



## ADORATION

*15 December 1872*

If all religious should be adorers, the Religious of the Assumption who are consecrated very specially to adoration of the Blessed Sacrament, should be all the more so. Who is an adorer? What is this spirit of adoration which should be the foundation of our life and fulfill it?

Adoration consists, first of all, in a perfect submission to God. All creatures should show submission to God: they should have a sense of God and enter into that wisdom of Christ taught by St Catherine of Siena when Our Lord showed her the all of God and the nothingness of the creature. A soul of adoration does well to heed this comparison between God's all and her own nothingness. This is why the Church has us pray: *Come let us worship the Lord, kneel down before the God who made us.* Adoration is a duty towards God. *He is our God and we are his people, the work of his hands. (Psalm 94/5)* We recognize God's absolute dominion over all things. We owe God all and have nothing which does not belong to God.

This adoration is a right of God, but there is also an adoration of love. We are not just the creatures of God but the children, the heirs of the one who is all, who possesses all perfection. Love leads us to do here on earth what the ancients of the Apocalypse do in Heaven, prostrating before the throne of the Lamb, putting their crowns at his feet and singing *Amen, Alleluia, (Apoc. 19:4)* a loving word, a joyful word, a word of praise. ...All that God has given us of heart, of soul, of memory, of intelligence, in the realm of nature and of grace, virtues – all that is a crown. If we have not fallen into certain vices, if we have kept our innocence, it is a gift from God, a crown, and the most beautiful of all crowns.

We accept them, that is true. We dispose our hearts to receive God's gifts, but they remain gifts of God. God crowns his gifts in us, if we have accepted them. We see this in the Gospel of the five talents and the servant who uses well the talents entrusted him by the Lord.

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Our crown will be composed, then, of all our natural and supernatural gifts. Adoring submission consists in placing our crown at the feet of God and handing over all that we are. Our body, so that God can do with it what he wants, when God wants. For some it is their health as it is. Others will not have good health but that can be a grace to make them grow in greater holiness. For others, it will be their sight or hearing, various infirmities and pains, fatigue which may be fatigue in the service of God. Perfect submission, according to St Madeleine de Pazzis, is to be ready to die, always ready to follow the will of God.

Submission of the heart is much greater. We say: "So and so is happier than I, succeeds better than I," and secretly despises herself for remaining mediocre, of not measuring up in will, heart or intelligence, to what one would like. All this keeps us from adoration. When you see a child, you don't notice the long or short dress, pretty or ugly, when this child throws herself into your arms with love. It's the love you appreciate. It's the same with your heavenly Father. God doesn't look at the dress; your merit is to throw yourself in God's arms, to offer all, to appropriate nothing, to be content with everything: with poverty, even spiritual poverty, for Our Lord said in the Gospel: Blessed are the poor in spirit. (Matt. 5:3) which doesn't mean stupid [*pauvre d'esprit*, play on *esprit*=mind or

wittiness as well as spirit] but detached from all... Whatever our gifts, our life would not be long enough to thank God. We should marvel that we are Christian, that we have had the grace of Baptism and the Sacraments, especially the Eucharist, that we live so close to God, in the same house.

As St Francis de Sales says: "Whether I am rich or poor matters not. I put all my joy in my God, all my love in my God, all my adoration in my God." If we should have this disposition in our lives, it's before the Blessed Sacrament that we should bring it since there is the mystery of the adoration of a God... And if Jesus remains in the sacred Host, it is to continue to form in us the adorers of the Father (John 4:23) in spirit and in truth that he came into this world to find.

People in the world ask what we shall do in heaven. To adore God sounds very boring to them. They feel they would be lost without their idols, like children who have their toys taken away from them. Adoration is a word without meaning and to live without their idols is not to live. For us, we know that, one day, free from all bonds, from all obstacles, we can adore God in spirit and truth and this will be perfect happiness.

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