beauty of the Lord’s Law is emphasized.

They are children of the Most High, the living God, who for our benefit and for that of our ancestors governs the kingdom in the best possible way. Who are the Jews? They are the children of the Most High, the living God, who for our benefit and for that of our ancestors governs the kingdom in the best possible way. Now, the decree acknowledges that the God of the Jews is not just the God of the Jews. This God, of whom the Jews are children, is the Most High, the living God. This Most High, living God governs the kingdom in the best way for us and for our ancestors. This God is not the God of only this people. He is the God of every people. Everything happens under His governance, His lordship, His irrefutable judgment.

In this historical moment, the living God is directing the kingdom of Persia in the best possible way. This confession of true faith should be well understood. The action of the true God is not limited to one people, one territory, or one nation. It is instead for the entire universe. The whole earth is governed by the wisdom, intelligence, and omnipotence of our God and Lord, the only true God and Lord. For the love of His people, of His chosen one, the Lord often works good for an entire people, an entire nation, and sometimes even for the whole world. This truth reaches its height in the cross of Christ Jesus. By the wounds of one, all of us have been healed, made whole, redeemed, justified, at least as to objective redemption. Subjective redemption requires the faith of each individual. Think today of the grave problem of the mission of salvation. If all Christians believed with true faith in Christ Jesus and lived according to perfect love, the Lord would convert the whole world through their love. Always, by the grace of one, the Lord accomplishes the salvation of many. This is a truth of faith that must be theologically developed, illuminated, and clarified with more details. We wish to highlight and emphasize this issue. In other places and contexts, it needs to be illuminated. It is important now to assert that the confession of faith contained in the decree is faithfully true, authentic, and corresponds to the reality of our God.

So, you would do well not to take into account the letters sent by Haman, son of Hammedatha, because he, having perpetrated these things, has been hanged on a pole with his entire family at the gates of Susa, a just punishment swiftly administered by God, the ruler of all events. What has been said thus far serves to demonstrate the iniquity of the previous decree. This decree must not be applied. It should be disregarded. It remains valid for those who wish to apply it, but its application is discouraged. It is the fruit of the calumniator Haman, who has already been hanged on a pole with his family at the gates of Susa. Now, if its author has been hanged on a pole, what truth can be ascribed to his written word? It is the fruit of his malice, the very malice that led to his hanging. The hanging itself is the just punishment given to him by God, the ruler of all events. In this verse, three truths must be placed in the heart. The decree, the fruit of malice and pride, must be regarded as inapplicable. The author of it has already vanished from history by hanging. If his malice has already killed him, can those who use his malice expect a better fate? Never. They too will be destroyed by it. The Lord, the ruler of all events, watches over the actions of men. His justice always arrives unfailingly. It is truth: malice cannot produce life. It always generates death. But it is also truth that God's righteous judgment is upon all human actions. This is not about the final judgment, the last day, but about the daily, historical judgment, today, in this very moment in history. This truth is hard to accept today. Even the believing mind refuses to accept it. Everyone thinks they can act as they please, because they owe no account to anyone. But even if one escapes human judgment, they will never escape God's judgment. It comes with astonishing punctuality.

Instead, let a copy of this letter be posted in every place, allowing the Jews to confidently use their laws and to aid them in repelling anyone who would attack them at the time of persecution, on that same day, namely the thirteenth of the twelfth month, called Adar. In this verse, something more is requested from the Persians and from all those in the twenty-seven provinces of the kingdom: to help the Jews against those who would take advantage of the previous decree. Just as the previous decree applied only for one day, so does this one: the fourteenth of Adar. On this very day, a dual action is granted: the Jews may defend themselves, and the Persians may help the Jews in their defence. This decree, in its copies, must be posted everywhere. Now the Jews know that they may defend their lives according to their laws. The Persians know that they may help the Jews save their lives. If before the forces were overwhelmingly numerous on one side and few on the other, now they may be equally matched, if not greater on the Jews' side.

Indeed, this day, instead of marking the ruin of the chosen lineage, God, the ruler of all things, has transformed it into a day of joy for them. This is what the Lord does: only He knows how to turn a day of great mourning and tragedy, extermination and destruction, into a day of joy and fullness of life. Great above all is our God. He truly raises His devout ones from the depths of the underworld to the heavens of heaven. Always, the Holy Scripture confesses this omnipotence of God, the only one capable of rescuing His friends from the pit of death. This truth is the foundation of every prayer lifted up to the Lord. Without this truth in the omnipotence of mercy and grace of the Lord, every prayer would be useless. In an instant, from evening to morning, in the blink of an eye, the Lord changes a man’s life. This truth must be lived with deep and true faith. All faith rests on this truth, and anyone who does not believe in this truth does not possess true faith in the true God, Father, Lord, Almighty Creator of our life today.

