**SATURDAY OF THE BLESSED VIRGIN MARY**

# O CLEMENT, O LOVING, O SWEET VIRGIN MARY

Our holy faith in the Virgin Mary professes that She is clement, loving, and sweet. Clemency, loveliness, and sweetness are three great virtues. They reveal the essence of the truth, charity, mercy, and holiness of the Mother of God and our Mother.The Virgin Mary is clement. Clemency is the virtue that always allows love to triumph over the strictest justice. Love means forgiveness, compassion, sympathy, the offer of peace, acceptance, and solidarity. The Virgin Mary is in solidarity with sinners, not in the sense that She justifies our sins. Justifying sins leads to godlessness, because evil is always evil. It can never be declared good. Mary is in solidarity with sinners—not with their sins—because She desires their salvation, redemption, justification, and eternal life. She wants them all to be disciples of her Son. The solidarity of the Virgin Mary means prayer, intercession, care, and timely intervention in our history to prompt our conversion. She is also the Mother of sinners, and a Mother only wants the salvation of each of her children. Solidarity is a law of life. The Virgin Mary is the Mother of life. Leading a sinner to eternal life is her office, her mystery, her mission—entrusted to Her by Jesus on the day He made Her Mother of humankind at the foot of the Cross, in the person of the disciple He loved. From that day on, Mary’s rest has ended. She will not rest until the last sinner is converted. If only we learned from Her! There would be a few more saints on earth, and a few less sinners. On the contrary, we only know how to judge, criticize, complain, condemn, and send people to hell.

The Virgin Mary is loving. Piety is the love of a father or mother for all their children. It is that love which gives life, makes one grow, cares, is involved, finds no peace, and cannot rest until the greatest good is accomplished. The Virgin Mary is loving because She works every day for the greatest good of each of her children, and that good is the highest holiness—in Christ Jesus and in the Holy Spirit, in the one, holy, Catholic, and Apostolic Church. Piety is always seeking how to help one’s brother—who is not holy but sinful, not just but unjust, not perfect but imperfect, not good but bad. It always overcomes evil with good, hatred with love, injustice with justice, vengeance with meekness, selfishness with charity, and every lie and falsehood with prayer. The Virgin Mary is sweet. Sweetness is always showing an accepting face, that inspires peace, trust, love, kindness, and compassion.This virtue never works against the truth, meaning it does not neglect, forget, ignore, or trample on the truth. That is not gentleness, but foolishness and ignorance. The Virgin Mary is sweet because her face inspires trust in forgiveness, but at the same time calls for a will to convert and return to the Word of Jesus, to His Holy Gospel. For many of us, sweetness means turning a blind eye to falsehood, lies, deceit, vice, sin, ungodliness, idolatry, the breaking of the Commandments, and a life against the Gospel. But this is not the sweetness of the Virgin Mary. Her sweetness is that great love which, while welcoming us, shows us the full ugliness of our evil—so that we may repent and change our lives.

In these days here is what we have seen of the clemency, loveliness, sweetness of the Virgin Mary. However, one first needs to read the First Chapter of the Book of the Prophet Ezekiel: “*In the thirtieth year, on the fifth day of the fourth month, while I was among the exiles by the river Chebar, the heavens opened, and I saw divine visions. - On the fifth day of the month, the fifth year, that is, of King Jehoiachin's exile, the word of the LORD came to the priest Ezekiel, the son of Buzi, in the land of the Chaldeans by the river Chebar. - There the hand of the LORD came upon me. As I looked, a stormwind came from the North, a huge cloud with flashing fire (enveloped in brightness), from the midst of which (the midst of the fire) something gleamed like electrum. Within it were figures resembling four living creatures that looked like this: their form was human, but each had four faces and four wings, and their legs went straight down; the soles of their feet were round. They sparkled with a gleam like burnished bronze.*

*Their faces were like this: each of the four had the face of a man, but on the right side was the face of a lion, and on the left side the face of an ox, and finally each had the face of an eagle. Their faces (and their wings) looked out on all their four sides; they did not turn when they moved, but each went straight forward. (Each went straight forward; wherever the spirit wished to go, there they went; they did not turn when they moved.) Human hands were under their wings, and the wings of one touched those of another. Each had two wings spread out above so that they touched one another's, while the other two wings of each covered his body. In among the living creatures something like burning coals of fire could be seen; they seemed like torches, moving to and from among the living creatures. The fire gleamed, and from it came forth flashes of lightning. As I looked at the living creatures, I saw wheels on the ground, one beside each of the four living creatures. The wheels had the sparkling appearance of chrysolite, and all four of them looked the same: they were constructed as though one wheel were within another. They could move in any of the four directions they faced, without veering as they moved. The four of them had rims, and I saw that their rims were full of eyes all around. When the living creatures moved, the wheels moved with them; and when the living creatures were raised from the ground, the wheels also were raised. Wherever the spirit wished to go, there the wheels went, and they were raised together with the living creatures; for the spirit of the living creatures was in the wheels.*

