

The Cenacle of My Will - February 18, 2020

Lectio Word:

Adoration- When, Where, and How?



“O come, let us worship and bow down: let us kneel before the Lord our maker.”

Psalm 95:6

Wernher von Braun (1912 – 1977), German-American, foremost rocket engineer and space architect:

"Above everything is the glory of God, who created the great universe, which man and science discover and research day after day in profound adoration."

Albert Einstein (1879 – 1955), founder of modern physics (Theory of Relativity inter alia) and 1921 Nobel prize:

"Everyone who is seriously committed to the cultivation of science becomes convinced that in all the laws of the universe is manifest a spirit vastly superior to man, and to which we with our powers must feel humble."

Carl Ludwig Schleich (1859 – 1922), famous surgeon, pioneer of local anesthesia:

"I became a believer in my own way through the microscope and observation of nature, and I want to contribute, insofar as I can, to the full harmony between science and religion."



Adoration is one of the four ends of prayer (also atonement, supplication, and thanksgiving). Have we *adored* the Lord if we read a pious book or beseech God for our needs while in his true

presence before the Blessed Sacrament? Have we adored the Lord when we make time in our busy schedule to visit him at Church? When have we really adored the Lord?

The *Catechism of the Catholic Church* (CCC#2111) states: "Neither 'sacred' things nor deeds in themselves endear man to God but rather the **intentions with which he plies or does them**. Mere repeated religious gestures or words, bereft of interior values, are sham, even superstition." God forbid we be one of those who give "lip service," but that our hearts are far from what we say! To "adore" the Lord means more than just saying, "I adore You." True adoration involves a docile heart, an assent to God's sovereignty over our lives, a constant posture of humility before Him, and gifts of love offered in homage.

The *Catechism of the Catholic Church* states that "Adoration is the acknowledgement of God as God, creator and savior, the Lord and master of everything that exists as infinite and merciful love." (CCC #2096) "Adoration is homage of the spirit to the King of glory, respectful silence in the presence of the ever greater God." (CCC #2628)

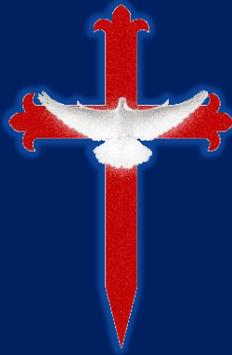
The *Concise Dictionary of Theology*² defines adoration as "the highest reverence to be offered only to God, our creator, redeemer, and sanctifier who alone should be worshiped and glorified." St. Thomas Aquinas³ stated: "**Adoration is primarily an interior reverence for God expressing itself secondarily in bodily signs of humility: bending our knee (to express our weakness compared to God) and prostrating ourselves (to show that of ourselves we are nothing)**." A *Catholic Dictionary*⁴ defines adoration thus: "Adoration is the word used to express those acts of divine worship which are directed to God only, and of which the characteristics are recognition of His perfection and omnipotence and our own complete dependence upon Him."

All of the definitions of *adoration* are consistent with the notion that adoration is a willing submission of self to God expressed **interiorly as well as exteriorly by one's actions**. It is an **interior act of mind and will where the mind humbly admits that God's perfection is infinite, and the will beckons us to praise enthusiastically and worship this perfection in a manner that is applied to no one else**. Without some measure of this interior attitude, adoration "in Spirit and truth" would be an empty gesture and false. Adoration is love and appreciation for God for all that he is — our goal, our joy, the One who leads us to himself and the banqueting table in heaven. If we lack an attitude of submission to God, then we have failed in adoring him. We may offer him praise with our lips, but if we do not voluntarily offer ourselves in submission, then we have failed to adore him because we have failed to acknowledge his right as God to be Lord of our life and in control of it. Mere presence before him and mouthing words of "I adore You" have a hollow ring if the disposition of our heart is wanting.