As for you, therefore, among your commemorative feasts, celebrate this remarkable day with all kinds of feasts, so that, now and in the future, it may be salvation for us and for the friends of the Persians, but for those who threaten us, it may be a reminder of their destruction. This day of transformation from death into great joy must be celebrated from generation to generation. This day must be remembered as a sign of the merciful goodness of our God toward the Jews and the friends of the Persians. It must also be remembered as a day of perdition for all those who threaten the life of the Jews. The feast, in its purest, holiest, and truest sense, serves this purpose: to remember God’s mercy in favor of His friends. However, this is not a theological, philosophical, ascetic, or purely revelatory mercy. It is always a historical mercy, manifested here and now, in a specific historical context. All our feasts are a historical manifestation of the mercy, love, and goodness of our God. Therefore, the feasts are celebrations that must immerse man in the same historical context of the event from which the feast originated, so that the faith in God’s mercy may be renewed and become a historical event today.

A feast without history cannot exist. All our feasts are celebrations of a historical event. In Catholic Christian liturgy, all feasts actualize in the sacrament the event that is being celebrated. Today, in the feast, we enter into that event, becoming actors in that history, living it as present, current, and belonging to today. This is the great meaning of the feast within true faith. There is a great difference between pagan feasts and Christian feasts, between the feasts of the world and those according to faith. In the feasts of the world, it is man’s stupor. Vanity is chosen as a moment of intoxication, often leading to true dehumanization. But in feasts according to faith, one immerses oneself in the great mercy of God, which is liberation, justification, the creation of a new life. This truth must be asserted with strong determination and clarity, especially today when the feast is merely the stupefaction of the spirit and the destruction of the body, an excuse for immorality for our senses. This day of liberation from death serves faith. This feast must teach every man how powerful God’s grace is. A death surely destined by God has been transformed into pure and great joy. This feast must also teach that every man must not only pray to the Lord, but also place his mercy, his love, his grace, his ministry, and his role into history if he wants to make the mercy of the Lord effective.

Salvation is always the fruit of two mercies. It is the fruit of God’s mercy and of man’s mercy, of all of God’s mercy and all of man’s mercy. This union is necessary, vital, and essential if one wants to harvest the fruits of divine and eternal mercy. This perfect union takes place on the cross. Here Christ celebrates the marriage, the union between the mercy of man and the mercy of God. All the purest mercy of man, which goes all the way to the death on the cross, marries the mercy of the Father and is the salvation of humanity. Today, this is precisely our folly. We want only the fruits of God’s mercy without the union with our own mercy. This union can only be celebrated at the altar of the cross, and where the cross is abolished as the true altar for the celebration of the marriage of these two mercies, one remains in death because the mercy of God could not marry the mercy of man. Or, if the union has taken place, it has immediately been dissolved, either by separation or even by divorce. The great mystery of God’s mercy is that it must always marry the mercy of man in order to produce fruits of life.

Every city and, in general, every locality that does not act according to these provisions will inevitably be put to the sword and fire; not only will it be inaccessible to men, but it will also become horrible to the beasts and birds, forever. The decree must be applied in every locality of the empire. There must be no locality that can dispense with its application. As in every good law, a penalty is always attached, so it is here. Disobedient localities will be put to the sword and fire inevitably and will be rendered inaccessible not only to men but also to beasts and birds. This locality will become a dreadful place for all time. The penalty serves to give strength to the law. A law without a penalty is useless, vain. A law that then neglects or forgets the penalty is truly useless. It is the certainty of the penalty that gives vigor to the law. If the penalty becomes fictitious, there will be no true application of the law. It can be violated peacefully, for in the end, it makes no difference. This idea is opposed by our own God through His pure revelation. This revelation attests to the eternal certainty of the penalty attached to every one of His laws. God’s faithfulness is in every word He speaks. Every word of God is an eternal law for us, an eternal law of life, but also of death. His word infallibly produces according to the truth contained in it: a truth of life, but also a truth of death. This wisdom, this understanding, is lacking in man today.

Teaching to be kept into the heart.

The Apostle Paul writes to Timothy: “But you, remain faithful to what you have learned and believed, because you know from whom you learned it, and that from infancy you have known (the) sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work. (2Tm 3,14-17). What is then the teaching that must arise from the Book of Esther? The truths are essentially three.

**FIRST TRUTH**. God wants every person to be a true actor of truth, justice, light, salvation, redemption, liberation, and peace. No one can be an actor of true salvation without faithfulness to Him, to His Lordship. How is one faithful to Him, to the Lord? Through faithfulness to His Word. When one becomes detached, dissociated, or separated from obedience to the Word, from actors of life and salvation, we transform into actors of death and every injustice. Everyone can know, understand, and ascertain what kind of actor they are: whether they are an actor of life and salvation or of death and injustice. It is enough to know, to understand, to verify one’s relationship with obedience to the Word of Jesus.