*Over the heads of the living creatures, something like a firmament could be seen, seeming like glittering crystal, stretched straight out above their heads. Beneath the firmament their wings were stretched out, one toward the other. (Each of them had two covering his body.) Then I heard the sound of their wings, like the roaring of mighty waters, like the voice of the Almighty. When they moved, the sound of the tumult was like the din of an army. (And when they stood still, they lowered their wings.) Above the firmament over their heads something like a throne could be seen, looking like sapphire. Upon it was seated, up above, one who had the appearance of a man. Upward from what resembled his waist I saw what gleamed like electrum; downward from what resembled his waist I saw what looked like fire; he was surrounded with splendor. Like the bow which appears in the clouds on a rainy day was the splendor that surrounded him. Such was the vision of the likeness of the glory of the LORD. When I had seen it, I fell upon my face and heard a voice that said to me” (Ez 1,1-28).*

Following the reading of this Chapter we must add what Christ Jesus reveals about the spiritual condition of every man: *"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).*

Now it is necessary to read the Chapter XIV of the Book of Exodus: “*Then the LORD said to Moses, "Tell the Israelites to turn about and camp before Pi-hahiroth, between Migdol and the sea. You shall camp in front of Baal-zephon, just opposite, by the sea. Pharaoh will then say, 'The Israelites are wandering about aimlessly in the land. The desert has closed in on them.' Thus will I make Pharaoh so obstinate that he will pursue them. Then I will receive glory through Pharaoh and all his army, and the Egyptians will know that I am the LORD." This the Israelites did. When it was reported to the king of Egypt that the people had fled, Pharaoh and his servants changed their minds about them. "What have we done!" they exclaimed. "Why, we have released Israel from our service!" So Pharaoh made his chariots ready and mustered his soldiers -  six hundred first-class chariots and all the other chariots of Egypt, with warriors on them all. So obstinate had the LORD made Pharaoh that he pursued the Israelites even while they were marching away in triumph. The Egyptians, then, pursued them; Pharaoh's whole army, his horses, chariots and charioteers, caught up with them as they lay encamped by the sea, at Pi-hahiroth, in front of Baal-zephon. Pharaoh was already near when the Israelites looked up and saw that the Egyptians were on the march in pursuit of them. In great fright they cried out to the LORD. And they complained to Moses, "Were there no burial places in Egypt that you had to bring us out here to die in the desert? Why did you do this to us? Why did you bring us out of Egypt? Did we not tell you this in Egypt, when we said, 'Leave us alone. Let us serve the Egyptians'? Far better for us to be the slaves of the Egyptians than to die in the desert." But Moses answered the people, "Fear not! Stand your ground, and you will see the victory the LORD will win for you today. These Egyptians whom you see today you will never see again. The LORD himself will fight for you; you have only to keep still."*

*Then the LORD said to Moses, "Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the LORD, when I receive glory through Pharaoh and his chariots and charioteers." The angel of God, who had been leading Israel's camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark, and thus the night passed without the rival camps coming any closer together all night long. Then Moses stretched out his hand over the sea, and the LORD swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left. The Egyptians followed in pursuit; all Pharaoh's horses and chariots and charioteers went after them right into the midst of the sea. In the night watch just before dawn the LORD cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the LORD was fighting for them against the Egyptians. Then the LORD told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers." So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the LORD hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the LORD saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the LORD had shown against the Egyptians, they feared the LORD and believed in him and in his servant Moses. (Ex 14,1-31).*

When the unclean spirit goes out of the Christian—and it goes out through baptism and is kept away by the pure celebration of the other sacraments in faith and love—it roams and finds seven spirits more evil than itself. These eight spirits together form the chariot upon which every disciple of Jesus is made to get on. Two spirits support the chariot from the front, two from the rear, two on the right side, and two on the left. These eight spirits act in a way that mirrors the four cherubim who uphold the chariot upon which the throne of God rests. But these eight spirits guide man—whichever direction the diabolical chariot takes—always toward evil. Now, who can halt the wheels or restrain these eight spirits, so that the Christian may always remain in goodness and never advance toward evil? She alone, the Virgin Mary. She alone can approach this satanic chariot—this infernal, evil chariot—and stop its wheels, locking them so that the Christian always remains in the good. And She alone can send eight of her angels to nullify the infernal power of the eight unclean spirits and lead the disciple of Jesus, always leading him toward the greatest good. This is the divine power granted by Christ Jesus to His Mother: to nullify every power of evil, to halt and prevent every unclean spirit from advancing. To replace the chariot of evil with a chariot of good—even though the chariot of evil is always waiting for a moment of distraction, a single moment when the Christian no longer calls upon the Virgin Mary, so that it might reclaim him and lead him back into evil. For all of us this must become an unceasing prayer to Her—so that She may always stop every chariot of unclean spirits and prevent evil from falling upon us and dragging us into ruin. But also, we must always pray Her to send her eight Angels to lead us into the greatest good. Mother of God and our Mother, come and stop every infernal chariot that threatens our lives. Come and bring eight Angels from heaven with You to guide our lives toward the greatest good. Mother of Redemption, listen to our prayer. **19 October 2025**