

NOVEMBER 2025 | VOL.12

THE SEEKER'S SCROLL



Monthly Newsletter from 2 Minutes with the Lord

I HAVE LOVED YOU.....



Dear Friends in Christ,

November gathers our remembering hearts—the Commemoration of All the Faithful Departed (All Souls), gratitude at harvest's end, and the Church's great finale: the Solemnity of Our Lord Jesus Christ, King of the Universe. We end the liturgical year not with fear, but with a face—Christ's—whose kingship is truth and mercy, and whose kingdom lifts the least and restores the lost.

The Church invites us to stand at this threshold with reverence: looking back with gratitude, praying for our beloved dead with hope, and looking forward to Christ's reign with renewed obedience. All Souls teaches us to love across the veil. In praying for the faithful departed, we exercise a tender responsibility: to accompany our loved ones even now, entrusting them to God's mercy. This is not a gloomy month but one of Christian realism and radiant hope. Death does not sever the bonds of charity; it purifies them. Light a candle at home, place a remembrance list near your prayer corner, whisper the names that shaped your life, and ask the Lord to complete in them what He began in baptism. In doing so, our own hearts are softened, reconciled, and made ready for the King.

Christ the King reveals a kingship unlike any other. His throne is the Cross; His crown is woven with thorns; His scepter is the towel with which He washes our feet. He reigns by truth, not tactics; by mercy, not manipulation; by self-gift, not self-assertion. When Pilate interrogates Him, Jesus does not deny kingship; He redefines it: "For this I was born... to bear witness to the truth." His kingdom does not pass away because it is not built on fear; it is founded on the Father's love and the Spirit's power. To belong to this kingdom is to listen to His voice, to reject the rival kings of pride, greed, and hurry, and to let His charity set the rhythm of our days.

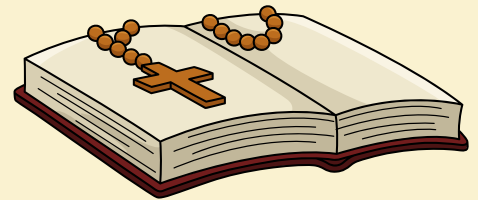


Dear friends, may November be a holy hinge between what has been and what is to come. As we commend our loved ones to the Lord and proclaim Christ as King, may our hearts be simplified, our courage renewed, and our homes become small outposts of His kingdom.

Hear again the Church's fresh reminder through Pope Leo XIV's first apostolic exhortation, *Dilexi Te*—"I have loved you" (Rev 3:9), signed on October 4, 2025, and released October 9: Christ's love is the wellspring, and love for the poor is its unmistakable path. In this document, the Pope urges us to let the Eucharist and Scripture form a love that is both adoring and concrete—neither pious sentiment without action nor activism without worship.



With blessings,
Fr. Veigas Dominic, SVD



2 Minutes of Divine Wisdom

REFLECTION ON THE WORD OF GOD

Verse

"Behold, I will make those... come and bow down before your feet, and they will learn that I have loved you."
(Revelation 3:9)

Exegesis & Reflection

Revelation 3:7-13 addresses a small, faithful church under pressure. Jesus, the Holy and True One who "opens and no one shall shut," promises vindication—not for triumphal boasting, but to reveal a deeper truth: "I have loved you." The point isn't humiliation of opponents; it's consolation for disciples who keep His word with patient endurance. The King's seal over a weak, faithful community is love—prior, persevering, and public.



To hear “I have loved you” is to receive an identity that does not wobble with opposition or obscurity. We don’t fight for worth; we live from belovedness. This love frees us from anxious self-defence and reorients us toward humble witness, steadfast hope, and concrete mercy. In Christ’s kingdom, authority flows as service; victory looks like fidelity.

