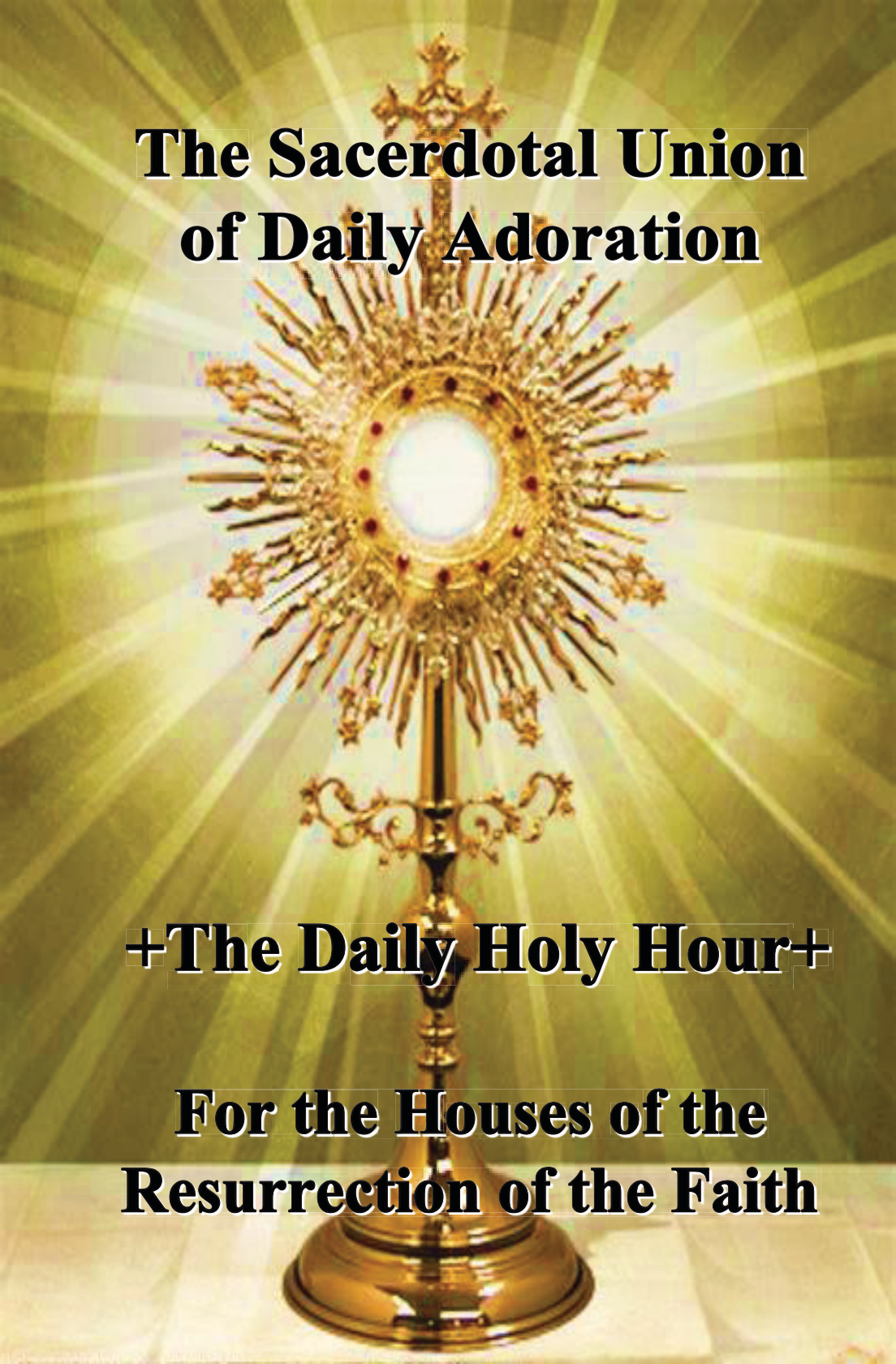




The Sacerdotal Union of Daily Adoration

+The Daily Holy Hour+

**For the Houses of the
Resurrection of the Faith**



*“Priests-Adorers,
let us close in our ranks about the Tabernacle!
Let us watch with jealous care over this
Divine Treasure committed to our charge.
Let us weep and mourn before the Lord Jesus,
so cruelly outraged in the Sacrament
of His Supreme Love.
May our ceaseless acts of reparation
appease the Divine Anger, and disarm
the awful Vengeance of God!
Let us multiply our hours of adoration,
let us bring our faithful people
to the foot of the Altar...”*
- Fr. Patrick Augustine Sheehan



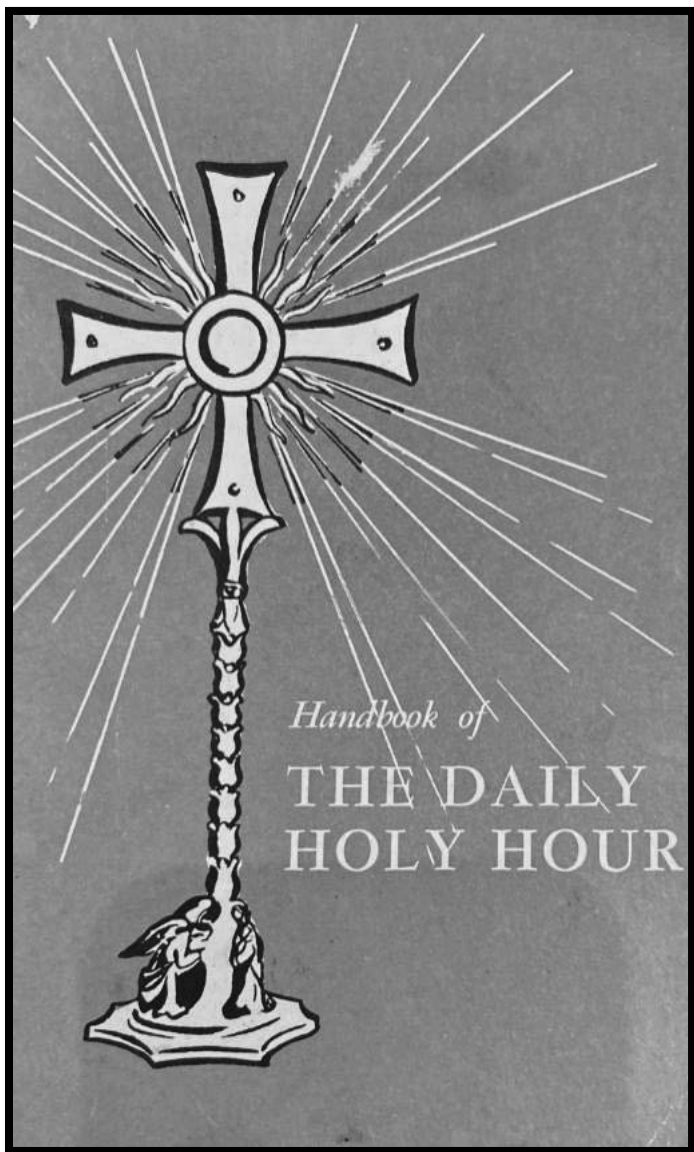
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Part 1 – The original “Handbook of the Daily Holy Hour – The Sacerdotal Union of Daily Adoration



HANDBOOK
of
THE DAILY HOLY HOUR



Pia Unio
Adoratio Quotidiana Et Perpetua
Sanctissimi Eucharistiae Sacramenti
Inter Sacerdotes Cleri Saecularis
Popularly known as

THE SACERDOTAL UNION OF
DAILY ADORATION
or
THE DAILY HOLY HOUR

Nihil Obstat:
JOHN E. MANEY
Censor Deputatus

Imprimatur:
* JACOBUS EDUARDUS
Episcopus Roffensis

The Feast of the Apparition of
Our Blessed Lady at Lourdes
February 11, 1960

PUBLISHED BY
THE SACERDOTAL UNION OF DAILY
ADORATION
UNITED STATES OF AMERICA

THE SACERDOTAL UNION
o f
DAILY ADORATION

An Association for Daily Adoration of the Holy
Eucharist

Among Secular Priests

Instituted by

His Eminence Norman Thomas Cardinal Gilroy
Cardinal Archbishop of Sydney

And Directed by

The Most Reverend Alfonso Carinci

Titular Archbishop of Seleucia and
Secretary of the Sacred Congregation of Rites



This Handbook is dedicated to

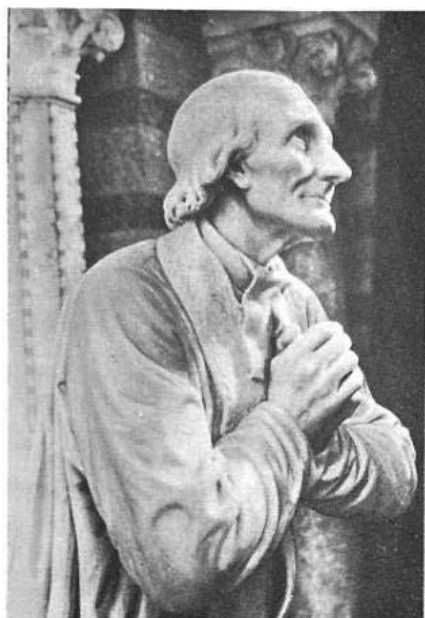
THE QUEEN OF APOSTLES

The Spiritual Mother of Secular Priests

Our Lady of the Blessed Sacrament

* * *

Lead us, Mother, to your Eucharistic Son!



SAINT JOHN MARY
VIANNEY

*Patron Saint of Parish
Priests*

"In the Priestly Life
nothing can take the
place of prolonged,
silent prayer
before the Blessed
Sacrament.

Keep before you the
admirable example of

The Holy Curé of Ars."

Pope Pius XII - June 25, 1956

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The Eucharistic Heart of Jesus

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 - His Eminence Bernard Cardinal Griffin
 - His Eminence Benjamin Cardinal de Arriba y Castro
 - His Eminence John Francis Cardinal O'Hara, C.S.C.
 - His Eminence Richard Cardinal Cushing
 - His Excellency Archbishop Louis Mathias
 - His Excellency Bishop Thomas E. Flynn
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**FOREWORD BY HIS EXCELLENCY,
THE MOST REVEREND ALFONSO CARINCI
GENERAL DIRECTOR OF
THE SACERDOTAL UNION OF DAILY
ADORATION**

(emphasis added to highlight author and his Bishop)

The present handbook offers for the first time to the clergy of the United States, a clear and thorough explanation of the aims of the Sacerdotal Union of Daily Adoration. At the request of its author, Rev. Bartholomew J. O'Brien, I gladly submit these words of introduction; first, to thank him for all he has done in behalf of so noble a cause, and secondly, to express my hope that this handbook will do much to accomplish its purpose: the increasing of membership in the association among the Secular Priests of America. Nor could I fail to thank His Excellency, the Most Reverend James E. Kearney, Bishop of Rochester, who has extended his Fatherly support to Father O'Brien.

The author's English translation of the official Latin text is not only good reading, but incorporates a magnificent commentary for his American confreres in Christ. And it is the original commentary of Father O'Brien which makes for the great interest of the handbook and enlivens it with a living love, the love of a Priestly heart. In fact, the distinctive note of this association is that it is directed and organized in all its ranks by the Secular Priests for whom it was born, thus carrying within itself the power and conviction which can only come from the living example of Secular Priests who are intensely occupied. At the same time, like Moses on the mountain top, the

Trappist monks of Our Lady of Gethsemani in Kentucky offer up their sacrifices, prayers, and especially an hour and a half of Eucharistic adoration every day for the spread of this association and its true spirit.

The handbook opens with a letter from the Substitute of the Secretariate of State of Pope Pius XII, the Very Reverend Monsignor Angelo Dell' Acqua, in which the Holy Father bestows his Apostolic Blessing upon all who are associated with the movement. In his letter, Pope Pius XII stresses an essential point when he makes clear that every Priest can fulfill the only obligation the association requires which is that he spend one hour each day in adoration of the Blessed Sacrament. (The Statutes allow the reading of the Divine Office during the entire hour if circumstances demand.) But even this obligation does not bind under sin. Thus the door to membership in the association and to all of its great graces is open even to the busiest Priest. One Priest explained this point in a letter assuring us of his efforts to spread the movement: "I think the special value of the Union is that it enables the Priest to say vocal prayers, especially the Divine Office, in the spirit of adoration, without binding the busy Priest to an extra hour of purely mental prayer.

Nevertheless, from this minimum that makes the Union accessible to all, the author, moved with that desire for Priestly sanctity and intimacy with the Divine Master which is the whole spirit of the association, urges that the hour of adoration be spent entirely in mental prayer whenever such is possible. It is, after all, from our intimacy with Jesus under the veils of the Eucharist, that we shall

attain that knowledge, both practical and profound, of the greatness of our Priesthood as being a sharing in the Priesthood of Jesus. And this knowledge, intimately and profoundly lived, can raise us in a short time to heights of Priestly sanctity.

Only this personal realization of our union with Jesus the Priest can give to our Priesthood's external apostolate and spiritual paternity of souls, those transforming graces that win souls to Christ graces that an apostolate merely exterior and mechanical can never hope to communicate. The secret for the great return of today's world to God lies in the closeness of each Priest to his Eucharistic Lord. And to the achieving and maintaining of this closeness, this most wonderful Sacerdotal Union of Daily Adoration is completely dedicated.

When we consider the world of today and its ways-North, South, East, and West- everywhere we see that it has need of a great return to God. At the same time we see, from certain signs, that the world shows a thirst for this return – a real thirst for the Divine? if we but know how to awaken it in souls. We therefore ought to pray first and foremost for a great return to God for that portion of His flock that has been particularly assigned to each one of us. But there are other problems also. In the past Marian month, the Statutes of the Sacerdotal Union crossed for the first time beyond the Iron and Bamboo curtains. On the thirteenth of the same month, the occasion of the fortieth anniversary of the apparition of Our Lady at Fatima, an edition of the Statutes was issued under the seal of His Excellency, the Most Reverend Lawrence Bianchi, Bishop of Hong Kong, and

distributed throughout the Church in China. Great confessors of the Faith living in the Church of Silence are members of the association and offer with us every day an hour of Eucharistic adoration. The Priests of the Church of Silence now realize that we are united with them in a union which is a living thing: a share in our daily prayer of adoration before our Eucharistic Lord in Whom all true Priests must "live and move and have their being."

In a passage from the Acts of the Apostles, we read in today's great Feast that during the imprisonment of Saint Peter, prayers were offered without intermission throughout the Church in his behalf. And the Lord sent His Angel to free him and caused the chains to fall from his hands. I should like to recommend to all Priests the hour of daily adoration for this reason among so many others: that prayer for our persecuted brothers in all parts of the world may rise to Heaven without ceasing and that the Lord may send also to them His consoling Angels to comfort them, to strengthen them in the Faith, and that soon the chains may fall from their hands.

A point most important and characteristic of the daily adoration is its sacrificial character which binds it to the Sacrifice of the Mass as the tabernacle is bound to the Altar. The result of its practice therefore is to increase in us the spirit of sacrifice, in likeness of Jesus Who in His Sacrifice is both Priest and Victim. And in this growing love for sacrifice in imitation of Christ, we can realize that (without exhausting the energies we need so much in our secular apostolate) fasting can be not merely the limitation

of food but also of sleep, in order the more to pray; of our recreations, even lawful, in order the more to give ourselves for souls; of all the innumerable small things which make life easy, in order the more to give to the poor and to good works; of our posture itself during prayer, in order the more to adore Jesus from Whom alone all graces flow into souls. And in all these ways, small but pleasing to Christ, we shall unite ourselves not only by prayer, but also by sacrifice with our brothers of the Church of Silence who endure such great sufferings for God. We shall be contributing to the great return to God, first of that portion of the flock particularly entrusted to each one of us, and then of all those who are far from the Church—even, perhaps, persecuting it. Then shall we be Priests after the Heart of Christ, mindful of His admonition to His first Apostles that there are devils which can be cast out "only by prayer and fasting."

Most beautiful, too, is the character of the association whereby all our adoration of the Eucharistic Christ is offered in union with Mary, our Holy Mother, thus making the piety and zeal of our Priesthood Marian.

Besides, our hours of adoration serve to unite us ever more closely to the Vicar of Jesus Christ who has given to the association his personal membership and who every day suspends his labors as Pontiff to refresh himself for a whole hour before the tabernacle, to offer his own Eucharistic adoration together with us, his Priests.

Finally, the rule for the laity contained in this handbook (outlining the layman's part in The Eucharistic Legion) is

a splendid work, especially today when the part of the lay apostle is so vital to the Church Militant.

The handbook contains as well, a certain number of prayers to further the Priest's Eucharistic piety. Some of the very numerous letters of commendation from Cardinals and Bishops end and complete this most interesting work. I can only hope and pray that Father O'Brien's handbook will help all Secular Priests "to arrange matters so that the daily hour of Eucharistic adoration becomes a practice to which they look forward with eagerness, and something of a necessity of our sacerdotal day," as His Eminence Cardinal Agagianian wrote in his preface to Father Merton's book, *The Living Bread*.

May then our Heavenly Mother bless this handbook and its author with the most abundant fruits of Priestly Holiness.

+MALFONSO M. CARINCI

Titular Archbishop of Seleucia of Isauria

General Director of the Sacerdotal Union of Daily Adoration

Secretary of the Sacred Congregation of Rites

ROME

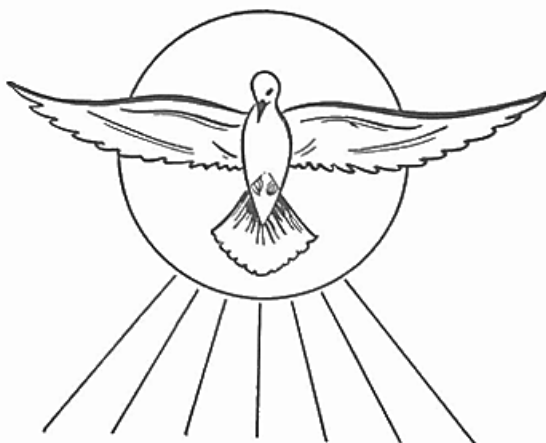
June 29, 1957

The Feast of Saints Peter and Paul



The First and
Most Perfect
Adorer
of Jesus

INTRODUCTION TO THE SACERDOTAL UNION OF DAILY ADORATION



In the presence of this beautiful Sacrament, we are like a person dying of thirst by the side of a river — he need only to bend his head; like a person still remaining poor, close to a great treasure — he need only to stretch out his hand. (Curé of Ars)

POPE PIUS XII
the first Pope to
become a member of
the
SACERDOTAL
UNION OF DAILY
ADORATION



THIS IS THE LAST PICTURE OF POPE PIUS XII IN PRAYER. IT WAS TAKEN IN HIS PRIVATE CHAPEL IN OCTOBER, 1958.

THE LATIN TEXT OF THE PATERNAL WISHES AND APOSTOLIC BLESSING OF HIS HOLINESS POPE PIUS XII...



SEGRETERIA DI STATO
DI SUA SANTITA'

N. 372325

Dal Vaticano, li 19 Aprilis 1956

Exc. me ac. Rev. me Domine,

Augusto Pontifici suave pietatis officium fuerunt vota, quae tu atque ceteri moderatores et gregales Operae Adorationis cotidianae et perpetuae, sacerdotibus cleri saecularis addictae, nuper Ipsi detulistis.

Sanctitas Sua, cum plurimi faciat munus cui ipsi fidei studio spectabiles vacatis, delectationem cepit quam maximam, cum vos videat tam auguste et egregie sentire atque Petri Sedi firmo adhaerere obsequio.

Faciat Deus, ut vos, qui altaris mysterium singulari excolitis religione, gratiis affluatis caelestibus, ut virtutibus et meritis abundetis.

Apostolica autem Benedictio paterna vota confirmat.

Interea qua par est observantia me profiteor

tibi addictissimus

A. DELL'ACQUA, Substitutus

Exc.mo ac Rev.mo Domino

D.no ALFONSO CARINCI

Archiepiscopo tit. Seleuciensi - Romae

AN ENGLISH TRANSLATION OF THE PRECEDING
DOCUMENT...



THE SECRETARIATE OF STATE
OF HIS HOLINESS

Number 372325

The Vatican
April 19, 1956

Your Excellency,

The best wishes, which you and the other directors and members of the association of daily and perpetual adoration for priests of the Secular Clergy sent recently to the August Person of the Holy Father, were for him a consoling service of filial devotion.

His Holiness, holding in the highest esteem the gift (of adoration) to which you have dedicated yourselves with a marvelous spirit of faith, took the greatest pleasure in seeing you imbued with such reverent and egregious sentiments and adhering to the See of Peter with steadfast obedience.

God grant that you, who worship the mystery of the altar with singular religious fervor, may be so rich in heavenly graces, as to abound in virtues and merits.

May the Apostolic Benediction (of His Holiness) confirm his paternal good wishes.

Meanwhile, with the highest esteem, I profess myself

Yours most assuredly
A. DELL'ACQUA, Substitutus

To His Excellency
The Most Reverend Alfonso Carinci
Titular Archbishop of Seleucia - Rome

ANOTHER LETTER OF ENCOURAGEMENT FROM THE VICAR OF JESUS CHRIST...



THE SECRETARIATE OF STATE
OF HIS HOLINESS

Number 407591

The Vatican, August 12th, 1957

Your Most Reverend Excellency,

The many documents found in the "Convivium 1957" and the most welcome gifts offered in devoted homage to the Holy Father by the Pious Union of Daily Adoration for priests of the Secular Clergy have been received by His Holiness as eloquent witness indeed to the splendid vitality of the Union itself and, in a particular way, to the resourceful zeal of its diligent Director.

The Holy Father's pleasure is all the livelier since prayer—and above all that prayer daily offered by the priest in adoration before the Most Blessed Sacrament of the Altar — is, among many others, the first and most efficacious factor not in personal holiness alone, but for sure success, likewise, in the pastoral ministry to which the work of priests is mainly dedicated, especially that of the clergy having care of souls.

COMMENTARY BY HIS EXCELLENCY THE
MOST REVEREND ALFONSO CARINCI, ON THE
FIRST LETTER FROM THE SECRETARIATE OF
STATE (April 19, 1956)

Therefore, in thanking your Excellency, who affords the Supreme Pastor such deep satisfaction and reasons for lively consolation, His Holiness expresses his sincerest wish for an ever more widespread increase of an association which is certainly destined to produce abundant and enduring fruits of good, as much for priests who are members of the association as for the souls of whom they have charge.

