



# Five novice masters inviting to adoration



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## ORIENTATIONS TO LIVE ADORATION

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What orientations can help us to live Adoration in a deeper and more profound manner? How do we restore Adoration with new elan? I propose a few guidelines that have helped others form themselves as Adorers; it may serve to reignite them with this fundamental element of our vocation. Rather than presenting new ideas, I will try to refresh your memory of what we have inherited. First, I will facilitate and reinforce our commitment to daily adoration. Secondly I will offer some pointers on how to adore.

- *Celebrate the Eucharist.* If Adoration is the prolongation of the celebration of the Eucharist, it is right that we ask ourselves: *How do I live the Eucharist? Is it a routine in the bad sense of the word? Is it my daily nourishment? What do I do to make it so? Am I faithful to the spirit of the liturgy or only to the letter? Do I place myself in the center of the celebration; am I present to God?* Other similar questions could also serve this reflection. What is important is that we discover the relationship between the Eucharist and Adoration, not a mere intellectual perception, but of faith. We love what has become a reality. (cf. Article 53.2 Const.).
- *Appreciate the silence.* It is important to cultivate silence in Adoration and also in our daily life. Silence is the space that we create for the other, in this case for Jesus. *How do I live this silence? Is it easy for me, for example, when I listen to someone with my full attention? Does the same occur for me with Jesus in Adoration?* Do the texts and hymns or whatever resources that I choose for personal and community adoration *help me to create this space for Jesus or does it center me more in myself in my re-creation?* If it helps me to forget myself and remember the love of Jesus, I will have succeeded.
- *Live Adoration in relation to other aspects of the charism.* The diverse elements of the charism are very well articulated and interconnected. This will be perceived with experience and the taste of life. For example, at first we do not see the relationship between Adoration and apostolic zeal. However, the relationship with Jesus in the Spirit enables us to go on perceiving and experiencing the totality of the charism. It is important to see how we are growing in this totality. That someone makes daily Adoration is not a sufficient sign that he/she is faithful to the charism, although it is necessary. When reviewing the day do not focus on Adoration in isolation without reference to

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the other aspects of the charism, but, better still, reflect upon it in relation to all the elements of the chapter in the Constitutions.

- *Formulate Adoration as an Attitude*, not only as a pious exercise or a commitment. This attitude consists in contemplating how weak was and is the explosion of the love of God (the child in Bethlehem, on the Cross, in the Sacrament of the Altar). An attitude that helps us to appreciate, in our other daily activities, the taste of the simple, authentic, noble, small, and to recognize the passage of God in life.
- *The Blessed Sacrament will be reserved in the oratories of our communities.* (Cf. Art. 17, Statutes) It permits you to have not only your prolonged moments of adoration, but also to make visits to the Blessed Sacrament during the day, to place activities of the day in His hands, to ask protection on going to the street, or like conversations. It is a way to invite God to enter into your daily affairs, to have the constant presence of Jesus in the tabernacle as reference. It cultivates the attitude of a devotee, that is to say, a tender, faithful and regular presence, and it creates a search for greater significance of Adoration in life. (Cf. Art. 53:4a Const.)

Following are a few pedagogical guidelines that can help in Adoration. What do I do? What do I say? How to be present? I expose only a few guidelines that I think help.

- *What do I do?* I think that it is summarized in "Love". If I may be a little impractical, but we will solve it later. But that is also what to do in Adoration and life. I like very much the definition of prayer of Saint John of the Cross and we can apply it to the highest degree in Adoration: "Prayer is warning of love", i.e. realize the love of God and to love in return. Worry about other questions is to miss the essential. (cf. 1 Cor. 13; Jn 21:15-17)
- *Bring to mind the suffering of humans and the suffering of God.* In reparative Adoration it is necessary to reflect upon the sufferings of men and women of our times. This does not mean an exhaustive analysis or a sociological review. This remembrance must serve us, better still; predispose us to compassion so that we can enter into communion with Jesus that moves us to commitment. Having a heart vulnerable to suffering makes us look more like Jesus. This exercise will help us to discover the power of sin in the human heart. (cf. Const Art. 4 and 53.3)
- Another spiritual movement that should come naturally, or with a little help from the will, *is offering oneself*. With humility because we also add a dose of suffering to the world. Offer oneself to Jesus, with Jesus, like Jesus. A gesture or a few words that express these desires of offering can help much. (cf. Art. 5 Const.)