Jesus speaks to a small community in Philadelphia that has “mikran dynamin” (little strength) but keeps His word. He names Himself “the Holy and True” who opens doors no one can shut—meaning your faithfulness is not wasted. The promise is simple and healing: others will eventually learn that “ēgapēsa se”—I have loved you.

Examine

- **Where am I tempted to prove myself instead of resting in “I have loved you”?**
- **Which pressure (criticism, delay, scarcity) is Jesus inviting me to endure with quiet fidelity?**
- **Who around me needs to “learn” Christ’s love through my patience and mercy this week?**

Action Step

Choose one situation of pressure. Practice faithful steadiness: do the next right thing without drama; later, pray one minute for the people involved.

Prayer

“Jesus, Holy and True, anchor me in Your word: I have loved you. Give me endurance in the small, courage for the doors You open, and a gentle witness that makes Your love visible. Amen.”



**WHAT IS
APOSTOLIC EXHORTATION DILEXI TE
OF
THE HOLY FATHER LEO XIV TO
ALL CHRISTIANS ON LOVE FOR THE POOR**

What is the exhortation about?

Dilexi te is Pope Leo XIV's first major document, signed on 4 October 2025 (St. Francis of Assisi) and published 9 October 2025. It proclaims a simple centre: Christ's love—"I have loved you" (Rev 3:9)—is the wellspring of the Church's love for the poor. The title phrase is addressed to a small, "little-strength" church (Philadelphia in Revelation) whose fidelity God himself vindicates; Leo reads it as Christ's word to the poor and to communities that remain faithful despite the absence of worldly power. The document completes a trajectory initiated by Pope Francis' 2024 encyclical Dilexit nos ("He loved us") on the Heart of Jesus; Leo explicitly acknowledges continuity and even incorporates reflections Francis prepared before his death.

From its opening pages, Dilexi te insists that love of Jesus and love of the poor are inseparable, not a matter of sentiment but a way to encounter the Lord of history (cf. Mt 25). It draws a sweeping line through Scripture, the Fathers, monastic life, saints, social doctrine, and today's "peripheries," showing that the Church's identity has always included concrete, costly love for those who are hungry, sick, excluded, exploited, displaced, or forgotten. Leo calls this not a side ministry but the heart of Christian worship and witness.

Three ideas shape the whole text:

Christ's prior love: "I have loved you" is decisive and public; the Church acts because she is loved. This belovedness frees us from anxiety and fuels patient endurance and mercy.

A preferential love for the poor: This runs from Exodus and the prophets to Jesus' Beatitudes and the Last Judgment, and flows through the early Church, saints like Chrysostom, Francis, and Mother Teresa, and modern Catholic social doctrine.

Charity that changes history: Works of mercy are indispensable, and we must address structures of sin—economic, political, and cultural—that generate poverty and discard people. The option for the poor is personal, pastoral, and structural.

Why Dilexi te matters for Catholics?

a) It reconnects worship and works.

Leo retrieves the Fathers with striking bluntness. St John Chrysostom warns that adorning the altar while neglecting the shivering poor outside offends Christ; Leo cites him to teach that Eucharistic reverence must overflow into concrete mercy. Put simply: feed the hungry first; then gild the chalice. This is not moralism; it is fidelity to the Presence we adore.

b) It gives a “both-and” for spirituality and justice.

The exhortation is allergic to false oppositions—piety versus activism, personal charity versus structural change, Scripture versus social doctrine. It calls us to prayer that becomes service and service that returns to prayer; to works of mercy and to confronting systems that demean dignity. Vatican News summarised it neatly: love for the poor appears in caring for the sick, opposing slavery, defending women, educating children, accompanying migrants, almsgiving, and working for equality.

c) It clarifies the “option for the poor” as Catholic DNA.

From Leo XIII’s *Rerum Novarum* through John Paul II, Benedict XVI, and Francis, the option for the poor is a constant. Leo shows that councils, popes, and bishops’ conferences have deepened—not diluted—this priority. For Catholics, the poor are not “projects” but members of the family whose lives are the “very flesh” of the Body of Christ.

d) It treats the poor as subjects, not objects.