And, begging perennial aid and abundance of heavenly gifts from the Lord, the Vicar of Jesus Christ sends with all his heart to Your Most Reverend Excellency, and each member of this Pious Union, the solace of the propitiatory and implored Apostolic Blessing.

May I take this opportunity to convey to Your Excellency my own personal greetings and assure you again of my deepest respects.

Your Reverend Excellency's very Devoted Servant
ANGELO DELL'ACQUA, Substitutus

To His Excellency
The Most Reverend ALFONSO CARINCI
Director of the Pious Union of Daily Adoration
For the Priests of the Secular Clergy

(A translation from the Italian Text).

Profound and filial gratitude to the Vicar of Jesus Christ is the first sentiment with which the letter of the Secretariate of State inspires us, a letter which His Holiness, Pope Pius XII, sent to us with his Apostolic Blessing for the

association and for all who are enrolled there in, directors and members.

The letter (number 372325 and dated April 19, 1956) which comes to us with the signature of the Substitute of the Secretariate of State of His Holiness, Monsignor Angelo dell' Acqua, is addressed to us in the name of the Vicar of Jesus Christ and reflects faithfully his thought. The letter tells us that our hours of adoration offered for him reach the August Pontiff as "a consoling service of filial devotion." They carry with them to his heart the pleasing comfort of our piety as sons in the midst of so many anxieties and cares for all the churches. In fact, our dedication and our love attach us to him more than ever in the present struggles and vast persecutions by which the Church is afflicted.

Words more clear and more authoritative than these of the Vicar of Jesus Christ to confirm us in our apostolate for the daily adoration, we could not have heard. The letter follows and confirms the tremendous encouragement given to the association by the Vicar of Jesus Christ on November 15, 1955, when he gave his personal inscription to the Sacerdotal Union. The words of the Holy Father are for us of the greatest importance, which we must translate into daily reality; his words indicate the goals which we must reach.

The letter tells us before all that in our hours of Eucharistic adoration, we must be remarkable in our faith, wonderful in our faith, both to the Angels who surround the

tabernacle and to the men who, by our example, must rekindle their own Faith.

There is one note essential to the association upon which the Holy Father wishes to pause with special gratification, it is the note of unconditional dedication to the Holy See: "... adhering to the See of Peter with steadfast obedience." This note is essential to the spirit of the association which has as its object of devotion, Jesus the Eternal Priest, Sacramentally present on the Altar in the Holy Eucharist, and represented among His Priests by the person of His Vicar on earth, the Supreme Pontiff. Our devotion for Jesus the Priest on a Eucharistic plane expresses itself, and is cemented, in the hour of daily Eucharistic adoration. In much the same way, our devotion for the one who represents Jesus juridically in the Church as His Visible Vicar is cemented before all in the unconditional obedience to and in the filial love for the Holy Father. Our devotion for the Holy Father is also expressed in our making known to the faithful the teachings and desires of the Pope and in inspiring the faithful to obey and to love the Holy Father.

Our devotion for the Pope grows stronger by our offering every week one whole hour of Eucharistic adoration for him the hour on Thursday-as is prescribed by our Statutes; and by our offering for him special remembrances of prayer during all our hours of adoration.

One of the most providential and specific aims of the association at the present time is precisely to intensify in the Priests of the world devotion to the Vicar of Jesus Christ, so that they, in turn, may inspire this devotion in

the faithful, especially now, when influences from many places are attempting to diminish and destroy this devotion. And so we seek to develop always more and more this characteristic of the association, namely, to give to the Holy Father the "greatest pleasure" with our unshaken attachment to the See of Peter.

In the end of the letter, the Vicar of Jesus Christ invokes over us the super abundance of Heavenly graces: "God grant that you, who worship the mystery of the Altar with singular religious fervor, may be so rich in Heavenly graces, as to abound in virtues and merits." This Eucharistic piety is the font of every Priestly virtue, even in respect to the apostolate, as is explained to us in a further marvelous letter from the Secretariate of State (number 407591 and dated August 12, 1957) which is addressed to us in the name of the Vicar of Jesus Christ.

We wish that the hour of daily Eucharistic adoration, which is a flowing of Heavenly graces in Priestly souls, may diffuse itself always more and more, until it will be no longer a "singular" form of piety (as is said in the letter from the Holy Father) but may become habitual and common to all Priests.

To reach this goal, great progress has been made. By August 1957, the daily adoration had spread among the Priests of forty-five nations. Throughout the world, about eighty Cardinals, Archbishops, and Bishops are enrolled, and there have been to date seventeen canonical erections of daily adoration. The Fatherly wishes of the Vicar of

Jesus Christ and His Apostolic Blessing bestowed upon our apostolate give promise of its extending itself to all the Priests of the world

By April 14, 1960, the association had spread among the Priests of sixty-one nations.



POPE JOHN XXIII
the second Pope to
become a member of the
SACERDOTAL UNION
OF DAILY
ADORATION

LETTER OF
ENROLLMENT OF HIS EMINENCE ANGELO
JOSEPH CARDINAL RONCALLI CARDINAL
PATRIARCH OF VENICE...

Venice
September 20, 1957

Your Excellency,

By way of dutiful reply to your esteemed letter of August 25th, I am pleased to assure Your Excellency that I shall promote recognition of the **Sacerdotal Union of Daily Adoration** with the keenest concern, urging the Secular Clergy to join it, even as I consider myself honored and happy to give it my poor name.

I take this opportunity to offer to Your Excellency, who so perfectly expresses the joy and delight of a priestly youthfulness, daily renewed by contact with the chalice of life, my own devoted and heartfelt regards.

Most affectionately yours
ANGELO JOSEPH CARDINAL RONCALLI
Patriarch

The Most Reverend Alfonso Carinci
Titular Archbishop of Seleucia
Secretary of the Sacred Congregation of Rites
Piazza San Callisto, Rome

THE PATERNAL WISHES AND APOSTOLIC BLESSING OF THE VICAR OF JESUS CHRIST, POPE JOHN XXIII...

THE SECRETARIATE OF STATE
OF HIS HOLINESS
Number 7

The Vatican
November 10, 1958

Your Most Reverend Excellency,

The warm expression of joyful homage and devotion addressed by Your Excellency to the Holy Father on the occasion of his elevation to the Supreme Pontificate, both as a personal tribute and on behalf of the **Sacerdotal Union of Daily Adoration**, finds the most affectionate response in the paternal heart of His Holiness, and the accompanying gift of a chalice is rendered the more precious by reason of the symbolic significance you have willed to attach to it.

His Holiness is himself very glad to be a member of the **Sacerdotal Union of Daily Adoration**, and is most grateful at thus having, as Your Excellency hastens to assure him, a large share of the prayers and good works of the members.

In appreciation of all this store of riches, and of the gift which so manifestly betokens them, the August Pontiff conveys to Your Excellency and to all whomsoever you represent the expression of his warmest gratitude.

Meanwhile, his wish for the beloved association is that it may ever more and more flourish, prosper, and grow, for the santification of its members in accordance with the noble aims it pursues.

In conclusion, the August Pontiff with heartfelt affection imparts both to Your Excellency, the Reverend Director, model of priestly devotion for all, and to each member of the clergy and of the laity, a special Apostolic Blessing, most propitiatory for obtaining all the choicest heavenly graces.

I gladly avail myself of this occasion to assure you of the sentiments of deepest respect, and I remain

Your Excellency's most devoted Servant,
D. TARDINI

To His Excellency
The Most Reverend Alfonso Carinci
Director of the Sacerdotal Union of Daily Adoration
Rome

JOANNES PP. XXIII

Ad perpetuam rei memoriam

Omnia inquit, quae ad SS. Mariae, Iulianae, cultum augendum et ad sacerdotalem sanctificationem fovendam tendunt, de more, institutoque Romano Pontificum Decretorum, Nostrorum, penultima favore, prosequi et magna cordis Nostrae iustitia probare satagimus. Inter alias vero Quasi Vigorem seu Sodales, quae in Ecclesia Dei florent ad eucharisticum cultum augendum inter sacerdotes, qui Augustissimi altaris Sacramento sunt et debent jugiter esse arctius custodiri et veluti inanimiter equibae, etiam illa, acemetur quae a Adoratione quotidiana sacerdotali appellatur et quam hac Alma Urbe principem sedem habet. Cuius Sodales, uti videtur, specibus delectentem, quotidie atque perpetuo adorandum, inculcare et erga ipsos esse honorem debet. Nunc vero Venerabilis Frater Alfonso Archiepiscopus Tituli Seleucensis in Urbem, Sanctae Romanae Congregationis a secretis memoratae (congregationis fundator et supremus moderator, cuius Nobis adhibuit, prece et non vultis, privilegia ipsam Civem Unionem, exornare de Nostra benignitate, dignaremur. Quibus supplicationibus Nos accedere, ultro libenterque decrevimus, etiam ut, pro Oratore, Nobis carissimo, iussuque, Audito igitur Dilecto Filio Nostrae Praetore, S. R. E. Presbytero Cardinali, Iniac, Sacrae Congregationis sancti, Praefecto, praesentium litterarum tenore, Apostolica Nostra auctoritate, perpetuoque, in modum, Civem Unionem ad adorationem, quotidianam, sacerdotalem, quae in hac Alma Urbe sedem habet, ad Primariam dignitatem, elevemus et promovimus, eidemque, omnia, privilegia, quae, ceteris, Primariis, Unionibus, de iure competunt, nos, concedere, poterunt, concedimus, et tribuimus. Languius praeterea, ut, ejusdem, Sodalitatis, ordo, iuxta, cui, homines, aegit, Eucharistica, inidem, privilegiis, praesentibus, et futuris, atque, pro, sacerdotibus, perpetuo, atque, gaudet, contrariis, non, obstantibus, quibuscumque. Haec, edicimus, statuimus, decernimus, praesentes, litteras, firmas, validas, atque, efficaces, semper, existere, et, permutare, iurisque, plenus, atque, integro, effectus, sortiri, et, obtinere, ipsique, Prae, Unioni, ab Adoratione, quotidiana, sacerdotali, nunc, et, in, posterum, amplius, me, suffragari, inque, ipse, iudicandum, esse, ac, definendum, irritumque, ex, nunc, et, inane, fieri, si, quidquam, itum, super, his, a, quibus, auctoritate, quolibet, scienter, sive, ignoranter, attentari, contigerit. Datum, ex Aede, Gandulsi, sub, aule, Enciclorum, die, xx, vii, mensis, Julii, anno, mdccc, lxx, Pontificatus, Nostri, primo.



D. Card. Tardini
a. Jullij, Salus, regis,

THE PAPAL BRIEF

GIVEN AT CASTELGANDOLFO, JULY 27, 1959, BY POPE JOHN XXIII

ELEVATING AND PROMOTING

THE SACERDOTAL UNION OF DAILY ADORATION

TO THE DIGNITY OF PRIMARIA

Translation of THE PAPAL BRIEF Given on July 27, 1959 By His Holiness POPE JOHN XXIII

POPE JOHN XXIII

AS A PERPETUAL RECORD

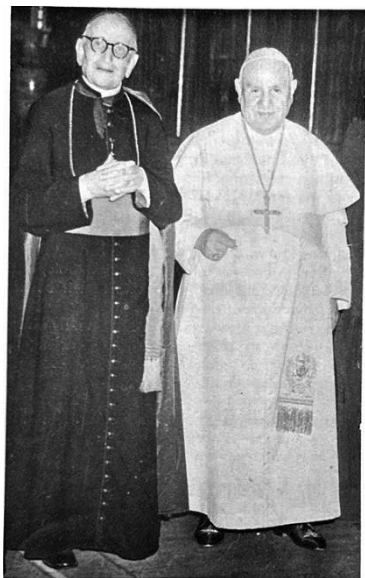
In accordance with the habitual custom of the Roman Pontiffs Our Predecessors, We seek to foster with special favour and gladness of heart every new endeavor

which tends to increase the worship of the Most Holy Eucharist and to promote the holiness of Priests.

The Pious Union, entitled Sacerdotal Daily Adoration, which has its headquarters in the Eternal City, is also to be enumerated among the other Pious Unions or Sodalities which flourish in the Church of God for the increase of Eucharistic worship among Priests, who should be the assiduous guardians and, as it were, the sleepless sentinels of the Most August Sacrament of the Altar.

The principal end of this Sodality is to encourage Secular Priests to a daily and perpetual adoration of Our Lord Jesus Christ, hidden under the Eucharistic species, and to foster in them devotion to the Most Sacred Heart of the same Divine Saviour, the Supreme and Eternal Priest. Consequently, Our Venerable Brother, Alfonso Carinci, titular Archbishop of Seleucia of Isauria, Secretary of the Sacred Congregation of Rites, founder and supreme moderator of the aforesaid Sodality, has earnestly entreated Us that We deign to enrich this Pious Union with several privileges.

HIS HOLINESS
POPE JOHN XXIII
and
HIS EXCELLENCY THE MOST
REV. ALFONSO CARINCI
General Director of the
SACERDOTAL UNION OF DAILY
ADORATION
June 3, 1959, Rome



We have willingly decided to accede to this request, in order, also, to satisfy the pious suppliant who is very dear to Us. Having heard, therefore, Our Beloved Son, Peter Ciriaci, Cardinal Priest of the Holy Roman Church, Prefect of the Sacred Congregation of the Council, We now, by virtue of the present letter, by Our Apostolic Authority and in a perpetual manner, elevate and promote to the dignity of Primaria the Pious Union of Sacerdotal Daily Adoration which has its headquarters in this Eternal City, and We grant and confer upon the same all the privileges to which the other Pious Unions of Primaria status, *de jure*, are entitled or shall be entitled. We moreover grant to the lay branch of the same Sodality, known as the Eucharistic Legion, the same privileges both present and future as the Sacerdotal Union has and enjoys; anything to the contrary notwithstanding.

We hereby make known and establish these things, while We decree that the present letter be and remain forever immutable, valid and efficacious, that it have full and integral effect and that it be now and in the future to the fullest advantage of the Pious Union of Sacerdotal Daily Adoration. Thus, anything to the contrary which any person, by whatsoever authority, knowingly or involuntarily, shall endeavor to establish, must from this moment be judged and defined legally null and void of effect.

Given at Castelgandolfo, under the Fisherman's Seal, on July 27th, 1959, in the First Year of Our Pontificate.

D. CARDINAL TARDINI

Secretary of State

Decree of the
Sacred Apostolic Penitentiary
concerning the

PLENARY INDULGENCE FOR THE HOLY HOUR

To the faithful who, in any church or public oratory or
(for

those who have the legitimate use of it) private oratory,
privately observe with devotion for an entire hour the
pious devotion commonly called Holy Hour,
recollecting on the Passion and death of Our Lord Jesus
Christ, and meditating and venerating His immense
love which prompted Him to institute the Divine
Eucharist, there is granted the plenary indulgence, over
and above the partial indulgence of 10 years, provided
that, having gone to Confession and received
Communion, they pray according to the intentions of
the Supreme Pontiff.

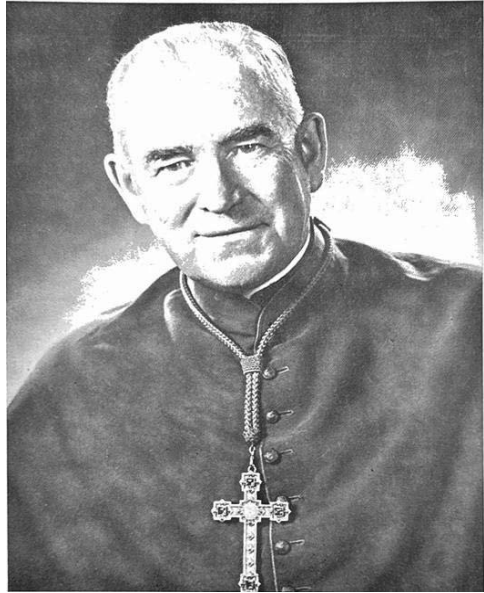
August 13, 1959

THE MOST REVEREND JAMES E.
KEARNEY, D.D.

Bishop of Rochester, New York

The First Bishop
in the United
States

To Establish
Canonically in his
Diocese



THE SACERDOTAL UNION OF DAILY
ADORATION



The Diocese of Rochester
50 Chestnut Street
Rochester 4, New York
Office of the Bishop

JAMES EDWARD

By the Grace of God and Favor of the Apostolic See

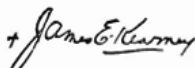
BISHOP OF ROCHESTER

DECREE

(Sacerdotal Union of Daily Adoration)

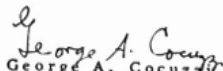
Inasmuch as the Sacerdotal Union of Daily Adoration has already been established in various Dioceses at the instance of the Priests themselves, and because from this Union we may well hope to reap great fruit in the sanctification of our beloved brothers in the Priesthood, who will be inflamed with ever increasing zeal for the welfare of souls, We, by Our ordinary authority, do hereby canonically erect the same Sacerdotal Union of Daily Adoration in this Our diocese under the patronage of the tender and Immaculate Heart of the Blessed Virgin Mary, and We declare it to be so established, according to the rules and statutes of the same Union.

Given at Rochester, from the Chancery, this 11th day of February, 1959.


Bishop of Rochester

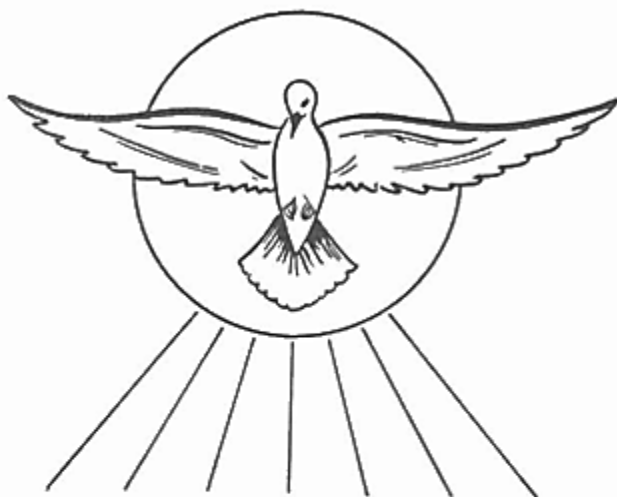
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The foregoing is the official English version of the Decree of His Excellency, Bishop Kearney, Bishop of Rochester, canonically establishing the Sacerdotal Union of Daily Adoration in the Diocese of Rochester.


George A. Cocuzzi
Vice-Chancellor

THE DECREE OF THE FIRST CANONICAL
ESTABLISHMENT IN THE UNITED STATES

**SOME PRACTICAL
QUESTIONS AND ANSWERS
CONCERNING THE
SACERDOTAL UNION OF DAILY
ADORATION**



How pleasing to Jesus is the time that we steal from our occupations, from something of no use, to come and pray to Him, to visit Him, to console Him for all the outrages He receives! (Curé of Ars)

I. WHAT IS THE SACERDOTAL UNION OF DAILY ADORATION?

The Sacerdotal Union of Daily Adoration is a Pious Union (Pia Unio) consisting of Secular Priests resolved to make a Holy Hour before the Blessed Sacrament every day.

II. WHY IS THIS UNION ONLY FOR SECULAR PRIESTS?

This Union has been instituted only for Secular Priests because in these days there is danger that a multitude of exterior occupations may absorb the life of a Secular Priest to such an extent that he does not spend at the foot of the Altar even that minimum of time necessary for the vitalization of his Priestly life and work. Religious, on the other hand, whether they be members of Orders or Congregations, are wisely provided for by their Holy Rule which also determines their exercises of piety.

Nevertheless, since all Priests of the Secular Clergy may join the association, those members of societies which juridically belong to the Secular Clergy (e.g., Columban Fathers, Maryknoll Fathers, Paulist Fathers) may be enrolled in the Pious Union.

III. WHAT IS THE PURPOSE OF THE SACERDOTAL UNION OF DAILY ADORATION?

1. To spread daily adoration of the Most Blessed Sacrament among Secular Priests.
2. To help Secular Priests to live and to be sustained by the Eucharistic presence of Jesus and by His infinite love.
3. To fill every hour of every day with Holy Hours of adoration offered by Secular Priests before the Blessed Sacrament.

4. To strengthen devotion to Jesus the Priest, Sacramentally present in the Eucharistic Mystery of the Altar.
5. To intensify personal devotion to the Vicar of Christ, our Holy Father.
6. To bind together by devotion to Christ the Priest, by loyalty to the Holy Father, and by mutual prayer, the Secular Priests of the entire world.
7. To set before the faithful a living example of Priestly love for the Blessed Sacrament.

IV. WHAT FORM DOES THIS ADORATION TAKE?

This adoration takes the form of a Daily Holy Hour in the presence of the Blessed Sacrament. Pope Pius XII stressed the importance of the Eucharistic Vocation of Priests when he gave his allocution at the canonization of the great Secular Priest, Saint Pius X, May 29, 1954:

"Your own work can no longer be sacerdotal, if even out of zeal for the salvation of souls, you put your Eucharistic Vocation in second place. It is in the Eucharist that the soul must sink its roots to draw out the supernatural nourishment for the interior life, without which any activity, even the most precious, is reduced, as it were, to mere mechanical action and cannot have the efficacy of a vital operation."

Pope John XXIII also stressed the importance of Eucharistic piety in the Priest's life in his great encyclical on the Curé of Ars and the Priesthood dated August 1, 1959:

"The long and continuous prayer of the Priest before the adorable Sacrament of the Altar has a dignity and an efficacy which are such that the Priest can obtain them in no other way. There is no substitute whatever for such prayer.

Likewise We do not want to pass over the benefits which come forth from this Priestly Eucharistic piety to the faithful who are witness of the piety of the Priests and are attracted by their example."

V. MAY THIS HOUR OF ADORATION BE SUBDIVIDED INTO TWO HALF HOURS?

This question has been prudently answered by His Eminence Norman Thomas Cardinal Gilroy, Archbishop of Sydney, in his circular letter of November 1, 1954:

"This daily hour spent before the Blessed Sacrament in the tabernacle is supposed to contribute to our formation by renewing and coordinating our spiritual energy, as we rest on the Heart of our Divine Savior. On principle, the hour of adoration should not be subdivided into different sections. Instead of dividing it, it would be better to postpone it entirely to another time, when it would be possible to perform it as one continuous hour.

"When it becomes impossible through the pressure of work, or while traveling, to spare a whole hour of adoration, you may omit it. Nevertheless, instead of omitting it completely, it is always preferable to do what is possible."

