



Five novice masters inviting to adoration

MY EXPERIENCE OF ADORATION

*Franck Kanyinda ssc**

My personal experience

Adoration, for me, is a way of praying. Since I entered the Congregation, through my formators, I learned to make this type of adoration. I can say that at the beginning it was not easy for me to make it with enthusiasm. Each time that I found myself alone before the Blessed Sacrament my mind wandered. I lacked concentration. I could not stand my wandering spirit. I lacked patience.

It was during the time of the novitiate when everything changed for me. The death of **Fr. Joe McGeady** affected me much. This man spent much time in adoration before the Blessed Sacrament. His personality really excited me. I began to organize my time according to the hours that he spent praying in the chapel. This is how my adventure began.

Nevertheless, I was not satisfied with my form of adoration. I wanted to adore like Father Joe. I spent much time thinking that adoration was not for me. Fortunately, with the help of my Novice Master, I realized that each one is different. Father Joe could stimulate me, but I must not do the same as he. I needed to take another step. I needed to be myself. What did God expect of me? I realized that I must not spend my entire life nourishing the image I pretended to be, but present myself before God as I am. That is how I discovered the richness of adoration in my life.

These counsels were opening me up to a distinct way of approaching adoration. My formator helped me to choose a method because the search for God is reflected in my desire. Without desire we cannot talk about intimacy with God and grow in the spiritual life. Over time, my desire to pray in adoration moved me forward in the way of adoration. In adoration, I felt myself inhabited by someone. Someone walks with me. I am not alone.

Suggested steps to follow

In this presentation, I wish to share the steps that I think are necessary for adoration.

The first element for adoration is, as I have said, the **desire** to be with God, the desire to enjoy his presence, to sense God in my life, to recognize him as my companion.

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To love God implies a certain **discipline**. From my profound conviction, I must desire to befriend him. I must find an appropriate time for me, a moment that helps me to be with God. I must value this time. It is even commendable to share, with my friends, my intimate experience with God. It needs to be known. This time with the Lord must be repeated.

How can one adore? Some suggested steps:

1. Sit comfortably and be conscious that you are in the presence of God.
2. Fix your gaze on something: an object, an image that is in front of you. This effort helps your spirit to concentrate, to make an interior journey, to become conscious that you are inhabited by a presence. Then slowly close your eyes, feel the air that enters your being, the freshness of the floor, the noise of the city... Try to be attentive to the movements of the spirit within you. Do not worry if the spirit is vague, if a theme moves within you then disappears ... Welcome this spirit as typical of you.
3. Invoke the presence of Jesus. You can image him in front of you or beside you. Talk with him about what moves within you as you are in his presence. You can be inspired by these words:

"Lord Jesus, I offer you my desire to meet with you. I know you are alive, resurrected. I believe you are God and as God are present everywhere. You are here with me. Lord, do not reject me if I dare to ask to experience your presence. I know you love me. Here I am to adore. I thank you from my heart for the gift of faith that encourages the confidence that I have, the love I feel. I feel that I love you; I love my brothers, and I am grateful for what I have received from my congregation, the pastoral service..."

Thank you Lord for being a wonderful, merciful, understanding, perfect, great, wise, holy, and simple God, a friend. I am here to listen to and participate in the dynamism of your love. May the Word that I meditate upon, in this time of personal silence, reveal to me the truth of my life and help me not to be complacent, to see you ..."

4. Allow yourself to be invaded by the Silence, inhabited by God's presence. Savor your presence of the inhabited silence, in the closed tabernacle, on the Cross of Jesus... Abandon yourself to Him, in humility and in silence. Believe that, at this moment, the Holy Spirit expresses better what you desire to ask the Father.
5. Reading of the Word of God for the day: God speaks to us through his Word. Be touched by the Word of God, the eternal Word, read here and now. Strive to retain some phrases that you find most significant, repeat these phrases and pray with them...
6. Ask pardon for your personal sins and the sins of the world. Meditate on the Word of God allowing it to resonate from your inner concerns to perceive better how sin distorts the plans of God in the world. We are all simultaneously victims and perpetrators. Do not remain locked in your own

pain; but from your pain and that of others, pray for frail humanity affected by sin. Ask God for help and the grace of the Holy Spirit to be a promoter of justice and peace.

7. End the adoration with words of gratitude.

Reparative adoration in my life

I can say with great certainty that without the exercise of adoration, I do not know what would have become of me. Adoration heals me, touches all my life and leads me to thanksgiving. In adoration I embrace my pain and my inner conflict as something that manifests my human frailty. I embrace my pain and my weakness as a danger zone in my existence. Thanks to adoration, when I am in this zone, I feel that it treats neither of fatality nor of misfortune, but the general condition of human beings. From my situation of pain I sympathize with others who suffer; my weakness opens the door to reach many people. I implore the graces of the Spirit for them. I suffer what they suffer. From there, my pains cease to be, and I am transformed into solidarity with them. Reparative adoration makes me discover the meaning of the words of Jesus: "Blessed are those who mourn, for they shall be comforted." Jesus did not say those who console, but those who weep. My cries in adoration make me brother to many. I feel blessed.

Thanks to the exercise of adoration, I accept that, at times, I feel alone in life. I accept that Jesus disappears from my vision, as he did with his disciples at Emmaus. I perceive this disappearance as an invitation to reproduce/incarnate the life of Jesus. I am called to be another Jesus in my culture, in my time. Jesus wishes that I incarnate his destiny.