Scripture very clearly reveals that our offering to God in adoration of him can be unacceptable, as was Cain's. If we mouth words without acknowledging in our heart *Who* it is we are worshipping, we fail to adore God. If the interior disposition of our heart and mind is no different than that with which we address the angels and saints when we pray, then we are either adoring God incorrectly or are falsely adoring the angels and saints. Furthermore, adoration becomes

more acceptable to God the greater our hearts are converted to his Word and the greater we desire to undergo that conversion which conforms us to the image and likeness of Christ. If week after week we go to adore the Lord without a genuine desire of conversion to a heart pleasing to him, then our adoration is deficient and defective, because it denies God's sovereignty over us.

<https://www.catholicculture.org/culture/library/view.cfm?recnum=6558>



From the Book of Heaven

December 17, 1903 The adoration that the Most Holy Virgin did when She encountered Jesus carrying the Cross.

The true spirit of adoration. Continuing in my usual state, for a few instants I saw blessed Jesus with the Cross on His shoulders, in the act of encountering His Most Holy Mother; and I said to Him: 'Lord, what did your Mother do in this most sorrowful encounter?' And He: "My daughter, She did nothing but a most profound and most **simple** act of adoration. And since the simpler the act, the more easily it unites with God, Most Simple Spirit, in this act She **infused** Herself in Me and continued what I Myself was doing in my interior. **This was immensely pleasing to Me**, more than if She had done any other greater thing. In fact, the true spirit of adoration consists in this: the creature dissolves herself and finds herself in the divine sphere; she adores all that God does, and she unites with Him. Do you think that when the mouth adores but the mind is somewhere else, it is true adoration? Or, the mind adores but the will is far away from Me? Or, one power adores Me, and the others are all disordered? No, I want everything for Myself, and everything I have given her, in Me. This is the greatest act of worship, of adoration, that the creature can do to Me.

December 22, 1903 The cross forms the incarnation of Jesus in the womb of souls, and the incarnation of the soul in God.

As I was in my usual state, my adorable Jesus came as crucified, and after He shared His pains with me, while I was suffering, He told me: “My daughter, in the Creation I gave my image to the soul; in the Incarnation I gave my Divinity, divinizing humanity. And since in the very act in which the Divinity incarnated Itself in humanity, in that very instant It incarnated Itself in the cross – in such a way that from the moment I was conceived, I was conceived united with the cross – it can be said that just as my cross was united with Me in the Incarnation which I did in the womb of my Mother, so does my cross form as many other incarnations of mine in the wombs of souls. And just as the cross forms my incarnation in souls, the cross is the incarnation of the soul in God, destroying in her everything that gives of nature, and filling her with the Divinity so much, as to form a sort of incarnation – **God in the soul, and the soul in God.**” I remained as though enchanted on hearing that the cross is the incarnation of the soul in God, and He repeated: “**I am not saying union, but incarnation, because the cross penetrates so deep into her nature as to make her nature itself become suffering, and where there is suffering there is God, as God and suffering cannot be apart.** And the cross, forming this sort of incarnation, renders this union more stable, and the separation of God from the soul almost as difficult as is separating suffering from one’s nature. On the other hand, through union, the separation can easily occur. It is understood, always, that this is not the Incarnation, but a simile of the Incarnation.” Having said this, He disappeared, but after a little while He came back in the act of His Passion when He was covered with opprobriums, with ignominies, with spit, and I said to Him: ‘Lord, teach me what I could do in order to move these opprobriums away from You, and give You back honors, praises and adorations.’ And He said to me: “My daughter, around my throne there is a void, and this void must be filled with the glory that Creation owes Me. **So, one who sees Me despised by the other creatures, and honors Me, not only for herself, but for others, makes honors for Me arise again in this void. When she sees Me unloved, and loves Me, she makes love for Me arise again. When she sees that I fill creatures with benefits, while they are not grateful to Me and do not even thank Me, and she is grateful to Me as if those benefits were given to her, and she thanks Me, she makes the flower of gratitude and of thanksgiving arise again for Me in this void; and so with all the rest that Creation owes Me, but denies to Me with awful ingratitude. Now, since all this is an overflow of the charity of the soul – who gives Me not only what she herself owes Me, but does for others what overflows from herself – since this glory and these flowers that she sends to Me into this void around my throne are the fruit of charity, they receive a tint more beautiful and more pleasing to Me.**”

November 9, 1909 Amusement of Jesus when the soul operates together with Him.