The following observation is given by His Excellency Bishop Fulton J. Sheen:

"The hour must be continuous, though any part of the hour before or after Mass would not be considered breaking it."

The Statutes of the association add that the time actually spent in the celebration of Holy Mass may not be included as a part of this hour.

The Convivium 1957-1958 stresses the point that the hour must be continuous (not, for example, two half-hours). Then the publication makes some very practical observations:

"When, though, on days of protracted work or travel, it is impossible to make an hour's continuous adoration, the obligation assumed never binds in conscience. In such cases it may even be suspended. But rather than forego it altogether, it is always better to do as much as one can.

"If a Priest, while making his hour, happens to be called to the confessional, he can afterwards add on as much time as he spent in the hearing of the confession without beginning his hour over again."

"If a Priest-member becomes ill, he is not obliged to the hour of adoration during his illness. Moreover, through the hour's brotherly and Priestly bond, he is a sharer in the benefits of all the hours of adoration before the Most

Blessed Sacrament, and will be able to unite himself spiritually with the adorations of his brethren.

"In the case of prolonged illness which does not, however, oblige the Priest to take to his bed, but which hinders him, through weakness, from making a continuous hour of adoration, the Center grants a special concession enabling him to divide the daily hour and make it at various times."

In conclusion, the practical rule is that a Priest should choose for his Daily Holy Hour of adoration a time which he prudently foresees will be uninterrupted. Should his hour, nevertheless, be interrupted for solely pastoral reasons, which were unforeseen and which demand immediate attention, then the hour may be continued later in the day.

VI. IS A CONTINUOUS HOLY HOUR POSSIBLE FOR THE BUSY SECULAR PRIEST TODAY?

Pope Pius XII helped the Secular Priest to find the time for the Daily Holy Hour by his general decree on the simplification of the form of the rubrics, especially of the Divine Office. Since this decree became effective January 1, 1956, many Secular Priests have been encouraged to employ this extra time toward making the Daily Holy Hour.

One Secular Priest writes: "It was this curtailment of the Office which renewed my making the Holy Hour daily. It is probable that the Holy Father cut down the vocal prayer so that we would have more time for the mental prayer."

"I am a diocesan Priest," writes Bishop Fulton J. Sheen, "and have done work in the parish, taught, and

traveled around preaching, and have not missed a Holy Hour in thirty-seven years. I merely mention this personal fact to indicate that it is factually possible. A diocesan Priest does not have time for anything else or any other duties until he makes a Holy Hour."

Cardinal Gilroy speaks of his own method of finding time for his Daily Holy Hour: "I have found it a good plan to make the hour before Mass, and have not encountered the difficulties I expected in advance."

The Holy Father, in the midst of his urgent labor and in his solicitude for the entire Church, finds time every day to make an hour of adoration in union with his Priests. Is this not perhaps a forceful proof that it is possible for Priests to make an hour of adoration every day? A Priest well versed in Eucharistic adoration has made this excellent observation in the matter. "One thing seems to be sure: any Priest who undertakes to make a Daily Holy Hour must be adamant on this point-he must never allow anything to interfere with the set time for making it, except an emergency, such as a sick call. In other words, he must plan his day around his Holy Hour; otherwise he will find many matters encroaching upon it continually."

However, in conclusion, it should be stated that a Priest who foresees that it will not be possible for him to make the Daily Holy Hour two or three days in the month, is, nevertheless, to be encouraged to join the Sacerdotal Union of Daily Adoration.

Where there is a WILL, there is a WAY; where there is LOVE, there is TIME. Time spent for our Eucharistic Lord comes back a hundredfold. It is paradoxical, but at

the end of a busy day, the sixty minutes are never missed, the work for souls is blessed more generously, and somehow, there is time left over.

VII. IS THE DAILY HOUR OF ADORATION PRACTICAL?

Yes...

"The one thing that I like about the practice of the Daily Holy Hour," remarked a Diocesan Priest, "is that it is very practical."

This is the reasoning behind his remark. The code of Canon Law states very definitely the obligations of clerics:

"The Ordinary should take care that all the clergy go frequently to confession, and that they:

- devote some time daily to meditation,
- visit the Blessed Sacrament,
- say the rosary,
- and examine their conscience."

(Canon 125)

To fit these four practices into the rush and activity of the average day in a Secular Priest's life, is, to say the least, not easy. The phone, the doorbell, catechism classes, convert instructions, meetings, societies - all rush distractions into every Priest's day. But by stealing time from the day's accumulation of activities, by hiding away before the Blessed Sacrament, and by keeping beyond hearing distance of phone and doorbell (but not beyond reaching distance for emergencies), the Secular Priest can make his Holy Hour.

He can...

- devote thirty minutes of it to his daily meditation,
- visit the Blessed Sacrament in a special way for ten minutes,

- say the rosary for fifteen minutes,
- and examine his conscience for five minutes.

When the Holy Hour is over, not only has the Priest given his Eucharistic King an hour of adoration, but he has also fulfilled the Canon of Church Law. He has adored his God and obeyed his Bishop. If one is seeking the practical in life, then no devotion is more practical than the Daily Holy Hour spent before the Blessed Sacrament.

VIII. MAY A PRIEST SPEND THE HOLY HOUR RECITING THE DIVINE OFFICE?

The Statutes of the Sacerdotal Union permit the recitation of the Divine Office. The sole obligation of the association is that of making daily one hour of adoration before the Blessed Sacrament. This hour, in view of the diversity of occupations, temperaments, spiritual growth, and other differences among Priests, may be freely disposed of as is most suitable to the individual Priest. Therefore, the hour may be spent in various ways and various combinations of ways.

1. It is suggested that the Holy Hour be spent in simple adoration and mental prayer.

2. It is most in keeping with the spirit of the Holy Hour to use the vocal prayer which the Church herself places on the lips of her Priests every day, namely, the Divine Office, provided that it be recited slowly and in a spirit of adoration.

3. However, it is permissible to use any kind of vocal prayer. Also the other common devotions of the Church are in keeping with the daily hour of adoration: the rosary, the Way of the Cross, litanies, etc. To this list there may be added: hearing Holy Mass, making one's preparation or thanksgiving for Holy Mass, attending Benediction of the Blessed Sacrament, and spiritual reading.

In regard to conducting church services during the Holy Hour, Archbishop Carinci makes an excellent observation. He writes: "It is desirable that the hour of adoration be an hour of heart to heart intimacy with Jesus the Eternal Priest. Hence, it is advisable, if possible that the Priest does not conduct services for the people such as Benediction of the Blessed Sacrament at this hour, as such functions may involuntarily claim his attention to the needs of the ministry. If it is not possible for one to dedicate a full free hour of mental prayer, rather than undertake services for the people, we suggest that the Priest recite slowly, "pie, attente, ac devote" his Office, but without any preoccupation of the ministry during the Holy Hour. (Rome, May 28, 1957)

Many Priests, nevertheless, try to spend the hour of adoration in mental prayer over and above the recitation of the Divine Office and other vocal prayers. For example, Bishop Sheen speaks of this ideal when he writes: "Occasionally, under great pressure, fifteen minutes is allowed for the Breviary." However, in order not to discourage anyone, it must be stressed again and again that one fulfills his obligation even though he recites the Breviary or other vocal prayers during the whole hour.

Cardinal Gilroy summarizes the program of the Holy Hour by saying: "Although it is recommended that the hour be spent in personal prayer, vocal or mental, it is quite within the spirit of the society to recite the Divine Office or the rosary, or perform the exercise of the Way of the Cross."

Again it must be stressed that the sole obligation of the association is that the Priest make a full and uninterrupted hour of prayer before the Blessed Sacrament without any preoccupation of the ministry.

IX. DOESN'T THE MERE THOUGHT OF ONE ENTIRE HOUR EACH DAY DISCOURAGE MANY PRIESTS?

Archbishop Carinci has handled this very point expertly and convincingly in a letter dated from Rome, October 11, 1956. The letter states:

"In order to overcome the difficulties and fears that many souls experience in beginning the practice of the daily hour of adoration-which often seem almost insurmountable-it is useful to repeat to directors of our movement that in the beginning they should be content with little."

In the beginning, the Archbishop insists that the directors ask only for the mere physical presence of a member for one continuous hour before the Blessed Sacrament. The secret is to draw the Priest away for one hour from his many ministerial obligations to the people and to place him physically in the real presence of Our Lord. There is to be no mention of great moments of contemplation or high degrees of prayer; the association

wants only to invite the Priest to come aside from the turmoil of the world and to rest awhile with his Eucharistic Lord. Let the Priest recite his Divine Office. Let him pray as he wishes. Let him remain in whatsoever manner he desires in Our Lord's presence and radiance. In time, Jesus will show His power.

The Archbishop continues: "This Initiation, which is sufficient to satisfy the requirements of our movement-is, in other words, what we find Jesus sometimes demanding in the Gospel for the accomplishment of His miracles: the drawing away from the turmoil of the world. In this solitude, after having dismissed all who were present, He raised the girl from the dead.

"In this retirement of an hour every day close to Him, if we succeed in some way in finding the time-Jesus, our High Priest, will give us back the taste for mental prayer. In those moments of adoration, He will give back that intensity of the interior life to those in whom it may have been almost extinguished by too great an activity in the outward apostolate which becomes, as the Holy Father terms it in his allocution for the canonization of Saint Pius X, 'mere mechanical action, and which in time is deprived of the 'efficacy of a vital operation.'

"When we have succeeded in obtaining this minimum of an hour spent before the Most Blessed Sacrament, the rest will follow of itself. Exposed to the rays of the Divine Sun, souls will gradually be come transformed and will acquire the taste for mental prayer, reserving their vocal prayer for another time. We can see from experience that this becomes true, if not for all, at least for the greater number.

"On our part, we should try to help this development in souls by personal contacts and by our writings. But we must not attempt to exert pressure. In this connection, even though the ideal to which our apostolate tends is that of bringing souls to an hour of pure and simple adoration, or of 'Eucharistic contemplation' (as the Monks of Our Lady of Gethsemani call it), nevertheless, from the beginning of our efforts in enrolling members, we must ask this ideal only of those Priests who are already prepared for it.

"As far as the others are concerned, we must be content if they, during the Holy Hour, make their meditation or if they recite their Breviary or other vocal prayers.

"Only by means of this accommodation to the individual souls, can the daily hour of adoration succeed in permeating the mass of the clergy and in becoming for them a tremendous means of sanctification."

X. MUST THERE BE A SET RULE OR PATTERN FOR EACH DAY'S HOLY HOUR?

Bishop Sheen warns us by saying:

"There must be no set rule for making the Holy Hour, or else the pattern becomes sterile."

Like the weather which God sends us, the Holy Hour can vary from day to day. Today, the Priest may wish to spend the hour in meditation; tomorrow, he may wish to read a formal Holy Hour from a special manual. Jesus wants our hearts and not our methods. Jesus wants us near Him regardless of what we say to Him.

However, the Center in Rome is rather inclined to be against Holy Hours which are already prepared in a book. In fact, the Center urges that the hour of adoration be spent entirely in mental prayer whenever such is possible. Moreover, the annual report in *Convivium* 1957 stresses that the official, liturgical prayers of the Church (the Psalms, the Holy Scriptures, and the magnificent prayers of Holy Mass) truly contain the finest expressions of Eucharistic adoration, and constitute a solid and devotional foundation for one's meditation and mental prayer.

If the Holy Hour is spent in the recitation of vocal prayers, then the official, liturgical prayers of the Church are the vocal prayers most highly recommended.

These official, liturgical prayers which the Church daily puts into the hands of her Priests, and which, like a good mother, she kindly imposes on them, are definitely filled with inestimable riches.

If Priests daily recite these liturgical prayers "pie, attente, ac devote" ("In conspectu Angelorum psallam Tibi!") or if Priests use these prayers to inspire in them their mental prayer, then their hours of adoration, while ever remaining very personal, will, nevertheless, never become sentimental or merely whimsical. "Our prayer will take flight," the *Convivium* states in stressing the importance of these official, liturgical prayers, "from the same sturdy foundation from which came the prayer of souls like Saint Bernard, Saint Thomas, and Saint Gertrude."

In order to appreciate ever more the riches of liturgical prayer as an inspiration for our Daily Holy

Hours, the General Director, Archbishop Carinci, warmly recommends for spiritual reading the book by Father Thomas Merton, Bread in the Wilderness. For this work, the Sacerdotal Union of Daily Adoration is deeply grateful to the author.

XI. MUST A PRIEST MAKE HIS HOLY HOUR AT ONE DEFINITE TIME EACH DAY?

No ...

Originally, the Statutes insisted on one definite time each day for the Holy Hour and on the obligation of registering this time with the Center. But the association has so grown over the years, and the Holy Hours have so multiplied around the world, that a definite hour is no longer needed in order to fill out the day with Priest adorers. Therefore, in order to celebrate the enrollment of Pope Pius XII in the Pia Unio and also to allow more freedom for Priests to follow his example, this clause in the Statutes has been abolished.

It is recommended, however, (but not too strongly) especially for young Priests, that the hour be definite each day, because a schedule helps to foster devotion. Nevertheless, the sole aim of the association is that the Holy Hour be completed within each twenty-four hour period.

XII. MAY SEMINARIANS BECOME MEMBERS OF THIS ASSOCIATION?

Seminarians may become members of the Sacerdotal Union of Daily Adoration as aspirants.

Pope Pius XII urged seminarians to have a constant devotion to the Blessed Sacrament when he wrote:

"Priestly virtues can be easily acquired and firmly possessed by seminarians if from the beginning they have acquired and cultivated a sincere and tender devotion to Christ Jesus present truly, really, and substantially' in our midst in the most august Sacrament, and if they make of Him the inspiration and the end of all their actions and their aspirations." (Menti Nostrae, paragraph 100)

Therefore, all seminarians are strongly urged by the association to become aspirants of the Sacerdotal Union of Daily Adoration, not only those in the major seminaries, but also those in the minor seminaries. The prudent advice of a confessor or superior is imperative; singularity must be avoided. A seminarian joins the association as an aspirant by having his name enrolled on the register. While at the seminary, the aspirant's Daily Holy Hour must never be out of harmony, with the rules and customs of the institution. Therefore, the hour can and ought to be divided in conformity with the time-table of the seminary to avoid any violation of rule.

It is sufficient for a seminarian to offer his meditation, rosary, and other daily practices of the seminary in a spirit of adoration for the length of one hour. Although mental prayer is the ideal, nevertheless the hour may be spent in vocal prayer too. In fact, the method of making the hour is left to the discrimination of each aspirant. The Divine Office may be recited slowly and in the spirit of adoration during the entire Holy Hour.

During his vacation periods, the Daily Holy Hour of the aspirant should be continuous as for a Priest. The Daily Holy Hour is a powerful way of cultivating a valuable habit for the Priesthood, and a practical method of assuring a seminarian that he will fulfill his spiritual duties

during those days when he is free and away from the routine of seminary regularity.

Very often, as a seminarian prays during the days of his vacation, so will he pray as a Priest during the years of his Priesthood.

As soon as those in the major seminaries are ordained to the Holy Priesthood, application for enrollment as members of the association can be made. In fact, when a deacon learns the date of his ordination to the Holy Priesthood, he should register his name immediately with the Sacerdotal Union of Daily Adoration, asking that his membership become definitive on the date of his ordination. On the very first day of his Priesthood, let him become a Eucharistic Priest through his Holy Mass and through his Daily Holy Hour of adoration.

XIII. IS THERE AN OFFICIAL PRAYER IN THE SACERDOTAL UNION?

The Statutes counsel the members to recite Christ's Sacerdotal Prayer for Unity after celebrating Holy Mass [St. John, 17]. The Statutes only counsel; they do not oblige the recitation of the prayer. Nevertheless, this is the official prayer of the association, chosen to inflame the members with the Eucharistic and Sacerdotal spirit of the Pious Union.

This last magnificent outpouring of the soul of Christ the Priest in prayer to His Father can be divided, for a more appreciative recitation of the prayer, as follows:

1. Christ prays for Himself [1-5].
2. Christ prays for His Apostles 16-19].
3. Christ prays for His Church [20-23].

4. The Epilogue [24-26].

There are various suggestions given to a Priest for the more fruitful recitation of this great prayer:

1. The Eucharistic and Sacerdotal spirit of the Pious Union breathes forth in this prayer. While reciting the prayer "digne, attente ac devote" a Priest cannot help but be inflamed with this spirit - a spirit which exercises a Eucharistic and Sacerdotal influence not only on his Holy Hour,

but also on his day as well. It is strongly recommended that a Priest recite Christ's Sacerdotal Prayer for Unity with this special thought in mind.

2. As a Priest recites this prayer, it is suggested that he realize that himself is personally included in the many petitions of the Master to His Heavenly Father and that his people also are included in these many petitions.

3. Just as a Priest makes the petitions of the Lord's Prayer his very own, so too, a Priest can make the petitions of Christ's Sacerdotal Prayer his very own, as he recites it slowly and thought

fully. How spontaneous it is for a Priest to pray for example: "Holy Father, keep them true to thy name, thy gift to me," as he recalls the souls entrusted to his care!

4. The members can profit much by using this dialogue of love between Christ and the Father as a source of their meditations during their Holy Hours, especially on Thursday. It is the

masterful prayer of unity, and the spirit of unity among the members of this association seems to reach its deepest solidarity during the recitation or meditation of this prayer in the presence of the Eucharistic Master.

5. Christ's Sacerdotal Prayer is the powerful prayer of Priestly courage and hope. Jesus the Priest longs to be our Comforter, our Strength, our Medicine. Therefore, six times the Master repeats the strong word of courage and hope-the great word of warmth and spirit: FATHER. Jesus loves His Father, and in this farewell prayer, six times He directs us to His Father. What courage and hope come to a Priest as he pauses over the word FATHER six times during the recitation of the prayer:

Father .

Father

Holy Father

Father

Father

Father

No child can call upon a Holy and just father without that father's turning a kind and encouraging countenance to his child Especially is this true with the Father of fathers, the Eternal Father in Heaven.

XIV. ARE THERE SPECIAL INDULGENCES GRANTED TO THE MEMBERS OF THE SACERDOTAL UNION?

A plenary indulgence may be gained, under the usual conditions, by members of the Sacerdotal Union on the day of enrollment, and on eighteen great feasts listed in the Statutes.

Furthermore, Pope Pius XII graciously granted to the members of the association the indulgence of seven years each time they perform (at least with a contrite heart) an act of piety or charity in keeping with the aims of the

Sacerdotal Union. This beautiful indulgence was granted by the Pope to stir up and increase in the hearts of the members an ever more profound love and piety for Jesus under the Eucharistic veil.

Innumerable are these acts which the members can perform daily for Jesus in the Most Blessed Sacrament. For example:

1. Straightening a candle which is out of line with the other candles on the Altar of the Blessed Sacrament.

2. Arranging flowers for the Altar of the Holy Eucharist.

3. Writing letters or giving conferences to further the work of the Sacerdotal Union.

4. Speaking to fellow Priests or seminarians on the advisability of joining the association.

5. Caring for the pastoral duties of a parish while a fellow Priest makes his Holy Hour in Church.

Undoubtedly, Pope Pius XII deigned to indulgence even the smallest acts of love toward the Blessed Sacrament because he desired strongly to see them daily increased in his Priests.

Pope John XXIII graciously granted a plenary indulgence for the keeping of the Daily Holy Hour, which means that each member of the movement may gain this plenary indulgence every day.

All these indulgences are granted not only to the Priests who are members of the Sacerdotal Union of Daily Adoration, but also to the aspirants (seminarians) of the association.

XV. IS THERE A SPECIAL SPIRIT TO THIS PIOUS UNION?

The special spirit of this Pious Union is that great spirit which filled the soul of Christ the Priest, namely, the spirit of the Last Supper. Therefore, in this Union, the emphasis is on the Eucharist as the Sacrament of unity, the unity of all Priests, the unity of all the faithful in Christ.

It is the spirit of the Union that the adoration of the Daily Holy Hour be closely united with and ever referred to the supreme and perfect adoration of the Holy Sacrifice of the Mass, in the same way as the tabernacle is closely united with the Altar.

The ideal Holy Hour is the hour of simple adoration before the Blessed Sacrament... a kind of prolongation of our Holy Mass. And, if the Divine Office or other vocal prayers are recited during the hour, they should be recited slowly and in the spirit of adoration. This special spirit of the association demands that the hour be spent as Christ spends it with us? in adoring. For this reason, we fondly speak of this particular Holy Hour of the Pious Union as the Daily Holy Hour of adoration. The Holy Hours of most associations stress equally the four ends: adoration, reparation, thanksgiving, and petition. The Holy Hours of this association stress particularly (although not exclusively) the one end: adoration. But just as Christ offered every act of adoration as an act of reparation to the Heavenly Father, so the Priest, in imitation, offers every moment of adoration before the Blessed Sacrament as an act of reparation to the Blessed Trinity. Over and above the Holy Hour, the Priest gathers together during the day the many little sacrifices that come his way, and offers them

during his Mass and during his Holy Hour, as a gift of reparation to the throne of God.

Thus, adoration in union with and for the whole Mystical Body, made perfect by the spirit of reparation, constitutes the special vivifying spirit of the Daily Holy Hour of the Eucharistic Union.

XVI. IS THERE ANY SPECIAL CHARACTERISTIC?

The special characteristic of this devotion to the Blessed Sacrament is the devotion to Jesus under the aspect of the Eternal High Priest.

When Priests kneel before the Blessed Sacrament to make their Daily Holy Hour of adoration, there before them is Jesus the Priest, Sacramentally present in the Mystery of the Eucharist and Sacramentally living in their midst. The Statutes state very precisely that "the object of devotion in this Work is Jesus Himself as Priest, living and present in the midst of His Priests, Sacramentally (it is true) in the mystery of the Eucharist."

One of the strongest aims of this apostolate of the Daily Holy Hour is to create a continual bond of union among all the Priests of the world with Jesus the Priest as its center. This bond of union of Priest with Priest, and of all Priests with the Eternal High Priest, is made, as it were, concrete and tangible on a Eucharistic basis by means of the continuity of adoration extended day after day over a period of an hour by all the members of the world. Through Christ the Priest, they became one; through reciprocal brotherly prayer, they remain one.

It is difficult to appreciate the strength that arises from saying: "I go now to spend an hour with Christ the

Priest in union with the Pope and with all my fellow-members throughout the world."

