

MAY 4  
SAINT JOSEPH MARY RUBIO  
PRIEST AND RELIGIOUS  
MEMORIAL

Born in Dalías in the province of Almería (Spain) in the year 1864, Joseph M. Rubio entered the seminary at an early age. Ordained in Madrid in 1887, he dedicated himself first to priestly activities in Chincón and Estremera; later he was occupied as professor in the seminary at Madrid and was notary of the diocese. Eventually, in 1906, he was able to enter the Society of Jesus and, having completed his years of formation, was attached from 1911 until his death to the *Domus Professa* in Madrid; there he was fully engaged in preaching, giving spiritual direction, and hearing confessions. He was a father of the poor and the abandoned and, for the more effective provision of their needs, he organized a large number of apostolic layfolk. He died in the town of Aranjuez in 1929 and was canonized by John Paul II in 2003.

From the Common of Pastors, or of Those Who Were Engaged in Works of Mercy.

THE OFFICE OF READINGS

Second Reading

(From the Writings of St. Joseph M. Rubio [Escritos del P. José Maria Rubio, Madrid, Apostolado de la Prensa, 1932, pp. 159-160].)

Are you truly making an effort to adore God? First acknowledge your weakness: for the most noble veneration of God begins from self-knowledge: that is, if I recognize myself as small, worthless, poor . . . since the saying that humility is truth, finds complete expression in this act; for truth nowhere shines out more clearly than in the recognition of our nothingness: why we exist, what we are.

But it is not enough to be aware that we are insignificant unless we within ourselves recognize that God is great. In this sacred Host lies his the whole of his omnipotence, all his wisdom, the perfect goodness of Jesus Christ, since therein rests his living heart as it is also in heaven. When we adore in this way, we adore in spirit and in truth.

But after we have adored, the heart must be open to the other sentiments; for you well know that we are taught a diversity of forms of adoration in the Gospels; and we express them sometimes by profound acts of bodily reverence, sometimes by silence of the mind. From time to time, we also link with this type of adoration, tears, groans, and sighs; or words, expressions of interior feelings, prayers accompany the same. All these forms of adoration before Jesus hidden in the sacrament are so powerful that there are times when the spirit can do nothing better than bow low in Jesus's presence.

Someone asks me: "What am I to do if I can think of nothing to say?" It is enough if you show reverence and hope. "But I am unable to say anything." I ask you not to be sad on that account; the very silence suffices. However great your experience of a heart which is dried up and empty, and for all that you may be very aware of its trials and confusion, fear not; continue your act of adoration; — for that is enough, and it is to be considered a splendid deed in God's eyes. If subsequently, however, a thankful feeling of the soul towards God is aroused, if you desire to endure some greater sacrifices for his sake, foster those sentiments which the Holy Spirit is arousing in you, and offer them as a bouquet in Jesus's presence. And would that this were the chief and daily form of our prayer.

**Responsory** (Jn. 10:14, 15, 10)

**R.** I am the good shepherd, and I know my sheep. And I lay down my life for my sheep. (Alleluia.)

**V.** I came that they may have life, and have it abundantly. And I lay down. . . .

**Concluding Prayer**

Father of mercies, who made Saint Joseph your priest, a minister of reconciliation, and a father of the poor, grant that we, filled with the same spirit, may manifest your love to all and undertake the care of those who are rejected. We ask this through Our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.