As I was in my usual state, I seemed to see Our Lord extending His arms within me, and playing, with His hands, a little sonata with an organ while being inside of me. Jesus amused Himself in playing. I said to Him: ‘Oh, how well You amuse Yourself!’ And Jesus: “Yes, I do. **You must know that since you have done your things together with Me – that is, you have loved Me with my love, you have adored Me with my adorations, you have repaired Me with my own**

reparations, and so with all the rest – things are immense in you, just as my own, and this union in operating has formed this organ. However, every time you suffer something more, you add one more key, and I immediately come to play my little sonata, to see what sound this new key produces; and I enjoy one more amusement. Therefore, the more you suffer, the more harmony you add to my organ, and I amuse Myself more.”

October 2, 1913 When the human will unites to the Divine Will, the life of Jesus is formed in the soul. The soul who does the Will of God can say that her life is ended

Continuing in my usual state, blessed Jesus made Himself seen inside of me, but so identified with me that I could see His eyes within mine, His mouth within mine, and so with the rest. While I saw Him like this, He said to me: “My daughter, look at how I identify Myself with the soul who does my Will, making Myself one with her. I become her very life, because my Will is inside and outside of that soul. It can be said that my Will is like the air that she breathes, which gives life to everything; like light that makes one see and understand everything; like heat that warms, fecundates and makes one grow; like heart that palpitates, like hands that work, like feet that walk. And when the human will unites to my Volition, my life is formed in the soul.” Then, having received Communion, I was saying to Jesus, ‘I love You’; and He told me: “My daughter, do you really want to love Me? Say: ‘Jesus, I love You with your Will.’ And since my Will fills Heaven and earth, your love will surround Me everywhere, and your ‘I love You’ will resound up there in the Heavens, and down to the bottom of the abysses. In the same way, if you want to say: ‘I adore You, I bless You, I praise You...’, you will say it united with my Will, and will fill Heaven and earth with adorations, with blessings, with praises, with thanksgivings. In my Will things are simple, easy and immense. My Will is everything; so much so, that my very attributes – what are they? A simple act of my Will. So, if Justice, Goodness, Wisdom, Fortitude follow their course, my Will precedes them, accompanies them, and places them in the attitude of operating. In sum, they do not move one point from my Volition. Therefore, whoever takes my Will takes everything; even more, she can say that her life is ended – ended the weaknesses, the temptations, the passions, the miseries; because all things lose their rights in one who does my Will, for my Will has primacy over everything and right to everything.”

July 2, 1918 As the soul abandons herself in Jesus, He abandons Himself in the soul.

I was saying to my beloved Jesus: ‘Jesus, I love You; but my love is small, therefore I love You in your love, to make it great. I want to adore You with your adorations, pray in your prayer, thank You in your thanksgivings.’ Now, while I was saying this, my lovable Jesus told me: “My daughter, as you placed your love in mine in order to love Me, yours remained fixed in mine, and it became longer and larger within mine; and I felt I was being loved the way I would want

the creature to love Me. And as you adored in my adorations, prayed, thanked, these remained fixed in Me; and I felt I was being adored, prayed and thanked with my adorations, prayers and thanksgivings. Ah! My daughter, it takes great abandonment in Me. And as the soul abandons herself in Me, I abandon Myself in her; and filling her with Myself, I Myself do what she must do for Me. But if she does not abandon herself, then what she does remains fixed in her, not in Me; and I feel the operating of the creature as full of imperfections and miseries – which cannot please Me.”

Saint Flavian 1 of Constantinople

Patriarch of Constantinople from 446 or 447, succeeding St. Proclus. Refusing to give Emperor Theodosius II a bribe upon becoming patriarch and making the emperor’s sister Pulcherius a deaconess, Flavian received hostile treatment from the imperial court. Flavian also started the condemnation of Eutyches, who began the heresy of Monophysitism. This led to his being deposed and exiled at the so-called “Robber Synod” at Ephesus in 449, whereupon the famous “Tome” of dogmatic letters of Pope Leo I the Great was ignored. Appealing to the Pope, Flavian was beaten so mercilessly that he was mortally wounded and died three days later in exile. He was proclaimed a saint and martyr by the Council of Chalcedon in 451.