XVI. I. IS THERE ANY OTHER SPECIAL CHARACTERISTIC?

Another special characteristic of this Union is devotion to Jesus the Priest represented in the midst of His Priests by the august person of His Vicar, the Holy Father.

The Statutes state forcefully that this Pious Union has the distinctive note of being not only a Eucharistic association, but also a Pontifical association with a definite goal to propagate and to foster the most absolute adherence to the Vicar of Christ on earth.

The devotional object of this association is truly unique. It is unique in that the object is Jesus the Eternal Priest, living and present in the midst of His Priests:- SACRAMENTALLY present in the Eucharistic Mystery in order to sustain them by His real presence and infinite love, but- JURIDICALLY represented by the august person of the Holy Father in order to guide them and to govern them.

The bond of union of Priests with Jesus the Priest is also made concrete and tangible, as it were, on a Papal basis by means of their prayers for and their filial loyalty to the Supreme Pontiff, and to the Bishops having peace and communion with him, who represent his authority in each diocese.

On Thursday of each week, the hour of adoration is offered by the members solely for the intentions of the Holy Father and for the needs of our Holy Mother the Church.

Moreover, the members are urged by the Statutes to love the Holy Father and to venerate him most of all because he truly represents the very person of Christ the High Priest here on earth. The members should seek to know with particular filial solicitude, not only his commands, but also his slightest wish. These they are to obey and to transmit promptly to the faithful with childlike and unlimited dedication.

In fact, in this matter of complete obedience to the Holy Father, this association does not hesitate to suggest to its members the possibility of binding them selves to this end by private vow.

This devotion to the Supreme Pontiff reaches its fullness in the Formula of Consecration in which the member offers himself as a victim of the Divine glory to expiate for all the slights and insults which Christ's Vicar has endured or endures.

Devotion to the Holy See is present in all Pious Unions. But in the Sacerdotal Union of Daily Adoration, this is an essential and particular goal: to strengthen and intensify personal devotion to the Vicar of Christ.

This Pious Union hopes, in these days of trial and stress, that it may be a powerful instrument in helping to ignite a stronger and a more fervent love and loyalty toward the Supreme Pontiff, our Holy Father.

XVIII. DOES THE ASSOCIATION HAVE ANY SPECIAL DEVOTION TO THE BLESSED VIRGIN MARY?

Definitely, yes!

In fact, the Pious Union was founded under the patronage of the Immaculate Heart of Mary.

The Statutes profess and urge the greatest possible devotion to the Blessed Virgin Mary. The Statutes recommend that the hour of adoration be made in union with Mary, in reparation for those offenses mentioned during the apparitions at Fatima.

Before beginning the hour of adoration, the Priests are highly counseled to go first to the Altar, picture, or statue of the Blessed Virgin Mary where they remain for a time in prayer, in order that she, the first and most perfect adorer, may be near them. They pray to this most loving Mother that she infuse into their hearts the sentiments that she herself experienced, while on earth, toward her Eucharistic Jesus, and that she may sing in their hearts the exultation and peace of eternal adoration.

In a four-page letter written to the Priests of the Sacerdotal Union during the Marian Year of 1954, Cardinal Gilroy outlined in detail the Marian piety of this Eucharistic association. The letter is a spiritual masterpiece and will ever remain a powerful document in the history of the association. The Cardinal wrote:

"One of the characteristics of the association is a strong devotion to the Blessed Mother, and especially to her Immaculate Heart, most pure fountain of the Divine Blood which we adore in the Eucharistic Chalice. Since she is the Mother and Mediatrix of all graces, the Eucharist is her gift to the world, and in a particular manner to us Priests, because the Host we consecrate and adore is the *verum Corpus natum de Maria Virgine*. On account of this, our association was canonically erected *sub patrocinio dulcissimi et Immaculati Cordis Beatae Virginis Mariae* on the feast of Our Lady, Help of Christians."

Therefore, it is obvious that the association has a very special note of Marian devotion.

XIX. WHEN AND WHERE WAS THE MOVEMENT FOUNDED?

In the northwest corner of Italy, in the land of Saint Bernard of Menthon and the Italian Alps, lies the Diocese of Aosta. Here on September 15, 1940, the Feast of Our Lady of Sorrows, during the Second World War, the movement had its beginning.

"Isolated in mountain valleys," writes Father Thomas Merton in his Eucharistic book, *The Living Bread*, "the Priests of this region united themselves in a league of prayer, in which each member took a different hour of the day or night in order that at all times there might be one of them in adoration before the Blessed Sacrament, conscious of the unity of the whole group in Christ, and praying to the Lord for his companions, for all Priests and for the whole Church of God."

The movement was quickly welcomed in all parts of the world. Its headquarters moved from the small diocese of Aosta to the great archdiocese of Turin some sixty miles to the southeast, and thence to Rome, on the feast of the great Apostle, Saint James, July 25, 1948.

On May 24, 1950, the association was canonically erected by His Eminence Norman Thomas Cardinal Gilroy, Archbishop of Sydney. Cardinal Gilroy was the first diocesan Ordinary to be enrolled as a member-on October 1, 1946.

"May so many daily Eucharistic adorations," the Cardinal wrote, "offered by so many Bishops and Priests,

be, as our Holy Father desires, 'a providential example for the world of today.'"

In the history of the Sacerdotal Union, the zeal of His Excellency, the Most Reverend James Robert Knox, Titular Archbishop of Melitene, and at present, Internuncio in India, must be recalled with deepest gratitude. In June and July of 1948, he organized and completed the arrangements for the transfer of the Center from Turin to Rome. Furthermore, in 1950, he petitioned His Eminence Cardinal Gilroy for the canonical erection of the movement in his archdiocese. As a result, the movement which until then was only a simple private initiative, on May 24, 1950, assumed for the first time juridical status in the Church.

However, the first Bishop to be enrolled as a member-December 1945, was the Most Reverend Louis Centos, Titular Archbishop of Edessa of Osroene, at that time Apostolic Nuncio in Costa Rica, Nicaragua and Panama, and now Apostolic Nuncio in Cuba.

After Pope Pius XII's appeal for daily Eucharistic adoration in his exhortation to the clergy in the Great Jubilee year ("Menti Nostrae" - September 23, 1950), this association, which seemed a concrete answer to his earnest desire, received even greater worldwide support. Two years later (May 24, 1952), the first edition of the Statutes was published. (A second edition was published July 1, 1955.)

The Sovereign Pontiff granted numerous indulgences to the association by a rescript of the Sacred Apostolic Penitentiary dated November 10, 1953.



POPE PIUS XII
with
HIS EMINENCE NORMAN THOMAS
CARDINAL GILROY
who instituted the
SACERDOTAL UNION OF DAILY
ADORATION

The first general reunion of the directors of the association took place in Rome for the purpose of study and organization on November 3, 1954. Representatives of nineteen nations were present, among whom were four Archbishops and Bishops.

On November 20, 1954 (The Marian Year), the Trappist monks of Our Lady of Gethsemani in Kentucky (U.S.A.) undertook to offer up every day, for the spread of the movement and its true spirit, an hour and a half of Eucharistic adoration. In addition to their life of austere penance, they, as Sustaining Members, daily make this special offering, so that the Secular Priests of the entire world will be given the grace to make a Daily Holy Hour of Eucharistic adoration.

Pope Pius XII gave the Sacerdotal Union the highest possible encouragement and honor by his own personal inscription as a member on November 15, 1955. This he did at Castelgandolfo in an audience granted to the director of the association, His Excellency the Most Reverend Alfonso Carinci, Titular Archbishop of Seleucia, and Secretary of the Sacred Congregation of Rites.

His Holiness, Pope Pius XII, again honored the Sacerdotal Union by his two letters of April 19, 1956 and of August 12, 1957. These letters, sent in his name by the Secretariate of State of the Vatican, and signed by the Substitute of the Secretariate of State, Monsignor Angelo Dell'Acqua, conveyed the paternal wishes of the Pope and his Apostolic Blessing for all the members of the Sacerdotal Union of Daily Adoration.

The association has its own annual publication called *Convivium*, that is published in three editions, English, French, and Italian, and that relates an account of

the activities and the development of the Union in the previous year.

On May 24, 1955, by a canonical decree, His Eminence Cardinal Gilroy of Sydney gave juridical status also to a branch of this movement for the laity by establishing a Pious Union having as its popular title THE EUCHARISTIC LEGION.

Pope John XXIII, when Cardinal Patriarch of Venice, enrolled as a member of the Sacerdotal Union of Daily Adoration on September 20, 1957. "I consider myself honored and happy to give it my poor name." His Holiness again honored the association on November 10, 1958 when, as Roman Pontiff, he wrote to his Excellency, Archbishop Carinci, and conveyed to him and to all the members his special Apostolic Blessing.

The decree of the first Canonical Erection of the Sacerdotal Union of Daily Adoration in the United States was issued by His Excellency, the Most Reverend James E. Kearney, Bishop of Rochester, New York, on Ash Wednesday, February 11, 1959, the traditional feast of Our Lady's Apparition at Lourdes.

The great climax of the history of this Pia Unio came on July 27, 1959 at Castelgandolfo when Pope John XXIII issued the Papal Bull elevating and promoting the Sacerdotal Union of Daily Adoration to the dignity of Primaria, in perpetuum, in the Eternal City. At the present time, the Sacerdotal Union of Daily Adoration has been established in fifty-four regions or political divisions of the world.

Among its members there are about eighty Cardinals, Archbishops, and Bishops. The many letters received at headquarters in Rome, and the continual inscription of new members, bear witness to its warm, generous, and spontaneous acceptance by the Secular Priests throughout the world.

XX. HOW CAN A PRIEST JOIN THE SACERDOTAL UNION OF DAILY ADORATION?

Any Secular Priest who is resolved to make a daily hour of adoration in the presence of the Blessed Sacrament may join the association by sending his name and address to the Center in Rome or to the local unit established in his country or diocese. By so doing, he becomes a member of the association and enjoys the benefits of the prayers of his fellow members, and becomes capable of gaining all the indulgences attached to the association. There are no dues, no meetings, and no special formularies of prayers. The address of the Center in Rome is: DIREZIONE ADORAZIONE QUOTIDIANA VIA URBANO VIII, n. 16 ROME, ITALY

XXI. WHAT, IN BRIEF, ARE THE PRINCIPAL POINTS TO BE REMEMBERED?

1. The Holy Hour of adoration is to be made daily before the Blessed Sacrament.

2. For Priests, it is to be continuous; it may not be divided. For seminarians, it may be divided in conformity with the timetable of the seminary, except during the vacation periods when it must be continuous as for Priests.

3. The method of making the hour is left to the discrimination of each member.

4. The Divine Office may be recited slowly and in the spirit of adoration.

5. Each Holy Hour is best opened with a prayer to Our Lady.

6. The hour on Thursday is offered for the intentions of our Holy Father and for the welfare of the Church.

7. There are no dues, no meetings, and no prescribed prayers.

8. Membership is open to all Bishops ("etiam Regulares aut Religiosi") and to all Secular Priests. Seminarians may be enrolled as aspirants.

9. One joins the association by having his name enrolled on the register.

10. The aim of the association is to join the Secular Priests, the world over, in a bond of Eucharistic unity.

THE STATUTES TRANSLATED INTO ENGLISH FROM THE OFFICIAL LATIN TEXT



Our Lord is hidden there, waiting for us to come and visit Him, and make our request to Him. See how good He is! He accommodates Himself to our weakness. He hides Himself, like a person in a prison, who might say to us: "You do not see me, but that is no matter; ask of me all you wish and I will grant it." (Curé of Ars)

THE PIOUS UNION
of
DAILY PERPETUAL ADORATION
of
THE MOST BLESSED SACRAMENT OF THE
EUCCHARIST
among
PRIESTS OF THE SECULAR CLERGY
instituted by
THE CARDINAL ARCHBISHOP OF SYDNEY

"Also, before closing his day's work, the Priest will take himself to the tabernacle, and spend at least a little time there . . .

- To adore Jesus in the Sacrament of His love,
- To make reparation for the ingratitude of so many men,
- To enkindle in himself ever more the love of God,
- And to remain, as it were, in the presence of His Most Sacred Heart even during the time of repose at night -which recalls to our minds the silence of death."

(APOSTOLIC EXHORTATION OF POPE PIUS XII
TO THE CLERGY OF THE ENTIRE WORLD,
"MENTI NOSTRAE", SEPTEMBER 23, 1950.)

DECREE
OF THE CANONICAL ERECTION OF THE
PIOUS UNION
GIVEN BY THE MOST EMINENT AND
MOST REVEREND
NORMAN THOMAS CARDINAL GILROY
Archbishop of Sydney

SAINT MARY'S CATHEDRAL, Sydney

Since many of the Secular Clergy, not only of Our Archdiocese, but of others as well, are anxious to see established a Pious Union, whose members, located all over the world, will be able to fill the twenty-four hours of each day with Daily Holy Hours of prayer before the Most Holy Eucharist, reserved at least in the tabernacle, offering them for the needs of the Church, of the Holy Father, and for their own sanctification, by Our authority as Ordinary, and giving full approval to his Holy and worthy desire, We hereby canonically erect and declare to be erected in this Our Diocese, the Pious Union of Daily and Perpetual Adoration of the Most Holy Eucharist among Priests of the Secular Clergy, under the patronage of the beloved and Immaculate Heart of the Blessed Virgin Mary, according to the norms adjoined to this Decree. Given at Sydney, May 24, 1950.

✠ *N. T. Card. Gilroy*

INDULGENCES GRANTED TO THE PIOUS UNION by POPE PIUS XII

1. A PLENARY INDULGENCE may be gained,
under the usual conditions, by Priests enrolled in this
Pious Union . . .

a) On the day of enrollment,

b) On each of the following Feast Days:

Christmas

Epiphany

Holy Thursday

Good Friday

Sacred Heart

Most Precious Blood

Christ the King

Immaculate

Conception

Holy Saturday

Easter

Ascension

Pentecost

Corpus Christi

Annunciation

Assumption

Saint Joseph

Saint Peter and Paul

All Saints

II. A PARTIAL INDULGENCE OF SEVEN YEARS may be gained by each member as often as he performs (with at least a contrite heart) some act of piety or charity in keeping with the aims of the Pious Union.

THE STATUTES THE PIOUS UNION - ITS END

The end of the Pious Union is the spread of perpetual daily adoration of the Most Holy Eucharist among Priests of the Secular Clergy to prove their devotion to the Holy Priestly Heart of Jesus Christ living among His Priests, that they too, in their turn, may live and be sustained by His presence and infinite love. Its end is likewise the formation of a bond of charity and constant mutual prayer among the Priests of the whole world.

II THE PIOUS UNION - ITS SPIRIT

1. The spirit of the Pious Union is the same spirit whereby Christ the Priest adores and glorifies the Father. The hour of adoration must be related at all times and in all places to the act of the Holy Sacrifice, wherein supreme and perfect adoration is offered each morning to the Holy Trinity. The adoration then is to have its specific, sacrificial character, which is the Priest's own, in the sharing of the same Spirit which fills Christ the Lord.*

2. The object of devotion in this Work is Jesus Himself as Priest, living and present in the midst of His Priests, sacramentally in the mystery of the Eucharist but juridically in the person of His Vicar. Whence it derives its distinctive note of being, not only a Eucharistic work, but also a Pontifical one; and its end, not only general but also essential and particular, is to propagate and to foster the most absolute loyalty to Christ's Vicar.

*Therefore, the Work fosters in its members the sacrificial spirit which is inherent in the Priesthood itself (*imitamini quod tractatis*), and which during the hour of adoration spontaneously gives rise to a spirit of reparation, while manifesting itself during other activities of daily life as a spirit of sacrifice.

3. The Pious Union is a bond of unity:

a. Between the Eternal Priest and the souls of those who share His Priesthood on earth. (By daily adoration, their lives, labors, and prayers are united to Christ; and through the Heart of Christ the Priest, Divine life is poured by the Most Holy Trinity into the hearts of His Priests, and thence it flows to the faithful.)

b. Among the souls of Priests of the whole world. (By daily adoration, members hold communion with their brethren of the entire world through Jesus Who is "the eldest-born among many brethren" [Romans 8:29]; this will bring them solace and strength in temptations, dangers, afflictions, and persecutions.)

4. The Pious Union professes and promotes the greatest devotion to the Blessed Virgin Mary. It recommends that the hour of adoration be made in union with her; also it recommends reparation according to the intentions (especially Eucharistic, Marian, Pontifical) of the message at Fatima.

5. The special mark of this Pious Union is universal prayer for the needs of Holy Mother the Church, that the Sanctifying Spirit may sanctify, vivify, unify it (that those who have left it may return), exalt it (that those who molest it may repent), guide, and propagate it throughout the world, renewing the face of the earth, and that He may fill with the richness of His Spirit the Sovereign Pontiff

who rules it, as well as its Bishops and Priests, and infuse the grace of His Divine dew into all the members of Christ's Mystical Body.

6. By reason of the varying hours throughout the world, the daily adoration is a *laus perennis*, i.e., an act of praise, faith, and love, which its members make, without interruption, to repair so many outrages made against God by raging godlessness, and to pray to the Father with Jesus at the Last Supper, "Father the time has come; give glory now to thy Son, that thy Son may give the glory to thee" [John 17:1].

7. The adoration is made every day in order that Priests coming before the Eucharistic tabernacle and adoring Jesus there every day for one hour in His Sacrament of love will grow day by day ever more fervent in Divine love.

8. Instituted only for Priests of the Secular Clergy, who are without that bond which unites religious of the same Congregation, it intends, in view to daily adoration, to take into consideration things that are peculiar to the Secular Clergy, since, for Regulars, everything has been most wisely arranged by a rule approved by the Church.

9. While it promotes the daily hour of adoration, it is sedulously careful to accommodate itself as much as possible to each soul. Hence there is given the counsel to spend time in adoration and mental prayer. Nevertheless, one is free to use any prayers he wishes, so that especially Priests who are gravely burdened with their apostolic labors can, whenever they wish, apply themselves to the recitation of the Divine Office, even during the entire hour, in a spirit of adoration.

10. The adoration is an act of the Eucharistic apostolate among the faithful. (For the Priest, this act of faith and love for Jesus in the Eucharist is a living sermon by which he will instruct the faithful and make their souls sharers in the benefits of Eucharistic grace.)

III THE PIOUS UNION - ITS OBLIGATIONS

1. Members must spend (not, however, under pain of sin), with the utmost fidelity, one hour each day in adoration before the Most Blessed Sacrament, either solemnly exposed or reserved in the tabernacle, over and above the time they spend in the celebration of Holy Mass.

2. Members are invited on the day of their enrollment to consecrate themselves to Jesus, Priest and Victim, present in the mystery of the Eucharist. Thereafter let them laudably renew their resolution each year on Maundy Thursday or another day.

3. Before beginning their adoration, Priests are counseled to pray for a time to the Blessed Virgin Mary before her image that she, the first and most perfect adorer, may be present, and that she, as a loving mother, may imbue them with the sentiments which she on earth had toward Jesus in the Eucharist, and that she may in their hearts chant the exultation and peace of eternal adoration.

4. On Thursday of each week, all the hours of adoration will be offered by the members for the intentions of the Sovereign Pontiff and for the needs of the Holy Church, (in memory of that Eucharistic Sacrifice in which Jesus Himself commanded His first Priests to remain ever united, as branches to their Head, that they might bear much fruit. [John 15:2]) They will also pray for the Sovereign Pontiff in their other daily hours of adoration;

they will love and venerate him in a special way as representing the Person of Christ; with a loving and faithful care they will make his words known to the faithful; with the greatest possible diligence they will heed his wishes."*

5. Members are counseled to recite, after celebrating Mass, the Priestly prayer of Jesus: "Father, the time has come; give glory now to thy Son ..." [John 17:1-26], that they may be inflamed with the Eucharistic and Sacerdotal spirit of this Pious Union. This is the official prayer for the members although not obligatory. (They are also counseled to make a daily examination to see whether or not they are conforming to the Eternal Priest as regards both His earthly and His Eucharistic life.)

6. No obligation other than the hour of adoration is imposed. Hence there are no Masses prescribed to be said for deceased members, but they are recommended to the piety and goodwill of each.

7. No meetings, no assemblies, are prescribed. Nevertheless, it is desirable that members, especially diocesan directors, communicate with the higher centers and, when they have occasion to go to Rome, go to the headquarters of the Pious Union to make known the state and the progress of the work in each diocese and to communicate to one another the plans followed or to be followed for this end. Besides, the director of the Pious Union has the right at times to call the national or diocesan directors in assembly.

8. No dues are required from the members, but voluntary offerings are gratefully accepted to cover necessary expenses. The directors, having deducted local

expenses, shall send the remainder of the money each year to the Center.

*Should the members meet at Rome, let them pay their respects at the feet of the Sovereign Pontiff to manifest to him their great and constant devotedness. By so doing, they will foster and increase their devotedness more and more.

IV - THE PIOUS UNION - ITS CONSTITUTION

1. All Bishops and Ordinaries, including Religious, even Regulars, and Priests of the Secular Clergy may become members of the Pious Union. They will send their names and addresses to the member responsible for collecting the names in each diocese or region.*

2. Seminarians are invited, as aspirants for the Pious Union, to make the daily hour of adoration. However, to become members of the Pious Union, they must renew their petition after they have been ordained Priests.

3. Anyone becomes a member of the association upon enrollment in its register.

4. If Missionaries serve many churches in a number of places and are required to make a great number of continuous journeys, it is permitted that one travel while the other adores in his place. The names, however, of both are to be inscribed in the register with a special note explaining that they are designated together.*

THE DIOCESAN DIRECTOR

5. When the number of members in each diocese seems sufficiently great, or when, at the completion of five years, the diocesan director leaves office, the national

director or, in his absence, the general director asks the Ordinary to appoint from among the members a diocesan director whose name shall be transmitted to the Center.

6. The diocesan director is, as it were, the soul of the association in each diocese. He represents it before the local ecclesiastical authorities, promotes memberships, and fosters its authentic spirit among members according to the norms of the Statutes and of his superior officers.

7. He takes care of the register of the adorers; and, once a year, he gives a report of changes to his superior directors.

* For those who already, as members of other associations, make a daily visit to the Most Blessed Sacrament, it suffices that they lengthen this visit to an entire hour. Furthermore, for those who already spend an hour each week in adoration, for that day, that hour also fulfills the obligation of this Pious Union.