Dilexi te insists the poor evangelize us; their wisdom can purify our illusions and simplify our lives. Practically, that means listening in parish councils, co-creating ministries with the poor, not just for them, and honouring popular piety as a bearer of the Gospel.

e) It names structures of sin and calls for civic virtue.

While encouraging personal generosity, Leo also unmaskes social patterns that produce inequality and discard people—an “economy that kills,” environmental degradation that burdens the vulnerable, and a throwaway culture. He urges Catholics to help reform institutions, pursue the common good, and develop policies that address the roots, not just the symptoms. This complements, not replaces, the corporal works of mercy.

f) It rehabilitates almsgiving—intelligently.

Leo defends almsgiving against cynicism. Employment and just structures come first; when they are absent, almsgiving remains necessary because it creates encounter, breaks indifference, and softens the heart. Give with intelligence and responsibility but do give.

INSTA-SAINT



@ElizabethOfHungary 

129
posts

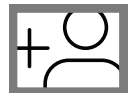
412K
followers

327
following

-  Hungary, Thuringia
- Princess • Widow • Franciscan heart
- Friend of the poor

Follow

Message



1230



1221



Ludwig



Princess



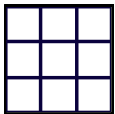
Friend of the Poor



Thuringia



Marburg



St. Elizabeth of Hungary

Early Life

Elizabeth was born Erzsébet (Elizabeth) of Hungary in 1207, daughter of King Andrew II of Hungary and Queen Gertrude of Merania. Betrothed in childhood into the Thuringian court, she was raised at the Wartburg Castle in present-day Germany. Sensitive to prayer and the poor from a young age, she often slipped bread from the kitchens to those in need. Court life taught her dignity; the Gospel taught her compassion.

Her Call to a Life of Charity

At 14, Elizabeth married Louis IV (Ludwig), Landgrave of Thuringia. Their marriage was deeply affectionate and devout. With Louis' support, Elizabeth transformed royal privilege into works of mercy—organising alms, opening storehouses during famine, and personally tending to the sick. Rank did not distance her from suffering; it gave her the reach to relieve it.

Elizabeth's path wasn't cloistered contemplation but Franciscan simplicity in the public square. Influenced by the spirit of St. Francis of Assisi, she embraced a life of poverty of heart while remaining a wife and mother. Her "little way" was practical love:

- Feeding the hungry from the castle granaries;
- Nursing the sick in a hospital she established below the Wartburg;
- Choosing the last place at the table and seeking the unnoticed task;
- Giving quietly, without drama or praise.
- Elizabeth shows that holiness is not doing grand things, but ordinary things with extraordinary love—applied to governance, resources, and daily decisions.

Elizabeth left no spiritual treatise. Her text is her life: letters, legal deeds of foundation, and the testimony of contemporaries record a pattern of prayer that overflowed into action—a lived homily on Matthew 25 ("Whatever you did for one of the least...").

In 1227, Louis died while travelling to the Crusade, leaving Elizabeth a widow at about 20. Bereft and briefly displaced at court, she chose an even simpler life, dedicating herself wholly to the poor. She moved to Marburg, founded a hospital, and served personally. Worn by austerity and tireless service, she died on November 17, 1231, at around age 24. Tradition remembers the “Miracle of the Roses”—bread hidden in her cloak for the poor seen as roses—a sign of charity’s beauty before God.

Canonisation and Legacy

Canonized: May 27, 1235 by Pope Gregory IX.

Enduring witness: Elizabeth models authority as service—turning influence into a shelter for the vulnerable. Her life stands as a blueprint for Christian leadership, stewardship, and mercy.

St. Elizabeth's feast day is celebrated on November 17, and she is the patron saint of bakers, beggars, brides, charities, death of children, homeless people, hospitals, Sisters of Mercy, and widows.

