Solemnity of All Saints – St. Joseph in the Desert Monastery
Lucerne Valley, California – November 1, 2026

Readings: Revelation 7:2–4, 9–14; 1 John 3:1–3; Matthew 5:1–12a

"Beloved, see what great love the Father has bestowed on us, that we might be called children of God—and that is what we truly are!" (1 John 3:1)

This exclamation by Saint John in his First Letter describes the heart of Christian holiness. To be holy means to welcome into our lives God's "great love," which truly transforms us into His children. Christian holiness is therefore not our own doing; it is not the fruit of our asceticism or our efforts, for it consists in allowing ourselves to be loved to the very depths by this great love of the merciful Father. For this reason, Christian saints are holy sinners; they are sinners who allow the good Father to forgive us and to embrace us anew every time we return to Him.
Even the Virgin Mary—Immaculate because she was conceived without sin—sings in the Magnificat the mercy of God, who took pity on her misery, on her nothingness: "For he has looked upon his handmaid's lowliness" (Lk 1:48).

We become saints by allowing ourselves to be loved by God, by letting the Lord love us completely, unconditionally, and gracefully.
But how is it possible to live this way, to become children of God in this way, to let ourselves be born of God's love?

First of all, it is important to cultivate an awareness of this mystery. St. John seems to raise his voice to convince those to whom he writes: "We are children of God! We truly are!" He, who spent his long life telling everyone that "God is love" (1 John 4:16), cannot bear for Christians to have doubts about this, or to be indifferent to it, or to fail to think about it always and in every circumstance.

So the first thing we must learn from the saints in order to become saints like them is to be mindful of God's love—of God who is love, of God who loves each of us personally and desires to be loved. Jesus came to make us sharers in his exchange of love with the Father so that we might truly live as he does, as sons and daughters in the only-begotten Son.

Saint John also tells us that being children of God in this life is not a goal that has already been reached, but a journey toward total assimilation with Christ:
"Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is." (1 John 3:2). And then he adds: "Everyone who has this hope based on him makes himself pure, as he is pure." (1 John 3:3).

Indeed, holiness involves a journey of purification, but purity is not a virtue that grows by looking at ourselves—as the Pharisees did—but by looking at Jesus, reflecting ourselves in his face, in his heart, and in his loving gaze upon us and upon everyone. It is friendship with Christ—always looking Him in the face—that purifies us from everything that sees only ourselves, that admires only ourselves, that seeks only our own advantage.

Only by falling in love with Jesus does each of us find the path to holiness, because we find the path of the desire to be with Him always, to converse with Him always, to contemplate His Face always. The purity of our heart, then, consists in forgetting ourselves by remembering Christ, to the point of defining ourselves solely as His friends.

It is the purity that the Book of Revelation describes in the elected ones:
«Then one of the elders spoke up and said to me, "Who are these wearing white robes, and where did they come from?" I said to him, "My lord, you are the one who knows." He said to me, "These are the ones who have survived the time of great distress; they have washed their robes and made them white in the Blood of the Lamb."» (Ap 7,13-14)

For us sinners, there is no purity other than that which Jesus gives us by pouring out His Blood from the Cross. The blood of the Lamb is His life poured out for us down to the very last drop. Nothing can resist His purifying power, except the pride of believing ourselves to be pure without Him.
For this reason, the elected are sinners like us who have understood and humbly accepted that only friendship with Christ makes us holy, because in it we are drawn close to His pierced Heart, from which flow the blood and water that give life to the Church and to the sacraments of Redemption.

Jesus describes and summarizes all of this in the Beatitudes.
The Beatitudes are the description of the Paschal life of the redeemed. In them, every experience of humanity wounded by sin and death becomes an opportunity to unite ourselves to the love of Christ, to the blood that flows from the Paschal Lamb. It is not a matter of acquiring a virtue, but of uniting ourselves to a Presence—to Christ who is present to love us and to be loved, to Christ who is present to live in friendship with us and, through us, with everyone.

The entire human experience, wounded by evil and sin, thus becomes a seed of the Kingdom of God. Poverty, weeping, violence, war, hunger, thirst, misery, persecution, lies... all is transformed into the new world thanks to the gift of being able to cling always, in everything and with everyone, to the pierced Heart of the Lamb—to Christ present here and now to love us and be loved—in a heart-to-heart union in which the Holy Spirit transforms us into the holiness of the Father’s sons and daughters in the Only-Begotten Son.

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