*Thus, even Priests who work altogether alone in missions in the Lord's Vineyard can participate in the Perpetual Daily Adoration and thus find a bond of union, a valuable aid, and a pleasing solace in faithful adoration made before the Blessed Sacrament with them and for them without interruption. Thus, when souls are in this way united and distances are transcended, there will arise that unity which our Lord Jesus desired for His Priests: ... that they may all be one" [John 17:211.]

8. He appoints a secretary for himself who helps him and takes his place when necessary. He will notify his superior directors of the secretary's name.

THE NATIONAL DIRECTOR

9. The national director will be nominated from among the members every five years by the general director. He is the representative of the association to the ecclesiastical authorities of his own country.

10. He directs and promotes the life of the association in his country. He compiles the national membership roll; and once a year he gives a report to the Center on changes, records, and finances.

11. He names a national secretary from among the members who helps him in fulfilling his duties, and he forwards his name to the Center.

12. He may also, after consulting the Center, nominate from among the members regional delegates. They will have the same authority within the territory assigned to them as the national directors have in their own countries, apart from the right to see to the nomination of diocesan directors.

THE GENERAL DIRECTING BODY

13. The general director, the general secretary, the general procurator, and the national directors will direct the association.

THE GENERAL DIRECTOR

14. The general director is elected for a period of six years from among the members of the association by a simple majority of the votes. The electors (who may also vote by mail or through delegates) are the national directors together with the diocesan directors whose dioceses have more than two hundred members, and outgoing general director, secretary and procurator.

15. The general director directs the life of the association according to the Statutes, promotes its authentic spirit, propagates it where it has not already been established, and represents it officially at the Roman Curia.

16. Each year he sends to each national, regional, and diocesan director, a report of the association's activities throughout the previous year.

17. He nominates the national directors every five years; and, where there is no national director, he sees also to the appointment of diocesan and regional directors. In grave necessity, he can see to these appointments even before the usual time.

18. Six months before he leaves office, he shall advise the electors *de jure*, direct the election of his successor, and report the result to the electors.

THE GENERAL SECRETARY

19. The general secretary is appointed from among the members by the general director *ad tempus* and, in his absence, takes the general director's place.

20. He cares for the correspondence which he then sends to the procurator for filing in the archives.

THE GENERAL PROCURATOR

21. The general procurator is nominated in the same way as the general director. He has the office as long as the general director remains in office; and during his term, he resides in Rome.

22. The general procurator compiles the central register of all the members. He cares for the archives and

the finances, and gives a report each year to the general director.

23. If the general director happens to reside outside Rome, the general procurator takes charge of the central office, receives members, and represents the association at the Roman Curia.

V - THE PIOUS UNION - ITS DEDICATION

The Pious Union is placed under the protection of the Blessed Virgin Mary, Queen and Mother of Apostles, and its members are confident that it will grow through the intercession of her most loving and Immaculate Heart. As a result, the members hope that everywhere there will be more easily ignited a fervent love toward Jesus living in the Eucharist, toward the Immaculate Heart from which the Blood of Christ flowed, and toward the Supreme Pontiff, and finally, that and toward the Supreme Pontiff, and finally, that all Priests may be perfected in unity. Quod Deus faxit! Amen.

VI - THE PIOUS UNION - ITS SUSTAINING MEMBERS

Because it needs fervent prayers every day, the Pious Union has as sustaining members the Cistercians of the Strict Observance (Trappists) from the Abbey of Our Lady of Gethsemani in America, and from the daughter-houses which have branched from Gethsemani. They offer special prayers, corporal afflictions, and especially an hour and a half of adoration each day before the Blessed Sacrament for the spread of the movement and its true spirit.

This Eucharistic adoration (which need not necessarily be continuous) is spent in mental prayer rather than in vocal prayer. However, during this hour and a half, the Monastic Office and other vocal prayers suffice.

VII THE PIOUS UNION - ITS FORMULA OF CONSECRATION (Optional)

IN THE NAME OF THE MOST HOLY TRINITY:
FATHER AND SON AND HOLY SPIRIT...

I, by the gift of Infinite Love, a Priest and victim, though so unworthy, with Jesus in His Sacrifice of the Altar, humbly kneeling before my adorable Savior, Jesus Christ, Whom I most firmly believe to be truly, really, and substantially present in the Holy Eucharist, here choose and promise to attend with all zeal to the adoration and worship of the Most Holy Sacrament of the Altar.

I offer myself as a victim of the Divine glory to expiate not only for all outrages committed against this most august Mystery, but also for all the slights and insults which the Blessed Virgin Mary and Christ's Vicar, the Pope, endure.

I also offer myself in prayer for the necessities of Holy Mother the Church, especially for her Supreme Head, the Holy Father, for her Bishops, for all my brother Priests, and for the unity of them all.

In the same spirit, therefore, in which Jesus, Priest and Victim, adores and glorifies the Father in the Most Holy Sacrament of the Altar and atones for the ingratitude of so many men, I now promise (but not under pain of sin) each day to spend one full hour adoring this Most Holy

Sacrament. This I promise to do under the patronage of the most sweet and Immaculate Heart of the Blessed Virgin Mary, that this most loving Mother may aid me to keep this resolve faithfully day by day, and that in the hour of my death she, the Gate of Heaven, may lead me to the adoration that will be forever and ever. Amen.

VIII THE PIOUS UNION - ITS OFFICIAL PRAYER (SAINT JOHN, 17)

Father, the time has come; give glory now to thy Son, that thy Son may give the glory to thee. Thou hast put him in authority over all mankind, to bring eternal life to all those thou hast entrusted to him. Eternal life is knowing thee, who art the only true God, and Jesus Christ, whom thou hast sent.

I have exalted thy glory on earth, by achieving the task which thou gavest me to do; now, Father, do thou exalt me at thy own side, in that glory which I had with thee before the world began.

I have made thy name known to the men whom thou hast entrusted to me, chosen out of the world. They belonged to thee, and have become mine through thy gift, and they have kept true to thy word. Now they have learned to recognize all the gifts thou gavest me as coming from thee; I have given them the message which thou gavest to me, and they, receiving it, recognized it for truth that I came from thee, and found faith to believe that it was thou who didst send me.

It is for these I pray; I am not praying for the world, but for those whom thou hast entrusted to me; they belong to thee; as all I have is thine, and all thou hast is mine; and in them my glory is achieved. I am remaining in the world

no longer, but they remain in the world, while I am on my way to thee.

Holy Father, keep them true to thy name, thy gift to me, that they may be one, as we are one.

As long as I was with them, it was for me to keep them true to thy name; and I have watched over them, so that only one has been lost, he whom perdition claims for its own, in fulfillment of the scripture.

But now I am coming to thee; and while I am still in the world I am telling them this, so that my joy may be theirs, and reach its full measure in them.

I have given them thy message, and the world has nothing but hatred for them, because they do not belong to the world, as I, too, do not belong to the world.

I am not asking that thou shouldst take them out of the world, but that thou shouldst keep them clear of what is evil.

They do not belong to the world, as I, too, do not belong to the world; keep them Holy, then, through the truth; it is thy word that is truth.

Thou has sent me into the world on thy errand, and I have sent them into the world on my errand; and I dedicate myself for their sakes, that they too may be dedicated through the truth.

It is not only for them that I pray; I pray for those who are to find faith in me through their word; that they may all be one; that they too may be one in us, as thou Father, art in me, and I in thee; so that the world may come to believe that it is thou who hast sent me.

And I have given them the privilege which thou gavest to me, that they should all be one, as we are one;

that while thou art in me, I may be in them, and so they may be perfectly made one.

So let the world know that it is thou who hast sent me, and that thou hast bestowed thy love upon them, as thou hast bestowed it upon me.

This, Father, is my desire, that all those whom thou hast entrusted to me may be with me where I am, so as to see my glory, thy gift made to me, in that love which thou didst bestow upon me before the foundation of the world.

Father, thou art just; the world has never acknowledged thee, but I have acknowledged thee, and these men have acknowledged that thou didst send me.

I have revealed, and will reveal, thy name to them; so that the love thou hast bestowed upon me may dwell in them, and I, too, may dwell in them.

Translated by Msgr. Ronald A. Knox

ADDITIONS (FOR A MORE FRUITFUL HOLY HOUR)

1. When possible, I shall spend the entire Holy Hour in mental prayer, in pure and simple adoration in close union with Jesus in the Blessed Sacrament.

2. Without overtaking the physical, I shall try to make the Holy Hour in a kneeling position.

3. As often as possible, I shall make my Holy Hour of adoration in the body of the Church so that I may be, to the faithful, a living example of Eucharistic devotion.

4. Each Wednesday, I shall kneel before the image of Saint Joseph, asking him to obtain for me the grace of love, reverence, solicitude, and devotion toward the Body of Jesus, such as he possessed during his years of guardianship here upon earth.

5. On each First Friday, I shall read the Statutes in a prayerful manner, lest I become careless in the practices of the daily hour of adoration.

6. During the Holy Hour following my Sacramental Confession, I shall renew the vow of Chastity made on the occasion of the reception of subdiaconate.

7. Occasionally, I shall make my Holy Hour on Thursday between eleven o'clock and midnight, the hour appointed by the Sacred Heart of Jesus to Saint Margaret Mary.

A FEW SUGGESTED PRAYERS RECOMMENDED FOR THE SACERDOTAL UNION OF DAILY ADORATION



When we are before the Blessed Sacrament, instead of looking about, let us shut our eyes and our mouth; let us open our heart; our good God will open His; we shall go to Him, He will come to us, the one to ask, the other to receive; it will be like a breath from one to the other. (Curé of Ars)

Prayer for Priestly Holiness

Lord Jesus, Eternal Pontiff, Good Shepherd, Font of Life, Who, through no merit of our own, has raised us to the ranks of Your Priesthood by the special favor of Your Sacred Heart, accord us the abundant assistance of Your ever helpful Mercy, that we may fulfill the desires to which Your grace has moved our mind.

You, Who for us sanctified Yourself that we too might be Holy in truth, grant that, never straying from You Who are the Way, wise in Your teaching, faithful in following the precepts of Your law, we may bring back the image of Your Sacred Heart to our way of living and, in You and through You, please the Heavenly Father in all things.

May all forms of justice and prudence shine forth in us, and may the strength of fortitude be joined to the chaste moderation of temperance. May sincere faith dwell in our hearts; may hope of eternal reward imbue us with the waters of consolation; and may we be aflame with the Heavenly fire which Your Sacred Heart, a burning furnace of charity, enkindles.

Grant that our unending meditation may be concerned with Your Words, in which Eternal wisdom shines forth, and thus nourished, may we in turn feed the sheep of Your flock, our charge. May those opposed to Your Gospel respect our complete oneness, and may they in no way find any fault in us that they might impute to Your Church, our Holy and Immaculate Mother.

Grant, finally, that, seeking not our own advantages, but rather Your Glory, we, with the pure conscience of a right will, may be steadfast in our duty to our last breath; and when our body yields to death, may we in the glory of

the Saints, gain the Eternal reward of Yourself, Whom we have on earth as Leader and Companion. Who lives and reigns with God the Father in the unity of the Holy Spirit forever and ever. Amen.

His Holiness Pope Pius XII, May 30, 1956



Prayer of the Eucharistic Legion

My God and my Savior Jesus, true God and true Man, Eternal Priest and worthy Victim of the Most High, Living Bread and source of Eternal Life, I adore You with all my heart in Your Divine Sacrament. I am eager, my Jesus, to praise You as You deserve, and to repair all the irreverences, profanations and sacrileges that have been and are committed against You, either directly in this adorable Mystery, or indirectly against Your Immaculate Mother and Your Vicar on earth, the Supreme Pontiff.

United in spirit and in prayer with Our Holy Father, with all the Bishops and Priests of the Sacerdotal Union of Daily Adoration, together with the Sustaining Members, and Eucharistic Legionaries everywhere, I come with them before Your Divine Majesty, adoring You for all who in the past have not paid You due homage, do not pay it now, and who, perhaps, may be so unfortunate as never to pay it to You: for the Jews, and also for the sacrilegious, atheists, blasphemers, idolaters, and all faithless.

I desire to present to You, by my own faith, by my own love, and by the holocaust of my heart, all that they have in their power to offer You in honor and love

throughout the centuries. Ardently, my Jesus, I beseech You, grant their conversion, grant the return of our separated brethren, that they may sing of Your infinite mercy in the blessedness of Eternity.

In order to sanctify my adoration, and make it more pleasing to You, my Savior, I unite it to that of all Your Church, militant on earth and triumphant in Heaven; and I thank You for all the benefits flowing from Your altar upon the souls suffering in purgatory.

In the adorable Eucharist, symbol and cause of the unity of the whole Mystical Body, let the unity of the Church grow ever firmer and closer under its visible Head, the Sovereign Pontiff; let men attain the heights of perfection in justice, charity, and peace.

May the Holy Father and all the Bishops in union with him receive from the Holy Eucharist enlightenment, strength, and Divine comfort in ruling the Church. From the Eucharist, in union with them, may all Priests attain the highest sanctity to offer You a sweet and worthy incense and enkindle in the hearts of their people, by word and example, the fire of Your Spirit-and let its flame spring up everywhere sanctifying and renewing the face of the earth.

Lord, behold my heart's love and desire for Your Glory, not my poor words, and extend Your Eucharistic Kingdom over all people! I wish furthermore to say to You everything that for Your honor the Holy Spirit inspires Your Most Holy Mother and all the Saints to say to You as well as what You Yourself say to God, Your Father, not only within this glorious and august Sacrament where You are a perpetual holocaust to Him, but also *in sinu Patris* that begets You from all Eternity, and where You are with

Father and Holy Ghost the self-same God, in the unity of the Divine Essence, forever and ever Amen.

(This is the official prayer for the members of the Eucharistic Legion. It is recommended also to Priests.)



Prayer to the Sacred Heart of Jesus

(Written for the Sacerdotal Union of Daily Adoration by Thomas Merton)

Most Sacred Heart of Jesus, King and Center of all Hearts, Who redeemed us by Your Precious Blood and reconciled us with the Father, teach us to love You and one another as You have loved us. When we were Your enemies, You gave Yourself for us on the Cross and were pierced by the lance of the centurion.

Even though we remain imperfect, full of many faults and prone to sin, You have sought our friendship and asked us, most earnestly, to believe in Your love for us. You Who were glad to be known as the Friend of publicans and sinners, have begged us trust in Your infinite Mercy, for only in this way can we overcome the frailties of a nature undermined by sin.

Teach us then, O Sacred Heart, to believe in Your inexhaustible compassion, to hope in Your unfailing power, to love You with a love made generous by abundant grace. Never let us offend You by any deliberate sin.

Teach us to accept our frailty as a greater motive for trust. Show us how to give You glory by following You with uncompromising faith, not desiring to see any special

good in ourselves, but fixing our gaze upon Your infinite compassion for us.

Help us to serve You, not only in thoughts and words, but in action and suffering; not only with our affections but by the gift of our entire being. Grant that by perfect trust in Your Mercy, we may make reparation for all the coldness and all the doubt which make men hesitate to believe in You.

O Sacred Heart, set our hearts on fire with the sacrificial love which consumed You in the Cenacle and on the Cross, for the honor of the Father, with Whom You reign as King in everlasting glory, in union with the Holy Spirit. Amen.



Prayer to Our Lady

(Recommended before the Daily Holy Hour)

Mother of Jesus the Priest, and my Mother too, I come before you, begging you to remain beside me in spirit while I offer this Holy Hour of adoration in union with you.

O Lady of the Blessed Sacrament, infuse into my soul the same sentiments you once experienced towards Jesus when you adored Him here upon earth, both in His mortal body, and under the Eucharistic veil.

O Mary, Assumed into Heaven, infuse also into my soul the exultation and peace of Eternal adoration, and the same sentiments you now experience adoring your Glorified Son. Bring into my heart on this earth the adoration of Heaven!

In keeping with the wishes of the message at Fatima, I wish now to make reparation for all the offenses committed against your Son in the Blessed Sacrament of the Altar, against your own pure and Immaculate Heart, and against the Vicar of your Divine Son, our Holy Father.

Pray for me, O Holy Mother of God, that I may be worthy of this Holy Hour of adoration. Amen.



Prayer to Jesus the Priest

(Recommended at the beginning of the Daily Holy Hour)

In union with Your Immaculate Mother, I come before You, Jesus, Eternal Priest, to adore You Sacramentally Present in the tabernacle of the Altar. Let me live by Your Infinite Love; let me be sustained by Your Eucharistic Presence. I wish to spend this Holy Hour in the spirit of adoration, in imitation of the Spirit that filled You while on earth in Your adoration of the Father.

May this Holy Hour be, as it were, a prolongation of the Holy Sacrifice of the Mass in which perfect and supreme adoration is offered to the Blessed Trinity!

United with my brother Priests throughout the world, I offer You in adoration and in reparation, my life, my labors, my prayers, and my all. Please accept them as I offer them in union with Your Mother, and my Mother, the Blessed Virgin Mary.

During this Holy Hour of adoration, I pray for the many needs of Holy Mother the Church. I pray that the Holy Spirit will sanctify, vivify, and unify the Church; that the great Paraclete will exalt and propagate the Church

throughout the whole world, and so renew the face of the earth.

I pray for the Supreme Pontiff, our Holy Father. I pray that the Holy Spirit will fill him with abundance of grace, and will hear and grant his many intentions.

I pray for all Bishops and Priests, and especially for all my brother members of the Pious Union. May our association grow and spread throughout the world! May we be united as one through reciprocal prayer and through Jesus Christ the Eternal Priest, Sacramentally living and present in the Eucharist, and represented in the midst of His Priests by the august person of the Supreme Pontiff!

May our prayers for each other comfort and strengthen us in times of temptations, dangers, afflictions, and persecutions! Lastly I pray that the Holy Spirit will infuse the grace of Divine fervor into all the members of the Mystical Body of Christ, especially into the members of the Eucharistic Legion. May this Holy Hour be a witness to my Priestly devotion to both the Blessed Sacrament and the Priestly Heart of Jesus! Especially, may this Holy Hour be a living sermon to the souls entrusted to my care; and to me, may this Holy Hour be a glorious introduction to the Eternal act of adoration continuing forever in Heaven! Amen.



Act of Spiritual Communion

My Jesus, I believe that You are truly present in the Most Blessed Sacrament.

I love You above all things and I desire to possess You within my soul.

Since I am unable now to receive You sacramentally, come at least spiritually into my heart.

I embrace You as being already there and unite myself wholly to You.

Never, never permit me to be separated from You.

Jesus, my sweet Love, wound, inflame this heart of mine, so that it may be always and all on fire for You.

Saint Alphonsus De Liguori



Consecration of Priests To the Sacred Heart of Jesus

Lord Jesus, loving Redeemer, Eternal Priest, give ear to us upon whom You have bestowed Your friendship and the comradeship of Your Priesthood. We are Yours, and Yours we will to be forever. Today we give and pledge ourselves to Your Most Sacred Heart, Your gift to a struggling world as its one safe refuge. To Priests devoted to Your Heart, You have promised the rich fruits of their Sacred calling.

Mindful of this, we beg to be fit workmen in Your vineyard, genuinely humble and meek, filled with the spirit of devotion and patience, burning with that mind of love for You which makes us ever restless to kindle and feed its fires in the souls of Your people.

In the heat of Your Heart, make our hearts over, that our care be only to spread Your glory and win to You the souls redeemed in Your Precious Blood.

Good Shepherd, have Mercy especially on those Priests, our brothers, who per chance have set their feet along the sterile paths of sin and, by their sad defection, have grieved You and Your beloved spouse, the Church. Grant us the grace to bring them back to Your arms, or at least to atone for their wrongs, repair their scandal, and lessen the sorrow they have brought upon You, by the comfort of our love.

Finally, may the words of St. Augustine speak the prayer of one and all. *"Sweet Jesus, make Your home in me, and warm my soul with Your Love as with a live coal, until it kindles into perfect flame. Let it ever burn in my heart as on an Altar, sending its fervor into my marrow, lighting up the shadows of my soul. And when time has perfected the number of my days, may I be found wholly perfected in You, Who with Father and Holy Spirit lives and rules as God through the ages. Amen."*

Indulgences:

- 3 years for each recital.
- 7 years when said on the day of the monthly recollection.
- Plenary, on the usual conditions, at the end of retreat.



Prayer to Our Lady of the Blessed Sacrament

O Virgin Mary, Our Lady of the Blessed Sacrament, glory of the Christian people, joy of the Universal Church, salvation of the whole world, pray for us.

Awaken in all believers a lively devotion toward the most Holy Eucharist, so that they may be made worthy to partake of the same daily. Amen. (500 days indulgence)



Consecration of Ourselves To Jesus Christ the Incarnate Wisdom by the Hands of Mary (Only for those who have already made the Act of Consecration)

In the presence of all the Heavenly court I choose you this day for my Mother and Mistress. I deliver and consecrate to you, as your slave, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present, and future; leaving to you the entire and full right of disposing of me, and all that belongs to me, without exception, according to your good pleasure, to the greatest glory of God in time and Eternity.

* * *

I am all Yours and all that I have belongs to You, O my sweet Jesus, through Mary, Your Holy Mother.

Saint Louis Mary de Montfort



Renewal of the Vow of Chastity

O Holy Trinity, Father, Son, and Holy Spirit, I renew the vow of Chastity which I made on the occasion of my reception of the subdiaconate. This vow I place in the hands of Your throne of Your Divine Majesty, as a symbol of my total surrender and dedication.

By prayer, humility, mortification, and great modesty, I promise to safeguard this vow from all harm.

By Mary, through Mary, and with Mary, I shall strive to adorn this vow with a complete correspondence to grace.

May the Body of my Lord, Jesus Christ, Whom I receive and adore, preserve my body chaste and spotless until the day of final judgment, when, adorned and glorified, it will receive its Eternal reward unto life everlasting. Amen.



The Master Calls for You

Look forward to the hour of adoration as to an hour in Paradise. Go there as if going to Heaven, to the Divine Banquet, and you will desire this hour, and will hail it with gladness when it comes.

Entertain in your heart a sweet desire. Say to yourself: *"In a few hours, in two hours, in one hour, I will go to the gracious and profitable audience of my loving Lord. He invites me, He waits for me, He desires me."*

Blessed Peter Julian Eymard



Eucharistic Ejaculations

"O Jesus in the Blessed Sacrament, have mercy on us!" (300 days indulgence.)

"Praise and adoration ever more be given to the Most Holy Sacrament!" (300 days indulgence.)