Saint Fra Angelico:

https://www.youtube.com/watch?time_continue=52&v=63VJSiMLZu4&feature=emb_logo

February 18 : St. Fra Angelico : Dominican : Patron of Artists



Feast Day: February 18 Beatified: October 3, 1982

Fra Angelico (born Guido di Pietro; c. 1395 – February 18, 1455) was an Early Italian Renaissance painter described by Vasari in his *Lives of the Most Excellent Painters, Sculptors, and Architects* as having “a rare and perfect talent”. He was known to contemporaries as Fra Giovanni da Fiesole (Brother John of Fiesole) and Fra Giovanni Angelico (Angelic Brother John). In modern Italian he is called *il Beato Angelico* (Blessed Angelic One); the common English name Fra Angelico means the “Angelic friar”. He is listed in the Roman Martyrology as *Beatus Ioannes*

Faesulanus, cognomento Angelicus—Growing up in a small town in Italy, Guido di Pietro was interested in two things. He wanted to follow Christ's example in all things and he wanted to develop his talent for painting. God showed him how these two things were his vocation. Our vocation is God's call to share in Jesus' life and work. Guido was born in 1387, and when he was 18, he joined the Dominican order as a religious brother. Brothers are not priests. Religious brothers serve their community through prayer and work. In Italy, religious brothers are called "Fra." Religious brothers are often given a new name. Guido's religious name was "Fra Giovanni" or Brother John. His work in his community was painting beautiful religious art, initially for manuscripts, which at the time were each copied by hand. The moment the members of his religious community saw his beautiful paintings, they said that he "painted like an angel." That is how he became known as "Fra Angelico." Every day before he began to paint, Fra Angelico prayed that God would guide his hand and help him to create a painting that would inspire people to grow closer to God. Fra Angelico became very famous. He painted holy figures and angels and was even called to Rome to paint portraits of the saints on the walls of the chapel of Pope Eugenius IV and then Pope Nicholas V. His work can be found in museums and churches and holy buildings throughout the world. He died in Rome in 1455 and was beatified in 1982 by Pope John Paul II. The pope declared him the patron saint of Catholic artists in 1984. We call Fra Angelico "Blessed." His life helps us to understand that we are called to use the gifts we have been given to serve others and to give glory and praise to God.

Rule of Saint Benedict 2/18/2020

From holy Easter until Pentecost without interruption let "Alleluia" be said both in the Psalms and in the responsories. From Pentecost to the beginning of Lent let it be said every night with the last six Psalms of the Night Office only. On every Sunday, however, outside of Lent, the canticles, the Morning Office, Prime, Terce, Sext and None shall be said with "Alleluia," but Vespers with antiphons. The responsories are never to be said with "Alleluia" except from Easter to Pentecost.

St Benedict devotes a chapter of his rule to the Alleluia; although he did not originate its use in the Divine Office, he certainly extended its use to every day of the year except Lent, and he lays down the additional use of the Alleluia at the Little Hours on Sunday, that day being a little Easter. Chant of joy, chant of heaven, the word Alleluia seems to sum up the monastic life for him. The Rule of the Master, another 6th century monastic rule, is even more explicit: "It is forbidden to fast from Easter to Pentecost because Easter Sunday closes the fast of sadness and opens the Alleluia of joy, whereas Pentecost closes the Alleluia and opens the fast. But if the Alleluia is closed for the churches, in the monastery the servants of God – devoted as they are in a special way to the divine service – sing the Alleluia to the Lord in the manner set for the psalmody until the Epiphany." Dom Guéranger called the Church "the Society of Divine Praise" and urged his monks and nuns "be alleluia from head to toe." Anticipating eternity, the

Benedictine spirit expresses itself in a free outpouring of love before the splendour of God. The gratuitous character of its love is best expressed in its prayer which is first of all praise.