

Living the Spirit Glory

When I began writing about adoration, I began to think what more should I write about. Seeing that in the *Gloria* of the Mass we use the words “I adore you,” it was natural that I thought of how we add “We bless you.” Certainly, adoration focuses on what we are doing in relation to our Lord and God. Blessing takes on more meanings, for we can bless God and know that He blesses us. The meaning of who is blessing makes some difference. In this writing I have decided to write about how we glorify God, and perhaps as I go along to bring in the ideas of praise and thanksgiving.

In the *Gloria* we are praying in a manifold way and speaking or singing our prayers of praise and thanksgiving to God, who is the Almighty Father. In our prayer we may well dwell on various aspects of what we say. Words have meaning, or rather, many meanings. In all of the words we address to God in our worship we find much to meditate upon. Our prayers become enriched with the very things our words express.

Let me now turn to Glory. In our ordinary language I cannot think of many times I have used the word. When did any of us glorify someone other than God? Yet we do know that the word is used in a very positive way. We were taught at an early age, some of us anyhow, that our flag was called “Old Glory.” We sing a civil prayer in words written at the time of civil war every Thanksgiving Day: “Glory, glory hallelujah.” I know that England in its National Anthem calls its queen (or king) “glorious.” I know we may become a bit exaggerated when we describe the actions of our heroes as glorious. And I think that we even manage to call a flower “morning glory.”

So we find that as a noun glory signifies high renown or honor. As a verb it means to take great pride in or pleasure in an action and makes an action worthy of perfect or superlative praise.

In the Bible, and here I refer to my *Biblical Theology*, I found that the idea of glory is applied to persons and things, but especially to God. It indicates richness or abundance of riches, when it describes Joseph of Egypt, able to feed his brothers with the wheat saved by his power. Glory comes to mean dignity, honor, power, praise, and worship. It even refers to beauty. In the Bible glory implies power as a flash of beauty, a radiance beyond what is expected. So the chosen people saw Jerusalem as glorious, and hailed the Glory of the Temple.

Above all glory is the property of the king. It speaks of the riches, power and luster of his reign. How could such attributes not belong to our vision of God? He is Almighty, and so glorious beyond all others. We can even see how we can know God as beautiful. So many love to sing of their Beautiful Savior

To make this writing useful to our living the Spirit, I would like to suggest that from time to time we meditate on the many attributes of God. The whole Church has recently dwelt on His mercy. What graces were received from our acting on the meaning of that mercy, which through power, God’s power, brought us and the world many graces.

While I have focused on the Father, we do not forget that the glory of God is entirely present in the Christ. The revelation of His glory is made clear in the writings of St. Paul. We await the coming of Christ in the glory of the Father with His angels. We wait for glory, a glory to be revealed, an eternal glory in Christ Jesus, our Savior.

I could not forget to write about how the *Gloria* begins with a message given us by the angels. These creatures of God sent to give good news sing with joy at the birth of our Savior. Shepherds hear their message. The Church recalls it again and again its liturgy. It is above all the Christmas hymn. It is an ancient one, placed in the liturgy quite early on. Think of the great music that has been given us in its many forms and styles. Think of how the news of God's glory lifts up our spirits and helps us come alive with joy.

Let me quote some words from my research for you. "The Old Testament sings the glory of God as creator, savior, king, and saint of Israel. It deplores sin which puts a veil before the divine glory. It burns with the desire to see the divine glory recognized by the whole world. In the New Testament the doxology has Christ as its center. It is through Him that we say our "Amen" to the glory of God.... Glory is given to God for His birth, His miracles, His death. Finally, as the Church is the people whom God has acquired for the praise of His glory, to the Father is given glory in the Church and in Christ Jesus unto all generations without end. Christ has loved the Church... wished to present her to Himself all resplendent with glory. In this mystery of love and of holiness is consummated the revelation of the glory of God."

So it is that we can fulfill our duty of prayer to God as we live the Spirit by praising Him and thanking Him by our adoring, blessing and glorifying Him. This duty toward God will lead us to a life that becomes resplendent with love for Him and for our neighbor. We, though simple and ordinary souls, will attain a glory beyond description as an eternal gift of a loving God.

*God love and bless you always!
Monsignor David Morrison*

**Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory.
Lord God, heavenly King,
O God, almighty Father....
Lord Jesus Christ,...
with the Holy Spirit
in the glory of God the Father. Amen.**