**SECOND TRUTH**. The Lord watches over us from above. Even through human ways, which are always mysterious and which no one can fully understand until the right time, the Lord intervenes in history to guide it towards salvation. The Lord inspires Mordecai. Mordecai insists with the queen. The queen prays and asks for strength from the Lord. The queen asks for favor from the king and obtains it. We do not know how the Lord intervenes to bring salvation to our history. We know that He does intervene. All of us know what happened to Jonah. For the salvation of Nineveh, the Lord unleashed a great storm and then commanded a large fish to bring Jonah back to the shore. This biblical account should never be forgotten. Let us read it again.

This is the word of the LORD that came to Jonah, son of Amittai: "Set out for the great city of Nineveh, and preach against it; their wickedness has come up before me." But Jonah made ready to flee to Tarshish away from the LORD. He went down to Joppa, found a ship going to Tarshish, paid the fare, and went aboard to journey with them to Tarshish, away from the LORD.

The LORD, however, hurled a violent wind upon the sea, and in the furious tempest that arose the ship was on the point of breaking up. Then the mariners became frightened and each one cried to his god. To lighten the ship for themselves, they threw its cargo into the sea. Meanwhile, Jonah had gone down into the hold of the ship, and lay there fast asleep.

The captain came to him and said, "What are you doing asleep? Rise up, call upon your God! Perhaps God will be mindful of us so that we may not perish." Then they said to one another, "Come, let us cast lots to find out on whose account we have met with this misfortune." So they cast lots, and thus singled out Jonah.

"Tell us," they said, "what is your business? Where do you come from? What is your country, and to what people do you belong?" "I am a Hebrew," Jonah answered them; "I worship the LORD, the God of heaven, who made the sea and the dry land." Now the men were seized with great fear and said to him, "How could you do such a thing!" - They knew that he was fleeing from the LORD, because he had told them. -

"What shall we do with you," they asked, "that the sea may quiet down for us?" For the sea was growing more and more turbulent. Jonah said to them, "Pick me up and throw me into the sea, that it may quiet down for you; since I know it is because of me that this violent storm has come upon you."

Still the men rowed hard to regain the land, but they could not, for the sea grew ever more turbulent. Then they cried to the LORD: "We beseech you, O LORD, let us not perish for taking this man's life; do not charge us with shedding innocent blood, for you, LORD, have done as you saw fit."

Then they took Jonah and threw him into the sea, and the sea's raging abated. Struck with great fear of the LORD, the men offered sacrifice and made vows to him. (Jo 1,1-16).

But the LORD sent a large fish, that swallowed Jonah; and he remained in the belly of the fish three days and three nights. From the belly of the fish Jonah said this prayer to the LORD, his God: Out of my distress I called to the LORD, and he answered me; From the midst of the nether world I cried for help, and you heard my voice. For you cast me into the deep, into the heart of the sea, and the flood enveloped me; All your breakers and your billows passed over me. Then I said, "I am banished from your sight! yet would I again look upon your holy temple." The waters swirled about me, threatening my life; the abyss enveloped me; seaweed clung about my head. Down I went to the roots of the mountains; the bars of the nether world were closing behind me forever, But you brought my life up from the pit, O LORD, my God. When my soul fainted within me, I remembered the LORD; My prayer reached you in your holy temple. Those who worship vain idols forsake their source of mercy. But I, with resounding praise, will sacrifice to you; What I have vowed I will pay: deliverance is from the LORD. Then the LORD commanded the fish to spew Jonah upon the shore. (Jo 2,1-11).

**THIRD TRUTH:** Our Lord God unleashes the storm because His will of salvation will always be fulfilled. Now, if it is God who unleashes the storm, it is the duty of every man of God to ask: why has this storm been unleashed by the Lord? But if it has been unleashed by the Lord, He has not done so in vain. God never works in vain. He has unleashed it because He desires salvation, and salvation will take place. Nothing and no one will ever be able to prevent the plan of God from being fulfilled. However, those who are not with God think that the storm was caused by natural forces and, therefore, oppose it. They want to prevent the Lord's plan from being fulfilled. But has there ever been a single man on earth who fought against the Lord and won? We know that only Jacob fought. But not against God. He fought with God and prevailed, always by the will of the Lord.

**CONCLUSION:** I believe and confess that a great storm has been unleashed by the Lord nowadays. However, I also believe and confess that no one can ever fight against the Lord. – this was the warning cried by Gamaliel in the Sanhedrin in defence of the Apostles. I believe and confess that also through this storm unleashed by the Lord, the Lord will make one of his Mordecai arise, that no one knows and whose existence is even unknown, who, in intervening with all the power of his faith, will make the king issue a new decree for the salvation of his people. How this will happen is a mystery only God knows. May our Most Holy Mother, Queen more than Esther, intercede for us before the King, Christ Jesus and our Lord. Amen.

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