



Commission for Spiritual Animation

**Year of Preparation for the Centenary of the Pauline Family**

**20 August 2012**

## **EUCCHARISTIC ADORATION**

*“The hand of the Lord is upon me”*

We suggest that a picture of St. Paul and of the Founder be placed on either side of the altar, and that the lamp of the Pauline Family be placed in front of it.

Hymn to accompany the exposition of the Blessed Sacrament

Time of silent adoration

**Guide:** In intimate communion with the Pauline Family scattered throughout the world, and through the intercession of Blessed James Alberione and all our Pauline brothers and sisters in the heavenly Jerusalem, in docility to the Spirit who prays in us, we ask the Triune God to pour out his graces and blessings upon us abundantly as we initiate our second year of preparation for the Centenary of the Pauline Family. We want to begin this year under the loving gaze of Mary, Queen of Apostles, Mother of the Church and Star of the New Evangelization, and under the protection of St. Paul, our Father and Model, and also St. Bernard, who served as a “sentinel” at the origins of our family. With grateful hearts, we renew our certitude that the Lord wanted us in his Church and that he has poured out an abundance of riches on us—riches that, at this particular time in history, will lead us to a new, heartfelt and fruitful “miserere” in the wake of the experience of Blessed James Alberione. Let us make our own the feelings expressed in *Ut perfectus sit homo Dei*, the text that will serve as our point of reference this year:

**Reader:** “The hand of God has been upon me.... The Lord’s will is accomplished, despite the wretchedness of the one who was to be its unworthy and unsuitable instrument. Both at the outset and along the way everything came from the Tabernacle: light, grace, warnings, strength and vocations. [...] Before God and man, I feel the gravity of the mission entrusted to me by the Lord who, had he found a person more unworthy and unfit, would have preferred him. Nevertheless, for me and for everyone, this is the guarantee that the Lord has willed and has done everything himself, just like an artist who picks up a paintbrush worth a few coins and is unaware of the work to be executed, were it even a beautiful picture of the Divine Master Jesus Christ. We are founded on the Church and on the Vicar of Jesus Christ. This conviction gives us security, joy and courage.

“No matter what: Fr. Alberione is the instrument chosen by God for this mission. This is why he worked for God and in accordance with the inspiration and will of God. This is why everything was approved by the highest Authority in this world and why he was followed by so many generous people” (UPS I, n. 374).

**Guide:** Psalm 111 proclaims the greatness of the Lord and the fidelity of his love which, even when he chastises his children, is ready to forgive them and show them mercy in order to regenerate them. Let us pray this Psalm in alternating choirs:

With all my heart I give thanks to the Lord  
in the congregation, in the assembly of the upright.

Great are the works of the Lord,  
pondered over by all who delight in them.  
His deeds are full of majesty and splendor;  
his righteousness stands sure forever.

He has won renown for his marvelous deeds;  
the Lord is gracious and compassionate.  
He provides food for those who fear him;  
he keeps his covenant always in mind.

He showed his people how powerfully he worked  
by bestowing on them the lands of the nations.

His works are truth and justice;  
all his precepts are trustworthy,  
established to endure forever,  
enacted in faithfulness and truth.

He sent and redeemed his people;  
he decreed that his covenant should endure forever.

Holy and awe-inspiring is his name.  
The fear of the Lord is the beginning of wisdom,  
and they who live by it grow in understanding.  
Praise to him forever.

**Guide:** The certainty that God has poured out his grace upon us and that he is always faithful to his promises leads us to acknowledge that our life, our history and the mission he has entrusted to us are always and only in his hands. Situations in which we experience failure, unproductiveness and inadequacy are all loving calls that prompt us to return to him with a contrite heart.

**Reader:** “It was not because you were more numerous than any other people that the Lord set his heart on you and chose you—for you were the fewest of all peoples. It was because the Lord loved you and kept the oath that he swore to your ancestors, that the Lord has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord your God is God, the faithful God who maintains covenant loyalty with those who love him and keep his commandments, to a thousand generations, and who repays in their own person those who reject him. He does not delay but repays in their own person those who reject him. Therefore, observe diligently the commandment—the statutes, and the ordinances—that I am commanding you today. If you heed

these ordinances by diligently observing them, the Lord your God will maintain with you the covenant loyalty that he swore to your ancestors. Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the Lord. The clothes on your back did not wear out and your feet did not swell these forty years. Know then in your heart that as a parent disciplines a child so the Lord your God disciplines you” (Dt. 7:7-12; 8:2-5).