"O Sacrament most Holy, O Sacrament Divine! All praise and all thanksgiving be every moment Thine!" (300 days indulgence.)

"I adore Thee every moment, O living Bread from Heaven, great Sacrament!" (300 days indulgence.)

"As the hart panteth after the water springs, so panteth my soul after Thee, O God!" (500 days indulgence if recited before Holy Communion.)

"Come, O Lord, and tarry not!" (500 days indulgence if recited before Holy Communion.)

"Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my soul shall be healed!" (500 days indulgence, if repeated three times before Holy Communion.)

SOME ADDITIONAL NOTES, LETTERS, AND RECORDS CONCERNING THE SACERDOTAL UNION OF DAILY ADORATION



Jesus is there in the Sacrament of His love, sighing and interceding incessantly with His Father for sinners. To what outrages does He not expose Himself, that He may remain in the midst of us! He is there to console us; and therefore we ought often to visit Him. (Curé of Ars)

THE EUCHARISTIC LEGION

THE BRANCH OF DAILY ADORATION FOR THE LAITY



This great movement for the daily adoration of the Holy Eucharist is divided into two branches:

1. THE SACERDOTAL UNION OF DAILY ADORATION for all Bishops, Secular Priests and seminarians.
2. THE EUCHARISTIC LEGION for the laity.

The members of the laity were invited to join this organization during the Marian Year of 1954.

On May 24, 1955, by a canonical decree, His Eminence Norman Thomas Cardinal Gilroy of Sydney gave juridical status to this branch of the movement for the laity by establishing it as a Pia Unio having as its title THE EUCHARISTIC LEGION.

In every parish, there are chosen souls who are attracted to the Holy Eucharist as a child is attracted to his father. Those are the souls whom the priest members are urged to gather into this Eucharistic Legion in order to multiply Holy Hours of adoration for the glory of God and for the greater sanctification of wayfarers on earth.

I. ACTIVE MEMBERS:

1. Membership is open to all lay people: men, women, and even little children. There is no distinction; there is no age limit.

2. The active members of the Eucharistic Legion promise (not under pain of sin) to remain in adoration before the Blessed Sacrament for one hour daily. The time of the hour is left each day to the convenience of the member. If there is sufficient reason, the member may divide the hour into different sections.

3. It is highly recommended that the Daily Holy Hour be spent in mental prayer, in pure and simple adoration, in close union with Jesus in the Blessed Sacrament. However, the method of the Holy Hour is left entirely to the liberty of each member. The hour may include the rosary, Way of the Cross, the Little Office of Our Lady, spiritual reading, or vocal prayers of any kind. Daily Mass may be considered as a part of the hour of adoration, excepting, of course, the Holy Mass of obligation which the members attend on Sundays and Holy Days.

4. The spirit of the Eucharistic Legion has a five-fold love:

a. A love for Jesus in the Blessed Sacrament. After making the Holy Hour of adoration before the tabernacle, the members try to spend the entire day in close union with Jesus in the Eucharist. Their hearts are set upon making reparation to their Lord for all the acts of ingratitude committed daily by the people of the world, and also upon bringing the world to the feet of the Eucharistic Master.

b. A love for Our Blessed Mother. Like the Priest-members, the members of the Eucharistic Legion profess and promote the greatest devotion possible to the Blessed Virgin Mary. Before beginning the Daily Holy Hour, the members are counseled to remain some time in prayer before an image of the Blessed Virgin Mary in order that

she, the first and most perfect adorer, may be near them, infusing into their hearts sentiments like those she experienced while on earth towards Jesus, and now experiences toward Him in the glories of Heaven.

c. A love for the Catholic Church. The members pray for all the necessities of our Holy Mother the Church. Especially do they pray for the unity of the Church, its triumph, and its propagation throughout the world. The members see in the Eucharist the great Sacrament of Church Unity.

d. A love for the Holy Father. The members have a childlike love for the Holy Father, seeing in him the living vicar of Christ Himself; making his intentions their intentions; his aspirations their aspirations. This love the members try to spread like fire into the hearts of others, so that all may have a common father in the Supreme Pontiff. Each Thursday, they offer the entire Holy Hour solely for the intentions of the Holy Father and the necessities of the Church.

e. A love for the Priesthood. During the Daily Holy Hour, the members always pray for the Holy Father, the Bishops, the Priests, and the seminarians of the entire world. A holy Priesthood inspires a holy laity. The Priesthood is so closely bound up with the Holy Eucharist, that the love of the members for the Eucharist necessarily overflows into a love and the greatest esteem for the Priesthood. Seminarians and vocations to the Priesthood are very much a part of the intentions of the Eucharistic Legion. The members pray ardently for an increase of vocations to the Priesthood, and for the grace of perseverance for those already studying for the Priesthood.

5. The members of the Eucharistic Legion endeavor to perform some work in keeping with the aims of the Legion: a. Spiritual works, such as encouraging membership in the Legion, and instilling the Eucharistic spirit into the souls of others. For example,

a. A mother could instill a great love for daily or frequent Holy Communion into the hearts of her husband and children.

b. Corporal works, such as caring for the flowers or the linens of the altar of the Blessed Sacrament, working for the missions, typewriting for the Sacerdotal Union of Daily Adoration, and the like.

6. Every year, the members are urged to give to their local director an offering to help meet the expenses of the movement both in the parish and in the Center.

II. AUXILIARY MEMBERS:

1. The auxiliary members of the Eucharistic Legion promise (not under pain of sin) to remain in adoration before the Blessed Sacrament for one hour whenever possible, but at least twice a week. On the other days, they are encouraged to make a spiritual Holy Hour in the midst of their duties, but in spirit with the active members who are adoring before the Blessed Sacrament.

2. The spirit of the Eucharistic Legion with its five-fold love applies likewise to the auxiliary members.

III. BENEFACTORS:

1. Benefactors are those who offer to help by donations in the diffusion of the association.

2. As far as the obligation of adoration is concerned, they may belong either to the group of active members or

to the group of auxiliary members. However, for the benefactors, neither membership is required.

ALL MEMBERS OF THE EUCHARISTIC LEGION:

1. The Papal Bull received from Pope John XXIII specifies that the privileges and indulgences, hitherto accorded to the Sacerdotal Union of Daily Adoration, are now extended to the lay members, that is, to those enrolled in the Eucharistic Legion.

2. The Holy See has granted a plenary indulgence each day to all those who keep an hour of adoration before the Blessed Sacrament.

3. All members of the Eucharistic Legion, in any of the three categories, participate in all the prayers and Holy Hours that are offered by the priest members and aspirants of the association, and their fellow members of the Eucharistic Legion throughout the world.

4. They are directed in this movement by their pastor or his delegate who will act as their director. Through him, all communications will go to the administrative centers.

5. The members are reminded that the Eucharistic Legion should be a parochial movement centering its spirit about the tabernacle of the local parish church. Therefore, if possible, the Holy Hour should be made in one's own parish Church.

6. The names of the members are to be sent to the office of the Center in Rome: DIREZIONE ADORAZIONE QUOTIDIANA VIA URBANO VIII, n. 16 66 ROME, ITALY

E U C H A R I S T I C P R A C T I C E S



"My Lord and my God!"

The faithful are granted an indulgence of seven years whenever, at the elevation of the Sacred Host during Mass or when It is solemnly exposed, they recite this ejaculation with faith, piety, and love.

"Blessed is He that cometh in the name of the Lord; Hosanna in the highest!"

The faithful who devoutly recite this prayer after the consecration in the Mass, are granted an indulgence of five hundred days. The faithful who recite some prayer at the sound of the bell for the elevation at Mass, wherever they may be, are granted an indulgence of three hundred days.

"Jesus, my God, I adore Thee here present in the Sacrament of Thy love!"

The faithful who pay the homage of a due genuflection before the Blessed Sacrament reserved in the tabernacle, at the same time reciting this ejaculation or a similar one, may gain an indulgence of three hundred days. The faithful who, upon entering a Church, proceed at once to the Altar of the Blessed Sacrament, and make even a brief adoration there may gain an indulgence of three hundred days. The faithful who devoutly visit the Blessed Sacrament and recite the Our Father, Hail Mary, and Glory be to the Father five times and add a sixth recitation of these same prayers for the intentions of His Holiness the Pope, are granted an indulgence of ten years.

To the faithful who make an act of Spiritual Communion, using any formula they may choose, there is granted an indulgence of three years. The faithful who take part for an entire hour in the public exercise known as the Holy Hour in any Church, public or semi-public oratory in order to venerate the Passion and Death of Jesus Christ and to worship and meditate upon the burning love whereby He was led to institute the Holy Eucharist, may gain a plenary indulgence, under the usual conditions.

The faithful who devoutly take part in a public novena before the Feast of Corpus Christi may gain an indulgence of ten years each day of the novena.

The faithful who visit the Blessed Sacrament and recite the Our Father, Hail Mary, and Glory be to the Father five times and add a sixth recitation of the same prayer for the intentions of the Holy Father on the Feast of Corpus Christi, may obtain a plenary indulgence on condition of Confession and Holy Communion.

The faithful who make an offering and have the sacrifice of the Mass said in reparation for the insults offered by man kind to the most Holy Sacrament of the Eucharist, may gain a plenary indulgence under the usual conditions.

LETTERS OF APPROVAL AND ENCOURAGEMENT



Letter from Gregory Peter XV Cardinal Agagianian Patriarch of Cilicia of the Armenians (Lebanon) Catholic Armenian Patriarchate N. 2859/80

Beyrouth, May 15, 1952

Your Eminence,

During my last stay in the Eternal City, in February of this year, I learned about the Union of Daily and Perpetual Adoration of the Most Holy Sacrament among the priests of the Secular Clergy, a work patronized and canonically erected by Your Eminence, by Decree of May 24th, 1950.

Being always grateful to Our Lord for the long years consecrated, with ineffable joy and undying fruit, to the study and teaching of the Eucharistic dogma in our dear Atheneum of Propaganda Fide, together with those chosen young men there, who are the future's hope *undique terrarum*, I have not sufficient words to express my most lively and deep conviction of how immense a good a Priestly soul may derive, both for his spiritual life and

pastoral activity, from a heart to heart talk with the Divine Master, for one hour spent in a particular way every day in His Eucharistic presence, according to the norms and spirit of the Statutes.

I would but say, to each and every one of my brothers in the priesthood: *"Taste and see!"*. I therefore warmly praise this magnificent initiative, most certainly according to the Heart of Jesus, and wish it loving understanding, and wide diffusion, among the ranks of the clergy. For my part, I shall take care to spread the knowledge of it among my own beloved Priests.

I congratulate Your Eminence on having made yourself an instrument of the Lord in this providential work, and, under the protection of the Glorious Queen of Heaven, wish you every consolation of the heart in your pastoral ministry. Humbly kissing your hands and with the deepest veneration, I have the pleasure to remain, Your most humble and devoted true servant,
+Gregory Peter XV Card. Agaginian
Patriarch of Cilicia of the Armenians

To His Eminence Norman T. Cardinal Gilroy, Archbishop of Sydney



Message from Elias Cardinal Dalla Costa
Archbishop of Florence, Italy

After consulting King Solomon upon several difficult matters, the Queen of Sheba exclaimed: *"Blessed are thy servants who are ever before thee and eagerly hear*

thy words!". Much more blessed, however, are those Priests whose membership of the Daily and Perpetual Adoration of Jesus in the Blessed Sacrament leaves them in His presence for a whole hour each day.

Sustained by Faith which believes, by Charity that loves, by Hope that knows how to wait, they take their delight in the presence of the living God in the adorable Eucharist; and thus there is realized for them that wonderful union between God and the soul which St. Bernard does not hesitate to call deification.

Man's spirit is intimately united to the Lord so that in some way it forms but one spirit with His and the adorer grasps the whole burden of his earthly life. Meanwhile, with St. Paul, he longs for the future day of his dissolution when he will be free, in heaven, to be a member of the household of the Lord, and a co-citizen of the Saints.

In this way, the Priest adorer makes amends as well for the neglect to which the Eucharistic Sacrament is often subject, even on Feast Days. For there seems to have been a return to the times of Tobias, when the people flocked round evil idols, greatly abandoning the sacred temple of God in which almost the only one to adore was the holy boy.

May there, then, be very many priest adorers of the Most Holy Eucharist! Thus will apostles be multiplied and Saints increased!

+Elias Cardinal Dalla Costa, Archbishop Florence
September 15, 1952



Bulletin from James Cardinal Lercaro, Archbishop of Bologna, Italy

The rapid diffusion in the whole world of the Pious Union of Daily and Perpetual Adoration of the Blessed Sacrament of the Eucharist among priests of the Secular Clergy is both admirable and providential. Our Holy Father, Pius XII, has also deigned to give his personal inscription to the daily adoration. In such a diffusion, we do not hesitate to see an invitation which Divine Providence has extended to priests of the Secular Clergy, in a century of incessant activity, to adoration and to prayer-prayer for the necessities of the Church and of the Pope, and for personal sanctification. On account of this, we were greatly pleased when a group of our Priests, enrolled in the Pious Union, made a request for the erection of it in our diocese, so that more could know about it, and more priests could ask to take part in it.

We, therefore, being anxious for the sanctification of our clergy, and being convinced that the only source for this is Jesus Christ in the Eucharist, saw in the Pious Union of Daily and Perpetual Adoration, which imposes on the Secular Priests only the obligation of a daily hour of adoration of the Blessed Sacrament, ^ most useful means for their sanctification and ardent zeal for the salvation of souls.

By virtue of our Episcopal faculties, we erect and declare canonically erected in our archdiocese the above mentioned Pious Union of Daily and Perpetual Adoration among Priests of the Secular Clergy under the patronage of the most amiable and Immaculate Heart of Mary, and to be regulated according to the Statutes adjoined to this Decree.

Given in Bologna, February 15, 1957.

+James Card. Lercaro, Archbishop of Bologna

Bulletin of the Diocese of Bologna January-February 1957



Letter from Bernard Cardinal Griffin, Archbishop of Westminster England

Archbishop's House Westminster, London, S.W.I.

4th October 1952

Your Excellency, I have recently had drawn to my attention *Opera Adorationis Quotidianae et Perpetuae Sanctissimi Eucharistiae Sacramenti inter Sacerdotes Cleri Saecularis*. I should like to tell Your Excellency how delighted I am to hear of this work and to assure you that the movement has my full support. I know that a number of my clergy do practice this daily hour of adoration and many of them made this act of adoration each day during the Family Rosary Crusade which was recently held in this diocese.

I assure you therefore, that it has my full support and I am confident that many Priests will wish to join in this splendid work.

With kindest wishes, Your devoted and affectionate brother in Christ,

+B. Card. Griffin, Archbishop of Westminster

To His Excellency The Most Reverend A. Carinci Piazza San Callisto, 18 Rome



**Message from Benjamin Cardinal de Arriba y Castro,
Archbishop of Tarragona, Spain**

We knew of this Work during our recent visit to Rome on the occasion of the great and unforgettable ceremony of the canonization of Saint Pius X; and it appears to us that it justly deserves all the attention the eminent Prelates of various dioceses and nations have given it. We believe this to be the most precious homage that could be paid to Saint Pius X, Pope of the Eucharist, and at the same time a most effective means of promoting that holiness which our state requires and the world needs.

With the most lively desire that the Work be diffused among us, we consequently publish its Statutes, entrusting direction of the Union to our Most Reverend Auxiliary Bishop. We pray the Lord that this Marian Year may give a most firm and decisive impulse also to that pervasive desire for holiness and perfection which daily increases among the ranks of our Diocesan Clergy.

With a cordial blessing in Christ,
+Benjamin Card. de Arriba y Castro
Archbishop of Tarragona
Official Ecclesiastical Bulletin
Archbishop's Residence Tarragona June 20, 1954



**Letter from John Francis Cardinal O'Hara, C.S.C.
Archbishop of Philadelphia, Pa. December 29, 1951**

Your Excellency,

It is a pleasure to bring to the attention of our Secular Priests the letter of Your Excellency, dated November 11, 1953. It is to be hoped that during the Marian Year many Priests will be drawn to the salutary practice of Perpetual and Daily Adoration of the Blessed Sacrament.

With cordial greeting for this Holy season, I am
Sincerely yours in Dno.

+John F. O' Hara, C.S.C.

Archbishop of Philadelphia



**Message from Richard Cardinal Cushing Archbishop
of Boston, Mass. January 23, 1959**

I don't know of anything more beneficial to those of us who are dedicated to the service of God than to spend an hour each day in adoration before the Blessed Sacrament. At such times all the problems that confront us are solved and all the graces and inspiration we need to carry on, are bestowed in abundance upon us.

We will get more vocations in this country when we are more detached from the material things and more heroic in our service for God and souls. The inspiration for all this comes when we adore the Eucharistic King.

+Richard Cardinal Cushing, Archbishop of Boston



Message from The Most Reverend Louis Mathias Archbishop of Madras, India

In his apostolic exhortation "Menti Nostrae", His Holiness Pope Pius XII stating that *"perfect sanctity demands a continual communication with God"* insists that *"before closing his day's work, the Priest will betake himself to the tabernacle, and spend at least a little time there to adore Jesus in the Sacrament of His Love, to make reparation for the ingratitude of so many men, to enkindle in himself ever more the love of God"*.

Pope Pius XI, his predecessor, convinced also of the necessity for a Priest to be in continual communication with God, granted a plenary indulgence to the Priests who would recite their breviary before the tabernacle and so be united with Jesus in the Blessed Sacrament while reciting the liturgical prayers.

Do not these exhortations of the Holy Pontiffs recall to our mind the cry of our Lord to the three apostles He had taken with Him in the Garden of Gethsemane, *"Could you not then watch one hour with me?"* "Watch," Jesus added, *"and pray, that you may not enter into temptation."*

Before His Vicars ever exhorted the Priests to watch and pray before His tabernacle, Jesus, the Eternal Priest, had already ordered it when He entered the Garden of Olives.

In 1674 He repeated His invitation when appearing to St. Margaret Mary Alacoque. He said: *"Make reparation for the sins of mankind; spend an hour in*

prayer to appease Divine wrath, to implore Mercy for sinners, to console Me for My bitter Sufferings when abandoned by My apostles, when they did not watch an hour with Me..."

The work of the daily adoration of the Blessed Sacrament among the Diocesan Clergy answers this appeal of Our Lord and deserves every encouragement. It answers the cry of Christ and the exhortations of His Vicars and must meet with a generous and prompt enrollment from all the Priests eager to work for their sanctification and the salvation of souls.

I have considered it a great privilege and blessing to be among the first to give my name to the association, and I wish and pray that all my Priests in the arch diocese of Madras and many others all over the world join in the association so as to enkindle their hearts near the Heart of Jesus in the tabernacle with an ever greater love of God in the Blessed Sacrament of Love.

+Louis Mathias Archbishop of Madras



Article from The Clergy Review June, 1957

THE SACERDOTAL UNION of PERPETUAL DAILY ADORATION

I first learned of the Sacerdotal Union of Perpetual Daily Adoration when the Reverend John Butler sent me a copy of the notice containing the history, rules, and obligations of this new association. I had been very anxious that my clergy should belong to the Priests'

Eucharistic League, but when I read of the daily hours of adoration, I feared that this might be asking too much.

On reading the instructions more carefully, I observed the large liberty allowed in the manner of performance of the daily duty, and having tried the experiment myself, I came to the conclusion that the aim of the association is not beyond the capacity of the ordinary busy Priest, and that the observance of the daily hour would not only enhance the value of his work for souls, but would also bring a singular sense of peace and union with God and His Mother which would amply repay any sacrifice.

I therefore gladly commend Father Butler's digest of the original documents to the sympathetic attention of my fellow Priests.

+Thomas Edward Bishop of Lancaster, England



Letter from The Most Reverend Thomas Edward Flynn Bishop of Lancaster, England 28th July, 1957

My dear Lord Archbishop, I thank your Grace for your very kind letter of July 15th. Since then I have been traveling a good deal in the diocese and have had many engagements; that is why I am so late in acknowledging your gracious message.

It is a consolation to hear that the Reverend John Butler's article has produced such early fruit. My own part counted for little, except perhaps that owing to my long connection with the Clergy Review the article was printed

earlier than it might have been. For some months now I have tried the possibility of the daily hour and I find that I can make it nearly every day, though occasionally when I am traveling it proves impossible. It is a great source of strength, and I am sure that the clergy who practice it will find in it much consolation, and that their labours will be blessed.

If you care to inscribe my name on the roll of the daily adorers I shall be very happy. I made my admission early in the year so that I shall be unable to see your Grace in the near future as you so kindly suggested that I should; but I beg you to keep me in your prayers and I look forward to seeing the Convivium.

With deepest respect, I am Your Grace's devoted brother in Christ,

+Thomas Edward, Bishop of Lancaster, England



**Letter from The Most Reverend James E. Kearney
Bishop of Rochester, New York January 1959**

My dear Father O'Brien, In this year devoted in a special way to devotion to the Blessed Sacrament, the Sacerdotal Union of Daily Adoration comes as a welcome addition to the opportunities for sanctification which good Priests are always seeking.

The hour of intimate conversation with Our Lord in the tabernacle as a part of each day's program is a practice which must bring great blessings upon a priest's work. It is an ideal of devotional practice which may seem difficult to attain, but "*where there's a will, there's a way*" is an

axiom which should inspire many to begin this salutary practice.

Many will come to learn that even in a busy life an hour reserved in a very special way for the Sacred Heart is a richly blessed possibility.

May the love of our Sacramental King, nourished daily at the Holy Sacrifice, draw Priestly souls still closer to Him in the Sacerdotal Union of Daily Adoration.

May God bless your apostolate.

+James E. Kearney, Bishop of Rochester



Letter from The Most Reverend Fulton J. Sheen
Auxiliary Bishop of New York, N.Y. Monsignor J. R.
Knox Pont. Collegio de Propaganda Fide Via Urbano VIII-
Rome, Italy April 25th, 1951

My dear Monsignor, From a spiritual point of view, there is nothing more gratifying than the increasingly wide reception which is given to the daily and perpetual adoration of the Most Blessed Sacrament. It rejoices me to learn that His Eminence, Cardinal Gilroy, has decreed the canonical erection of the movement of Daily and Perpetual Adoration of the Blessed Sacrament in his archdiocese.

Saint Thomas Aquinas tells us that the Priest has power over the Corpus Mysticum only because he has power over the Corpus Physicum. He also further states that all of the other sacraments look to the Eucharist as their center. This being so, it follows that every Priest figuratively and physically ought to pass to the pulpit, to

the confessional, to the sick and to the dying through the sanctuary where the Eucharistic Lord is enthroned.