Elizabeth's body was laid in a gold shrine in the Elisabeth Church in Marburg. Although the shrine can still be seen today, her body is no longer there. One of her descendants scattered her remains during the Reformation.

St. Elizabeth is often depicted with a basket of bread to show her devotion to the poor and hungry. She is also painted in honour of the "Miracle of Roses" and "Crucifix in the Bed."

St. Elizabeth has been praised by Pope Benedict XVI as a "model for those in authority."

Why She Still Speaks

Love > luxury: influence used as a shelter for the poor.

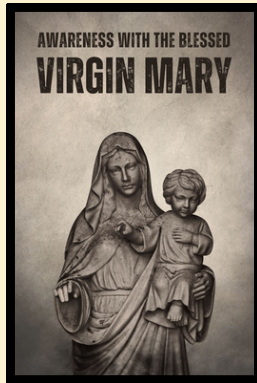
Grief → gift: sorrow became service.

Authority as service: Gospel power is lifting burdens.

Prayer

“St. Elizabeth of Hungary, you turned privilege into mercy and grief into a gift. Teach us to pray as you prayed and to give as you gave. Help us see Christ in the hungry, the sick, and the lonely; make our homes small hospitals of hope. Amen.”

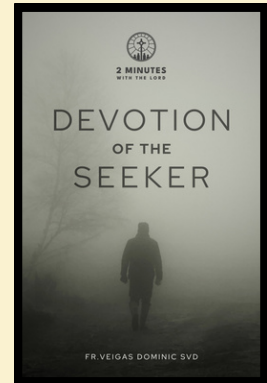
Books



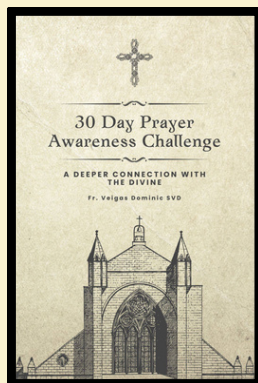
**Awareness of the
Blessed Virgin Mary**



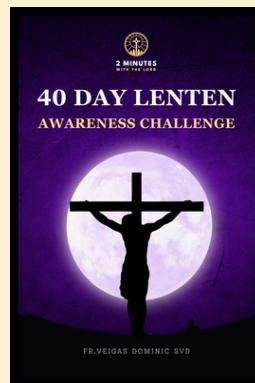
**Guiding Little Hearts
of Hope**



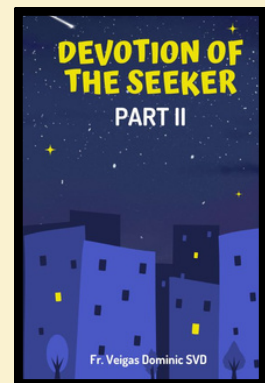
**Devotion of the
Seeker**



**30 Day Prayer
Awareness
Challenge**

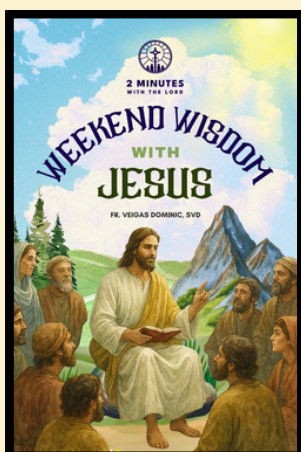


**40 Day Lenten
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**Devotion of the
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@2 Minutes with the Lord



Dear Dreamer of 2026, This year, dare to:
Dream bigger than comfort.
Begin before you're ready.
Fall without shame, rise without fear.
Celebrate progress, not perfection.
Make space for joy. Leave room for serendipity.
Write notes to your future self. Fill these pages with laughter, lessons, prayers, and plans.
Above all, never forget: the real success is not only what you achieve but who you become along the way.

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