Time of reflection

**Reader:** “At the end of our earthly life we have to present two reports: the first concerns us as individuals, as Christians, and as religious; the second regards our role in the apostolate and ministry. The greater our responsibilities in the Congregation, the more weighty will be the report. And then there are the graces the Lord has poured out on us. Oh! If only we were to reflect on our past life and picture a twofold story: the story of God’s mercy toward us—in other words, how ‘the hand of the Lord which is over us’ has guided us, and the story of our response to his innumerable graces. The sensible thing for us to do is to not lose time scrutinizing the details of our life but to consider its entire span: from the time our soul left the creative hands of our heavenly Father to the time when we shall sit at the table of eternal happiness. ‘That you may sit and drink in the kingdom of my Father.’ Reflect continually on the whole of life—time and eternity. Many things appear to be useful and helpful for making life easier and more satisfying in this world. But we should always ask ourselves whether they are useful for eternal life: ‘How useful is this for eternity?’ Our way of thinking will then become quite different. There are those who gear their life toward what this world has to offer, or else they aim for honors, satisfactions, money and so on. Such people are rightly called *worldly* because they think only of this world. Instead, life should be ordered toward eternity. In this case, human planning is turned upside down because reasoning starts from other principles and leads to new and different conclusions: ‘I am a person destined for eternity’” (UPS I, nn. 14-15).

Time of reflection

**Guide:** In examining our life, let us allow ourselves to be questioned by the following words of Blessed James Alberione:

- The word *piety* covers a lot of territory. Here I want to talk about it in the sense that piety is “the understanding, love and practice of prayer.”
  - a) Piety is the main element of the religious life. Prayer is precisely this: the act of internal and external worship we make to the Lord—adoration, praise, reparation, petition and the offering of ourselves to him. Consecrated persons who do not give primacy to prayer in their lives do not deserve to be called religious.
  - b) [Piety is] the foundation of the religious life. A religious is a person who wants to reach perfection and has chosen the state of perfection. Poverty, chastity, obedience and common life require an abundance of inner strength, but the abundance of the grace we receive depends on the abundance of our prayer. It is poor strategy to set

prayer aside in order to do more work. Work done at the expense of prayer is of no use to us or to others because it deprives God of his due.

- c) Given the Pauline Family's particular apostolate, the daily hour of adoration is a must. Pauline religious would have a tremendous responsibility had it not been prescribed because they would not have sufficient nourishment for their spiritual life and apostolate. Those who do not make [the hour of adoration] are responsible for that omission; if superiors fail to ensure that it is made, they bear the responsibility of this.
- Our piety is first and foremost Eucharistic. Everything flows from the Master in the Eucharist as from a life-giving spring. Born from the Tabernacle, it is here that the Pauline Family finds its nourishment, its life, its way of working, its sanctification. Everything—holiness and apostolate—comes from the Mass, Communion and the Eucharistic Visit.
  - The first thing to be accomplished through the practices of piety is the process of personal formation. Each person comes to Christ with the great problem of *him/herself*. If one is to develop correctly and completely, then the most pressing and indispensable need is to take the right path, to anchor oneself unequivocally in the truth. Each one comes to the Master with a great deal of potential that asks only for total fulfillment. The *mind, will* and *heart* of the person must all be involved in this [maturation] process so that the whole person, under the formative hand of the Master, will achieve the well-balanced and complete development to which every human being aspires.
  - The Pauline practices of piety, besides aiming at the integral formation of the person, also aim to define one's role in the apostolate as a teacher of society. In other words, [Pauline piety] strives to lead the person to ever-deeper communion with the Master so as to clearly take on his form and communicate him anew and with always greater clarity to the world. It is thus an ongoing journey toward a well-defined ideal that helps the person adhere to a call from on high and commit him/herself to attaining a physiognomy in society that reflects a new work and life in the Church (UPS II, nn. 9-11).
  - Perfection consists in living as intensely as we can the life of the Divine Master, Way, Truth and Life: "It is no longer I who live, but Christ who lives in me." This is accomplished by moving ahead steadily, "making a little progress every day" even though our steps may be small. This is the goal of the practices of piety we perform each morning: Mass, Communion, meditation and the prayers that accompany them. They help to anchor us in Christ. If we begin the day in this way and remain vigilant, we will end the day in the same way (UPS II, n. 57).
  - Those who want to sanctify themselves by devoting themselves to the apostolic life at the expense of their prayer life can say goodbye to holiness (UPS II, n. 58).

Hymn asking for forgiveness

**Guide:** Let us entrust this new year of centennial preparations to Mary, who shows us the way, and to Paul, who followed that way to the point of shedding his blood for it. Let us renew our Pact with Jesus Master, Way, Truth and Life in the same spirit of faith and love as Blessed James Alberione, Blessed Timothy Giaccardo and all the brothers and sisters, imbued with the Pauline spirit, who preceded us on the path to holiness.

Hymn: The Pact or Secret of Success