Wishing this movement every success and with my warmest regards,

I remain, Faithfully yours in Christ,
+Fulton J. Sheen
Auxiliary Bishop of New York, N.Y.

*The first member from the United States to be enrolled in the Sacerdotal Union of Daily Adoration was His Excellency Bishop Fulton J. Sheen who joined the association in October, 1948. Bishop Sheen has been a pioneer in this Eucharistic movement, and for many years has preached the Daily Holy Hour to Priests and seminarians. The above letter was written just before his consecration as Auxiliary Bishop of New York City on June 11, 1951.



Our Lady of Gethsemani Trappist, Kentucky

October 13, 1958

To the Members of the Sacerdotal Union of Daily Adoration Throughout the World:

Greetings, Health and Peace in the Sacramental Jesus Our Lord. It is with the greatest pleasure that we, in response to a request made by the National Director of the Sacerdotal Union of Daily Adoration, Reverend Bartholomew J. O'Brien, confirm and reaffirm the participation in this movement, as Sustaining Members, of the Monks of the Trappist-Cistercian Abbey of

Gethsemani, Kentucky, U.S.A., and of the Monks in all of its five Daughter-houses in the U.S.A. As is made abundantly clear both in the Appendix to the Statutes and in Convivium of 1956, we have been favored with the honor of being enabled to dedicate a part of our contemplation, prayer and sacrifices to the end of obtaining an increase throughout the Diocesan Clergy of the world, of that Eucharistic fervor which is one of the surest rewards and manifestations of a close walk with the Eternal Priest according to the Order of Melchisedech, Who came unto His own, went about doing good, and laid down His Life for His flock.

We consider this commitment, and shall ever esteem it, as a special charge laid upon us by the Immaculate Mother of that High Priest Who disdains not, in His Glory, ever to be interceding for us, His Priestly ministers on earth. It is therefore our fervent hope, that fortified by Mary's mediation, and assisted by the prayers of each and all of the members, we shall be enabled faithfully and fruitfully to discharge this high and beautiful office for the benefit of the members, the advantage of Holy Mother Church and the glory of the Eternal Father in the bond of the Holy Spirit, through Jesus our Lord and Saviour.

(Rt. Rev.) M. James Fox, O.C.S.O. Abbot



**RECORDS OF APPLICATION
and CERTIFICATES OF MEMBERSHIP**



**Record of Application for Membership
in the SACERDOTAL UNION OF DAILY
ADORATION
for Bishops and Priests**

RECORD OF APPLICATION FOR MEMBERSHIP in
the SACERDOTAL UNION OF DAILY ADORATION
FOR BISHOPS AND PRIESTS

Dear Father Director,

Please accept my application for membership in
THE SACERDOTAL UNION OF DAILY ADORATION.

I promise, to the best of my ability (but not under
pain of sin), each day to spend a full Holy Hour in
adoration before the Most Holy Sacrament of the Altar.

With God's help, I promise further to obey the
Statutes of the association (canonically erected by the
Church) as they are proposed and approved by the Center
in Rome.

(Please sign)

Record of Application for Priests

Name _____
Last name Proper title First name

Church or Seminary _____

Street _____ Phone _____

City _____ State _____

Diocese _____ Date _____

Date of Ordination _____

KINDLY SEND TO THE LOCAL DIRECTOR OR THE
GENERAL DIRECTOR IN ROME.
THANK YOU AND GOD BLESS YOU.

**Certificate of Membership
in the SACERDOTAL UNION OF DAILY
ADORATION
for Bishops and Priests**

J.M.J.

This is to certify that

.....

HAS BEEN ENROLLED AS A

MEMBER OF THE

SACERDOTAL UNION OF DAILY ADORATION

and is entitled to the blessings and indulgences
attached to the "Pia Unio-Adoratio Quotidiana
Perpetua Sacerdotalis."

As of today, ...,
he promises (but not under pain of sin) each
day to spend a full Holy Hour in adoration
before the Most Holy Sacrament of the Altar,
and he promises further to obey the Statutes of
the association (canonically erected by the
Church) as they are proposed and approved by
the Center in Rome.

.....

.....

Office

Record of Application for Enrollment in the SACERDOTAL UNION OF DAILY ADORATION for Seminarians

RECORD OF APPLICATION FOR SEMINARIANS in the SACERDOTAL UNION OF DAILY ADORATION

Dear Father Director,

Please accept my application to be an Aspirant in
THE SACERDOTAL UNION OF DAILY ADORATION.

I promise, to the best of my ability (but not under
pain of sin), each day to spend a full Holy Hour in
adoration before the Most Holy Sacrament of the Altar.

I understand that this hour can be divided in
conformity with the schedule of the seminary. With
God's help, I promise further to obey the Statutes of the
association (canonically erected by the Church) as they are
proposed and approved by the Center in Rome.

(Please sign)

.....

Record of Application for Aspirants (Seminarians)

Name _____
Last name
Proper title
First name

Seminary _____

Address of Seminary _____

City _____ State _____

Diocese _____ Date _____

Home Address _____ Phone _____

City _____ State _____

To be Ordained in _____

KINDLY SEND TO THE LOCAL DIRECTOR OR THE
GENERAL DIRECTOR IN ROME.
THANK YOU AND GOD BLESS YOU.

Certificate of Enrollment
in the SACERDOTAL UNION OF DAILY
ADORATION
for Aspirants (Seminarians)

J.M.J.

This is to certify that

.....

HAS BEEN ENROLLED AS AN

ASPIRANT

OF THE

SACERDOTAL UNION OF DAILY ADORATION

and is entitled to the blessings and indulgences
attached to the "Pia Unio-Adoratio Quotidiana
Perpetua Sacerdotalis."

As of today, ...,
he promises (but not under pain of sin) each
day to spend in adoration before the Most Holy
Sacrament of the Altar one Holy Hour which
can be divided in conformity with the schedule
of the seminary, and he promises further to
obey the Statutes of the association (canonically
erected by the Church) as they are proposed
and approved by the Center in Rome.

.....

.....

Office

**Record of Application
for Membership in THE EUCHARISTIC LEGION**

**RECORD OF APPLICATION FOR MEMBERSHIP IN
THE EUCHARISTIC LEGION**

Dear Father Director,

Please accept my application for membership in
THE EUCHARISTIC LEGION as indicated below:

I Active Member _____

II Auxiliary Member _____

III Benefactor _____

I promise, to the best of my ability (but not under
pain of sin) to carry out the duties of my membership in
THE EUCHARISTIC LEGION.

With God's help, I promise further to obey the
Statutes of the Legion (canonically erected by the Church)
as they are proposed and approved by the Center in Rome.

(Please sign).....

RECORD OF APPLICATION FOR MEMBERS OF THE LAITY

Name _____

Last name

Proper title

First name

Parish Church _____

Street _____ Phone _____

City _____ State _____

Diocese _____ Date _____

**KINDLY SENT TO THE LOCAL DIRECTOR OR THE
GENERAL DIRECTOR IN ROME. THANK YOU AND
GOD BLESS YOU.**

**Certificate of Membership
for Active Members in
THE EUCHARISTIC LEGION**

J.M.J.

This is to certify that

.....

HAS BEEN ENROLLED AS AN

ACTIVE MEMBER

OF THE

THE EUCHARISTIC LEGION

and is entitled to the prayers and indulgences
attached thereto.

As of today, ...,
the promise has been made (but not under pain
of sin) to remain in adoration before the
Blessed Sacrament for one hour each day, and
to obey the Statutes of The Eucharistic Legion
(canonically erected by the Church) as they
are proposed and approved by the Center in
Rome.

.....

.....

Office

**Certificate of Membership
for Auxiliary Members in
THE EUCHARISTIC LEGION**

J.M.J.

This is to certify that

.....

HAS BEEN ENROLLED AS AN
AUXILIARY MEMBER
OF
THE EUCHARISTIC LEGION

and is entitled to the prayers and indulgences
attached thereto.

As of today, ...,
the promise has been made (but not under
pain of sin) to remain in adoration before the
Blessed Sacrament for one hour whenever pos-
sible, but at least twice a week, and on the
other days to remain in spirit before the Blessed
Sacrament for one hour in the midst of one's
duties.

The promise has been made also to obey the
Statutes of The Eucharistic Legion (canonically
erected by the Church) as they are proposed
and approved by the Center in Rome.

.....

.....

Office

**Certificate of Membership
for Benefactors in
THE EUCHARISTIC LEGION**

J.M.J.

This is to certify that

.....

HAS BEEN ENROLLED AS AN

BENEFACTOR

OF

THE EUCHARISTIC LEGION

and is entitled to the prayers and indulgences
attached thereto.

As of today, ...,
the promise has been made (but not under
pain of sin) to help by donations and other
means in the diffusion of the program and
work of The Eucharistic Legion.

.....

.....

Office

STATUTA PIAE UNIONIS



Ah, if we had the eyes of angels with which to see our Lord Jesus Christ, Who is here present on this altar, and Who is looking at us, how we should love Him! We should wish to remain always at His feet; it would be a foretaste of heaven: all else would become insipid to us. But see, it is faith we want. (Curé of Ars)

**ADORATION QUOTIDIANA
ET PERPETUA SANCTISSIMI
EUCCHARISTIAE SACRAMENTI
INTER SACERDOTES
CLERI SAECULARIS (Official Latin Text)**



**PIA UNIO
ADORATIO
QUOTIDIANA
ET PERPETUA
SANCTISSIMI
EUCHARISTIAE
SACRAMENTI
INTER
SACERDOTES
CLERI
SAECULARIS**

"Praeterea sacrarum administer, antequam cotidianos suos concludat labores, ad Eucharistica tabernacula adeat ibique aliquantisper saltem commoretur, ut Iesum in suo caritatis sacramento adoret, ut tot hominum ingratitudinem expiet, ut magis in dies divino amore ferveat, ut denique nocturnae etiam quietis tempore, quod mortis silentium in mentem revocat, aliquo modo praesens in sacratissimo eius Corde permaneat . . . "

(PII PAPAE XII ADHORTATIO AD CLERUM UNIVERSUM "MENTI NOSTRAE",
23 SEPT. 1950)

Quum plures Sacerdotes e saeculari Clero, non modo Nostrae Archidioeceseos sed aliarum quoque, ut Pia Unio constituatur exoptent, cuius Socii, ratione habita varietatis horarum in diversis Orbis partibus, singulis viginti quatuor diei horis, coram Eucharistia, saltem in tabernaculo asservata, pro Ecclesiae Romanique Pontificis necessitatibus suaque sanctificatione preces effundere sibi proponant, Nos piissimum atque salutare hoc optatum approbantes, auctoritate Nostra Ordinaria, in Nostra hac Dioecesi Piam Unionem Adorationis quotidianae et perpetuae Sanctissimi Eucharistiae Sacramenti inter Sacerdotes Cleri Saecularis, sub patrocinio dulcissimi et Immaculati Cordis Beatae Virginis Mariae canonice erigimus et erectam esse declaramus, juxta normas huic Decreto adnexas. Datum Sydney die 24 Maii, 1950.

✠ *N. J. Card. Gilroy*

**A CARDINAL I ARCHIEPISCOPO SYDNEYENSI
INSTITUTA, SAINT MARY'S CATHEDRAL Sydney
INDULGENTIAE
PIAE UNIONI CONCESSAE
A DOMINO NOSTRO PIO PAPA XII DIE
10 NOVEMBRIS 1953**



I. PLENARIA, suetis conditionibus lucranda: 1. a Sacerdotibus, qui in sodalitatem inscribuntur; die ingressus; 2. a singulis consociatis, diebus festis: a) Domini Nativitatis, Epiphaniae, Paschatis, Ascensionis, SSmi Corporis, Sacrm Cordis, D. N. Iesus Christi Regis ac Pretiosissimi Sanguinis; b) in triduo Passionis; c) Pentecostes; d) Immaculae Conceptionis, Annuntiationis et Assumptionis B. M. V.; e) S. Joseph, Deiparae Virginis Sponsi, Ss. Apostolorum Petri et Pauli ac Omnium Sanctorum;

II. PARTIALIS SEPTEM ANNORUM saltem corde contrito acquirenda a singulis consociatis pro qualibet pietatis vel caritatis opere iuxta Piae Unionis fines peracto.

**STATUTA
FINIS PIAE UNIONIS**

Piae Unionis finis est ut Adoratio Quo tidiana et Perpetua Sanctissimi Eucharistiae Sacramenti inter Sacerdotes

Cleri Saecularis Diffundatur, quae eorum pietatem erga Sanctissimum et Sacerdotale Iesu Christi Cor inter Sacerdotes vivens testificetur, ut et ipsi vicissim Eius praesentia

et Amore infinito vivant et sustineantur; itemque caritatis et mutuae continuae orationis vinculum constituat inter Sacerdotes totius orbis.

SPIRITUS PIAE UNIONIS

1. Piae Unionis spiritus est idem spiritus per quem Christus Sacerdos Patrem adorat et glorificat. Adorationis hora debet iugiter et ubique referri ad actum Divini Sacrificii quo mane summa et perfecta adoratio Divinae Trinitati oblata est. Habeat igitur adoratio suum specificum characterem sacrificalem qui est proprius Sacerdotis, in communione eiusdem Spiritus qui replet Christum Dominum (1).

2. Devotionis obiectum in hoc Opere est ipsemet Iesus Sacerdos inter Sacerdotes vivens ac praesens, sacramentaliter qui dem in mysterio Eucharistico, iuridice autem in persona Sui Vicarii. Hinc eius dem nota peculiaris, per quam non solum tamquam Opus Eucharisticum, sed etiam Pontificium dignoscitur; atque eius finis, non tantum generalis, sed etiam essentialis ac privus propagandi ac fovendi absolutissimam Christi Vicario adhaesionem.

3. Pia Unio est vinculum unitatis:

A. Inter Sacerdotem Aeternum et animas eorum qui Eius Sacerdotium in terris participant. (Quotidiana enim adoratione vita, labores, Orationes cum Christo coniunguntur, vitaeque divina a Sanctissima Trinitate

effunditur per Cor Christi Sacerdotis in Sacerdotum corda inde que in fideles profluit).

sponte proditur tamquam SPIRITUS REPARATIONIS, in alis vero vitae adiunctis tamquam SPIRITUS SACRIFICII.

(1). Propterea Opus in membris con fover spiritum sacrificalem, qui in ipso sacerdotio inditus est (imitamini quod tractatis), quique in hora adorationis

B. Inter animas Sacerdotum totius orbis. (Quotidiana enim adoratio Sodalibus cum fratribus totius mundi communicant per Iesum qui est "primogenitus in multis fratribus" [Rom. 8,29]; quod eis solatium et firmamentum efferet in tentationibus, in periculis, in afflictionibus, in persecutionibus).

4. Pia Unio maximam profitetur et promovet devotionem Beatae Mariae Virginis, horam adorationis in Eius unione peragendam commendat, et reparationem iuxta intentiones Fatimensis Nuntii, praesertim eucharisticas, mariales, pontificias.

5. Huius Pia Unionis character proprius est oratio universalis pro necessitatibus Sanctae Matris Ecclesiae, ut Sanctificator Spiritus eam sanctificet, vivificet, adunet (ut redeant qui ab ea desciverunt), exaltet (ut resipiscant qui eam divexant), regat et propaget toto orbe terrarum renovans faciem terrae; atque Summum Pontificem qui eam gubernat necnon Episcopos et Sacerdotes repleat pinguedine Spiritus sui, et in omnibus membris Mystici Corporis Christi gratiam sui divini roris infundat.

6. Ratione habita discrepantium horarum in diversis orbis partibus, Adoratio quotidiana est laus perennis, id est actus laudis, fidei et amoris, quam Sodales, nulla intercapedine, persolvunt, ut tot iniurias, Deo a perfurente impietate illatas, resarciant, Patremque exorent cum Iesu in ultima Cena: "Pater venit hora, clarifica Filium Tuum, ut Filius Tuus clarificet Te" (Jo. 17,1).

7. Adoratio est quotidiana, ut Sacerdotes ad Eucharistica Tabernacula accedentes et Iesum in suo caritatis Sacramento adorantes, ibi per unam horam quotidie commorentur, atque ita magis in dies divino amore ferveant.

8. Pro Sacerdotibus Cleri Saecularis dumtaxat instituta, qui fraterno illo vinculo carent quo Religiosi eiusdem Congregationis nectuntur, id sibi praestituit ut in ordine ad adorationem quotidianam commentetur quae sunt propria Cleri Saecularis, cum pro Regulatibus omnia sapientissime digesta sint a Regula per Ecclesiam approbata.

9. Dum quotidianam adorationis horam promovet, sedulo cavet ut cuique animae quam maxime sese accomodet. Itaque consilium datur vacandi adorationi et orationi mentali, liberum tamen est quas libet adhibere preces, ut praesertim Sacerdotes apostolicis operibus maxime gravati recitationi Divini Officii etiam per totam horam et in spiritu adorationis quandolibet possint incumbere.

10. Adoratio est actus apostolatus eucharistici inter fideles. (Nam Sacerdoti hic actus fidei et amoris erga Iesum Eucharisticum est "predicatio vitae" qua ipse

docebit fideles eorumque animas par ticipes faciet beneficiis gratiae eucharis ticae).

ONERA PIAE UNIONIS

1. Sodales debent quotidie coram Sanc tissimo Sacramento, sive sollemniter expo sito, sive in tabernaculo recondito, horam adorationis persolvere, summa fidelitate (non tamen sub lege peccati), praeter tempus quo Missam celebrant.

2. Die ingressus Sodales invitantur se consecrare Jesu, Sacerdoti atque Hostiae, in Eucharistico mysterio praesenti. Dein ceps propositum suum laudabiliter feria V in Cena Domini, vel alia die, quotan nis renovent.

3. Sacerdotes ante initium adorationis Beatam Virginem Mariam coram Eius imagine aliquantum orent ut Ipsa prima et perfecttissima Adoratrix adsit, Mater que piissima sensus quos habuit in terris erga Jesum Eucharisticum ipsis infundat, et in cordibus eorum cantet exultationem et pacem adorationis aeternae.

4. Singulis hebdomadibus, feria quinta omnes horae adorationis a Sodalibus offer entur iuxta intentiones Summi Pontificis et pro nessitatibus Sanctae Ecclesiae (in memoria illius Eucharistici Sacrificii, in quo Jesus ipse mandavit primis Sacerdoti bus Suis ut Capiti semper uniti remane rent sicut palmites, ut fructum ferrent multum [Jo. 15, 2]). Etiam in ceteris quotidianis adorationis horis pro Summo Pontifice orabunt; Illum, utpote Christi personam gerentem, precipue diligent et venerabuntur; Eius verba pia et assidua sollicitudine fidelibus nota facient; Elus desideriis quam diligentissime obtempera bunt (1).

5. Consilium datur Sodalibus ut, post celebrationem Missae, recitent orationem, qua Jesus Sacerdos oravit:

"Pater venit hora, clarifica Filium Tuum..." (Jo. 17, 1-26), ut spiritu Eucharistico et Sacerdotali huius Piae Unionis accendantur, caque est unica sed non praescripta Sodalibus oratio. (Consilium quoque datur examinis quotidie faciendi ut inspiciant utrum Sacerdoti Aeterno quoad vitam Eius cum terrenam, tum eucharistici conformentur necne).

6. Nullum onus praeter adorationis horam imponitur. Ideo nullae Missae celebrandae prescribuntur pro Sodalibus defunctis, sed commendantur pietati et voluntati singulorum.

7. Nulli conventus, nulla comitia praescribuntur. Verum optandum est ut Sodales-Directores Diocesani praesentim cum Centris Superioribus communi cent, et, occasione data Romam advenienti, ad Piae Unionis Sedem accedant, ad operis in singulis dioecesibus condicionem et incrementa agnoscenda atque ad consilia ad hoc adhibita atque adhibenda in vicem communicanda. Ceterum, Piae Unionis Directori ius est Nationales aut Diocesanos Directores pro re nata invitandi.

8. Nullis obolus a Sodalibus exquiritur, sed pro expensis necessariis voluntariae oblationes grato animo excipientur. Directores, detractis expensis localibus, pecuniae summam ad superius Centrum quotannis mittant.

(1) Si Sodales Romam conveniant, curent ut simul ad pedes Summi Pontificis se prosternant ut Illi devotionem summam et constantem exhibeant eamque magis magisque alant atque augeant.

CONSTITUTIO = SODALES

1. Piae Unionis Sodales esse possunt omnes Episcopi et Ordinarii, etiam Regulares aut Religiosi, et Sacerdotes Cleri Saecularis; qui nomina, praenomina et domicilia indicabunt illi Sodali cuiea colligendi munus creditum fuerit in sin gulis dioecesis vel regionibus (1).

2. Clerici invitantur horam adorationis quotidianae peragere uti ASPIRANTES Piae Unioni; tamen ut Piae Unionis membra definitive fiant, petitionem renovare debent postquam presbyteri fuerint ordinati.

3. Unusquisque consociationis membrum efficitur inscriptione in sodalium elencho.

4. Missionales, si pluribus sedibus et continuis itineribus multis ecclesiis inser viant, dum alter peragrat pagos, alteri liceat eius vice adorare. Nomina autem amborum referantur in tabulis cum speciali signo quo una designentur (2).

(1) Qui quotidianam visitationem SS. Sacramento pro aliis operibus iam faciunt, sufficit ut eam per integram horam pro trahant; qui vero integram horam singulis hebdomadibus iam faciunt, ea, pro illo die, contenti esse poterunt.

(2) Quo fit ut Adorationem Quotidianam Perpetuam participare possint etiam Sacerdotes qui in missionibus valde soli in vinea Domini operantur, atque ita inveniant vinculum unionis, auxilium pretiosum et gratum solatium in adoratione assidua coram Eucharistia facta cum ipsis et pro ipsis, nulla vice intermissa. Sic animis ita unitis, superata longinquitate terrarum, exsurget unitas illa quam

Dom tmus Jesus Sacerdotibus suis desideravit: 94 ut omnes unum sint (Jo. 17-21).

DIRECTOR DIOECESANUS

5. Cum Sodalium numerus in unaqua que dioecesi videbitur satis sufficiens, at que etiam cum, absoluto quinquennio, Director Diocesanus ab officio discedit, Director Nationalis vel, eo absente, Direc tor Generalis, petit ab Ordinario ut inter Consociationis membra Directorem Dioe cesanum nominet, cuius nomen ad Cen trum transmittetur.

6. Director Diocesanus estveluti Consociationis anima in unaquaque dioe cesi; eam repraesentat penes Auctoritates Ecclesiasticas loci; inscriptiones promovet eiusdemque germanum spiritum inter socios confovet, iuxta normas Statutorum et Centri Superioris.

7. Curat elenchum schedarum adoratorum, ac semel in anno mutationes com municat cum Directoribus Superioribus.

8. Secretarium sibi asciscet, qui eum adjuvet eiusdemque vices gerat; cuius nomen Cntris Superioribus notificabit.

DIRECTOR NATIONALIS

9. Director Nationalis a Directore Generali inter Consociationis membra in quinquennium nominabitur. Consocia tionem repraesentat penes Autoritates Ecclesiasticas suae Nationis.

10. Moderatur ac promovet Consocia tionis vitam in sua Natione; elenchum nationalem schedarum adorationis

confi cit; ac semel in anno de mutationibus, de archivo ac de re economica notitiam praebebit Centro.

11. Secretarium Nationalem, qui ipsum in suis muniis explendis adiuvet, inter consociationis membra nominat, cuius nomen cum Centro communicabit.

12. Poterit quoque, consulto Centro, inter Consociationis membra nominare Delegatos Regionales, qui eadem auctoritate polleant intra fines iisdem assignatos, Directores Nationales in propria Natione, excluso tamen iure curandi nominationem Directorum Diocesanorum.

DIRECTIO GENERALIS

13. Consociationem moderantur Director Generalis, Secretarius Generalis, Procurator Generalis, et Directores Nationales.

DIRECTOR GENERALIS

14. Director Generalis inter Consociationis membra eligetur in sexennium, etiam per litteras vel delegationem, simpliciter suffragiorum pluralitate, a Directoribus Nationalibus et Diocesanis in quorum dioecesibus plus quam ducenti Sodales adsint, necnon a Generalibus Directore, Secretario et Procuratore exeuntibus.

15. Director Generalis Consociationis vitam moderatur iuxta Statuta, germanum spiritum promovendo; Consociationem propagat, ubi nondum constituta fuerit eamque ex officio repraesentat apud Curiam Romanam.

16. Quotannis ad singulos Directores Nationales, Regionales, Diocesanos relationem mittit de iis quae Consociatio exacto anno perfecit.

17. Directores Nationales in quinquen nium nominat, ac, Directore Nationali absente, nominandos quoque curat Direc tores Diocesanos et Regionales. Gravi bus ex causis hanc nominationem ante diem quoque peragendam curare potest.

18. Sex menses antequam ab officio decadat, admonet electores de iure, dirigit electionem successoris eiusque electionem cum electoribus communicat.

SECRETARIUS GENERALIS

19. Secretarius Generalis inter conso ciationis membra nominatur ad tempus a Directore Generali, eoque absente, ipsius vices gerit.

20. Epistolarum commercium curat, quas ad Procuratorem transmittit, ut in archivio asserventur.

PROCURATOR GENERALIS

21. Procurator Generalis nominatur eodem modo quo Director Generalis, munere fungitur usque dum Director Generalis in officio permanet, ac tempore sui muneris Romae residet.

22. Procurator Generalis elenchum centralem schedarum omnium Sodalium in diem conficit; curat achivum et rem oeconomicam, eiusdem quotannis rationem Directori Generali reddens.

23. Si forte Director Generalis extra Urbem commoretur, ad illum pertinet regere Sedem, excipere Socios, atque opus repraesentare apud Curiam Romanam.

Pia Unio protectioni Beatae Mariae Virginis, Apostolorum Reginae et Matris, se committit, et incrementum per intercessionem Eius dulcissimi et Immaculati Cordis se accepturam confidit, ita ut facilius ubique terrarum excitetur ferventissimus amor erga Iesum viventem in Eucharistia, erga Immaculatum Cor ex quo Sanguis Christi prosiluit, et erga Summum Pontificem; ut denique Sacerdotes omnes consummati sint in unum.

Quod Deus faxit! Amen.



APPENDIX - FAUTORES

Cum Pia Unio ferventissimis et diuturnis precibus egeat, sunt FAUTORES Piae Unionis Cistercienses arctioris observationis (Trappistae) Abbatiae Dominae Nosstrae a Getsemani, in regione Kentucky, et Abbatiarum quae ab eadem proveniunt; qui peculiaribus precibus et corporis afflictationibus, ac praesertim adoratione coram SS. Sacramento quotidie per horam cum dimidio ducta, licet interrupte, oratione mentali potius quam vocali (quamquam etiam monachali Officio, aut aliis precibus satisfiat), Operis incrementum eiusdemque germanum spiritum fore ac promovere student.

FORMULA CONSECRATIONS

*Formula consecrationis qua ad
libitum Sodales uti possunt:*

In nomine Sanctissimae Trinitatis:
Patris et Filii et Spiritus Sancti.

Ego, N. N., licet indignus, sed de Infiniti Amoris dono cum Jesu in Altaris Sacrificio Sacerdos et hostia, humiliter prostratus coram adorando Salvatore meo Jesu Christo, quem ego firmissime credo realiter et substantialiter divina in Eucharistia praesentem, voveo et promitto omni studio servare Sanctissimi Altaris Sacramenti adorationem et cultum, uti hostia gloriae ipsius immolatus pro expiandis in hoc Augustissimum Mysterium admissis impietatibus, pro iniuriis quoque et offensionibus illatis Beatae Mariae Virgini, necnon Christi Vicario, Summo Pontifici, expiandis; itemque pro necessitatibus Sanctae Matris Ecclesiae et praesertim Summi Pontificis, Episcoporum, et omnium Confratrum meorum in Sacerdotio eorumque unitate.

Propterea, eodem spiritu quo Jesus Sacerdos et Hostia in Sanctissimo Altaris Sacramento Patrem adoratur et glorificatur et tot hominum ingratitude expiatur, unam horam integram singulis diebus in adoratione Sanctissimi Sacramenti peragere promitto (non tamen sub lege peccati), sub Patrocinio dulcissimi et Immaculati Cordis Beatae Mariae Virginis, quae, Mater piissima, ad hoc propositum servandum quotidie me adjuvare dignetur, et in hora mortis meae, Janua Caeli, ad aeternam adorationem me transferat Amen.

**Adhaesiones Piae
Unioni mittantur
ad DIREZIONE
ADORAZIONE
QUOTIDIANA
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+PETRUS
CANISIUS VAN
LIERDE
VICARIUS
GENERALIS
CIVITATIS
VATICANAE
die 25 Martii
1958**



PAX

... And behold
I am with you
all through the days
that are coming
until the consummation
of the world.

Part 2

Eucharistic Heart of Jesus - Quotes, Ecclesiastical Writings and excerpts from the Book of Heaven



Our Lady of the Eucharist

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Our Lady to Fr. Gobbi and the Marian Movement of Priests – November 1, 1973

“...They must let themselves be led by Me, like little children. They must begin again to pray more, to love Jesus more, to adore Him more in the Mystery of the Eucharist, so that He becomes the Sun which Illuminates their whole life. What Joy and what a Gift of Love will Jesus in the Eucharist communicate to these faithful who are consecrated to Me!”

Our Lady to Fr. Gobbi and the Marian Movement of Priests - December 24, 1977 –

“When you celebrate Holy Mass, you too beget My Son. Jesus truly makes Himself Present in the consecrated Host by means of the words of the Priests. Were it not for you, My beloved sons, My Son could not become Present in the Sacrament of the Eucharist. In the Eucharist, Jesus is Truly Present with His Body, with His Blood, with His Soul, with His Divinity.

You Priests renew the reality of His Birth in time. Again today, as then, this coming of His is wrapped in Mystery.”

Our Lady to Fr. Gobbi and the Marian Movement of Priests - February 11, 1978

“From every part of the world, beloved sons, I gather you together today in My Immaculate Heart. With humility, you have accepted the Invitation to entrust your lives to Me, and now at every moment I Myself will be your Defense. You have also Consecrated your Priesthood to Me: I take upon Myself the Duty of making it daily more

and more conformable to the Loving Design of the Eucharistic Heart of Jesus.”

Our Lady to Fr. Gobbi and the Marian Movement of Priests - Rome (Italy); July 13, 1978, Anniversary of the Third Apparition at Fatima

*“You have ever before you My Son Jesus who looks upon you with Special Favor. It is Jesus who is Present under the white appearance of the Eucharistic Bread. Yours is a True Eucharistic cenacle: your prayer, your love and your life are directed to Jesus in the Eucharist. You are being Called more and more to become the Apostles and New Martyrs of Jesus, Present in the Eucharist. And so you must increase your reparation, your adoration and your life of piety. **The Eucharistic Heart of Jesus will Work Great Things in each of you.**”*

Our Lady to Fr. Gobbi and the Marian Movement of Priests - Garabandal (Spain); June 14, 1979 - Solemnity of Corpus Christi

“My beloved sons, continue to walk trustingly along the road on which your Heavenly Mother is Leading you. My Plan is about to be Fulfilled through you who have responded to My Motherly Invitation.

*Second My Action, the Purpose of which is to Transform you interiorly, in order to make you all **Priests according to the Eucharistic Heart of Jesus.** The triumph of My Immaculate Heart cannot take place except in the Triumph of My Son Jesus, who will Reign once again in the hearts, the souls and the lives of each person and nation: in all humanity.*

But as Jesus is Truly in Heaven, so also is He Truly Present on earth in the Eucharist: with His Body, His Blood, His Soul and His Divinity. His Glorious Reign will shine forth above all in the Triumph of His Eucharistic Person, because the Eucharist will once again be the Heart and Center of the whole life of the Church. Jesus in the Eucharist will become the Summit of all your prayer, which should be a prayer of adoration, of thanksgiving, of praise and of propitiation. Jesus in the Eucharist will once again be the center of all Liturgical action, which will unfold itself as a hymn to the Most Holy Trinity, through the continual Priestly action of Christ which will be carried out in the Eucharistic Mystery.

Jesus in the Eucharist will once again be the Center of your Ecclesial gatherings, because the Church is His Temple, His House which has been built above all that His Divine Presence may Shine Forth in your midst.”

Our Lady to Fr. Gobbi and the Marian Movement of Priests - December 8, 1980 - Solemnity of the Immaculate Conception

*“At the hour when all will seem lost, all will be Saved through the Merciful Love of the Father, which will be made visible through **the Greatest Manifestation of the Eucharistic Heart of Jesus.**”*

*“The Eucharist is never an event involving just two, a dialogue between Christ and me. Eucharistic Communion is aimed at a complete Reshaping of my own life. It breaks up man’s entire self [**dying to the passions of the human will**] and Creates a New “we.” Communion with Christ is necessarily also*

*Communication with all who belong to Him: therein I myself become a part of **the New Bread [The Bread of the Divine Will]** He is Creating by the Transubstantiation of the whole of earthly reality.”*

Eschatology: Death and Eternal Life:

Pope Benedict XVI [Note: parentheses added]

CCC 1380 – The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this Sacrament of Love. Let us not refuse the time to go to meet Him in adoration, in contemplation full of Faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease. (211)

Mark 3:14 - *He appointed twelve, whom He also named Apostles, **that they might be with Him** and He might send them forth to preach.*

Prophecy of Last Days by Saint Louis de Montfort

By Brother Joseph Freyaldenhoven – April 28, 2026

*“Louis de Montfort foretold the emergence of the **“Apostles of the Latter Times”**—a band of saints uniquely consecrated to Mary, destined to oppose the Antichrist, restore the Church, and usher in the reign of Christ through Her. In his work, True Devotion to the Blessed Virgin, he describes a period of heightened spiritual conflict, in which these apostles will be marked by humility, poverty of spirit, and enduring persecution. Mary’s Power over the devil will Shine brightest in the end times:*

Towards the end of the world, ... Almighty God and His Holy Mother are to raise up saints [Divine Will] who

will surpass in Holiness most other saints as much as the cedars of Lebanon tower above little shrubs. These great souls filled with Grace and zeal will be chosen to oppose the enemies of God who are raging on all sides. They will be exceptionally devoted to the Blessed Virgin. Illumined by Her Light, strengthened by Her Spirit, supported by Her Arms, sheltered under Her Protection, they will fight with one hand and build with the other.

With one hand they will give battle, overthrowing and crushing heretics and their heresies, schismatics and their schisms, idolaters and their idolatries, sinners and their wickedness. With the other hand they will build the temple of the true Solomon and the Mystical City of God, namely, the Blessed Virgin...

They will be like thunderclouds flying through the air at the slightest Breath of the Holy Spirit. Attached to nothing, surprised at nothing, they will shower down the rain of God's Word and of Eternal Life. They will thunder against sin; they will storm against the world; they will strike down the devil and his followers and for life and for death, they will pierce through and through with the two-edged sword of God's Word all those against whom they are sent by Almighty God.

They will be true apostles of the latter times to whom the Lord of Hosts will give eloquence and strength to work wonders and carry off glorious spoils from His enemies. They will sleep without gold or silver and, more important still, without concern in the midst of other Priests, Ecclesiastics and Clerics. Yet they will have the silver wings of the dove enabling them to go wherever the Holy Spirit calls them, filled as they are, with the resolve to seek the Glory of God and the Salvation of souls.

Wherever they preach, they will leave behind them nothing but the gold of Love, which is the Fulfillment of the whole law.

*They will have the two-edged Sword of the Word of God in their mouths and the bloodstained standard of the Cross on their shoulders. **They will carry the Crucifix in their right hand and the rosary in their left, and the Holy Names of Jesus and Mary on their heart.***

Mary scarcely appeared in the First Coming of Christ...

But in the Second Coming of Jesus Christ, Mary must be known and openly revealed by the Holy Spirit so that Jesus may be known, loved and served through Her."

In a rich essay, "**Eucharist and Mission,**" Pope Benedict XVI comments upon the first Eucharistic Prayer:

*"We ask that Christ's sacrifice might become present not just in an exterior sense, standing over against us and appearing, so to speak, like a material sacrifice, that we might gaze upon (as people once gazed upon the physical sacrifices of old). We would not in that case have entered into the New Covenant at all. We are asking rather that **we ourselves might become a Eucharist with Christ, and thus become acceptable and pleasing to God.**"*

<https://www.americamagazine.org/faith/2022/12/31/pope-benedict-theology-eucharist-225606/>

"The Risen Christ is really Present in the Eucharist with His Risen Body which is placed in our hands to draw us out of ourselves, to incorporate us into His Immortal Body and thereby Lead us to New Life. This Great Mystery that the Lord is Present in His Full Reality in the Eucharistic

species is a Mystery to be adored and loved ever anew!" -
Pope Benedict XVI

"Let us fall in love with this Sacrament! Let us participate in Holy Mass with recollection, to obtain its Spiritual Fruits, let us nourish ourselves with this Body and Blood of Our Lord, to be ceaselessly fed by Divine Grace! Let us willingly and frequently linger in the company of the Blessed Sacrament in heart-to-heart conversation!" -
Pope Benedict XVI

Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* of the Holy Father Benedict XVI (segments) -
part I - the Eucharist, a Mystery to be believed - "This is the Work of God: that you believe in Him whom He has Sent" (Jn 6:29) - *The Church's Eucharistic Faith*:

6. The Eucharist is a "Mystery of Faith" par excellence: "the sum and summary of our Faith."
...The Sacrament of the Altar is always at the heart of the Church's life: ***thanks to the Eucharist, the Church is Reborn Ever Anew!*** The more lively the Eucharistic Faith of the people of God, the deeper is its sharing in Ecclesial life in steadfast commitment to the Mission Entrusted by Christ to His disciples... Every Great Reform has in some way been linked to the rediscovery of belief in the Lord's Eucharistic presence among His people.

Figura Transit in Veritatem - 11. "The Eucharist draws us into Jesus' act of self-oblation. More than just statically receiving the Incarnate *Logos*, we enter into the very dynamic of His self-giving." ***Jesus "draws us into Himself."*** The substantial conversion of bread and wine

into His Body and Blood introduces within Creation the principle of a radical change, a sort of "nuclear fission," to use an image familiar to us today, which penetrates to the heart of all being, a change meant to set off a process which Transforms reality, a process leading ultimately to the *Transfiguration of the entire world, to the point where God will be all in all* (cf. 1 Cor 15:28).

The Eucharist, A Mystery To Be Lived

"As the Living Father sent Me, and I Live because of the Father, so he who eats Me will Live because of Me."
(Jn 6:57)

The Eucharistic form of the Christian life - Spiritual worship – logiké latreía (Rom 12:1)

70. The Lord Jesus, Who became for us the Food of Truth and Love, Speaks of the Gift of His Life and assures us that "if anyone eats of this Bread, he will live forever" (Jn 6:51). This *"Eternal Life" begins in us even now, thanks to the Transformation effected in us by the Gift of the Eucharist*: "He who eats me will Live because of me" (Jn 6:57). These words of Jesus make us realize how the Mystery "believed" and "celebrated" contains an innate power making it *the Principle of New Life within us* and the form of our Christian existence. *By receiving the Body and Blood of Jesus Christ we become sharers in the Divine Life* in an ever more adult and conscious way. Here too, we can apply Saint Augustine's words, in his *Confessions*, about the Eternal Logos as the Food of our souls. Stressing the Mysterious Nature of this Food, Augustine imagines the Lord saying to him: *"I AM the Food of grown men; Grow, and you shall Feed upon Me;*

nor shall you change me, like the food of your flesh, into yourself, but you shall be changed into Me." It is not the Eucharistic Food that is changed into us, but rather *we who are Mysteriously Transformed by It. Christ Nourishes us by Uniting us to Himself; He Draws us into Himself.*"

...Saint Paul's exhortation to the Romans in this regard is a concise description of how the Eucharist makes our whole life a spiritual worship pleasing to God: "I appeal to you therefore, my brothers, by the Mercies of God, to present your bodies as a Living sacrifice, Holy and acceptable to God, which is your spiritual worship" (Rom 12:1). In these words, the New Worship appears as a total self-offering made in communion with the whole Church. The Apostle's insistence on the offering of our bodies emphasizes the concrete human reality of a worship which is anything but disincarnate. The Bishop of Hippo goes on to say that "this is the sacrifice of Christians: that we, though many, are One Body in Christ. The Church Celebrates this Mystery in the Sacrament of the Altar, as the faithful know, and there She shows them clearly that in what is offered, she herself is offered." Catholic Doctrine, in fact, affirms that the Eucharist, as the Sacrifice of Christ, is also the Sacrifice of the Church, and thus of all the faithful. This insistence on Sacrifice – a "***Making Sacred***" – expresses all the existential depth implied in the ***Transformation of our human reality as taken up by Christ*** (cf. Phil 3:12).

77. ...the Eucharist, as the Source and Summit of the Church's Life and Mission, must be translated into Spirituality, into a life lived "according to the Spirit" (Rom 8:4ff.; cf. Gal 5:16, 25). It is significant that Saint Paul, in the passage of the *Letter to the Romans* where he

invites his hearers to offer the *New spiritual worship*, also speaks of the need for a change in their way of living and thinking: "Do not be conformed to this world but be ***Transformed by the Renewal of your mind, that you may prove what is the Will of God, what is Good and Acceptable and Perfect***" (12:2). In this way the Apostle of the Gentiles emphasizes the ***link between True spiritual worship and the need for a New Way of understanding and living one's life [link with Luisa]***. An integral part of the Eucharistic form of the Christian life is a *New Way of thinking* (a New Way of Living, in the Divine Will), "so that we may no longer be children tossed to and fro and carried about with every wind of doctrine" (Eph 4:14).

Conclusion - 94. ...Jesus' Gift of Himself in the Sacrament which is the Memorial of His Passion tells us that ***the success of our lives is found in our participation in the Trinitarian Life offered to us Truly and Definitively in Him. The Celebration and worship of the Eucharist enables us to draw near to God's Love and to Persevere in that Love until we are United with the Lord Whom we love. The offering of our lives*** [the offering of our human wills], our fellowship with the whole community of believers and our solidarity with all men and women are essential aspects of that *logiké latreía*, Spiritual Worship, Holy and Pleasing to God (cf. Rom 12:1), ***which Transforms every aspect of our human existence, to the Glory of God.*** I therefore ask all Pastors to spare no effort in promoting an authentically Eucharistic Christian spirituality. *Priests, Deacons and all those who carry out a Eucharistic Ministry should always be able to find in this service, exercised with care and*

constant preparation, the strength and inspiration needed for their personal and communal path of Sanctification. I exhort the lay faithful, and families in particular, to find ever Anew in the Sacrament of Christ's Love the energy needed to make their lives an authentic Sign of the Presence of the Risen Lord. I ask all Consecrated men and women to show by their Eucharistic lives the Splendour and the Beauty of belonging Totally to the Lord.

CCC – 737 ... The Spirit ... makes present the Mystery of Christ, ***Supremely in the Eucharist***, in order to reconcile them, ***to bring them into Communion with God*** [that Oneness with God in the Most Holy Divine Will], that they may “bear much fruit.”

CCC - 790 “One Body” - Believers who respond to God’s Word and become members of Christ’s Body, become ***Intimately United with Him***: “...This is especially true of ...the Eucharist, by which “really sharing in the Body of the Lord, . . . *we are taken up into Communion with Him and with one another.*”

"We desire every day and every hour to adore You, Stripped under the species of bread and wine, to renew the hope of the 'Call to Glory' (Cfr. 1 Pet 5:10), whose beginning You have constituted with your Glorified Body 'at the Right Hand of the Father'." - St. Pope John Paul II

"The best the surest and the most effective way of establishing everlasting Peace on the face of the earth is through the great power of Perpetual Adoration of the Blessed Sacrament." - St. Pope John Paul II

"The Blessed Virgin, Mother of Jesus and our Mother, who with Joseph Her husband, adored the Son of God made man on the very night of His Birth, and who many other nights, in Bethlehem and Nazareth, watched over His sleep, both the Model of all the adorers and nocturnal adorers of Jesus in the Blessed Sacrament."

- St. Pope John Paul II

"It is a cause of particular joy for me to prostrate myself with you before Jesus the Sacrament, in an act of humble and fervent adoration, of praise to the Merciful God, of thanksgiving to the Dispenser of all Good, of supplication to the One Who is "Always Alive to Intercede on our behalf"." - **St. Pope John Paul II**

"Anyone who prays to the Savior (in Eucharistic Adoration) draws the whole world with him and raises it to God." - **St. Pope John Paul II**

"May this form of adoration (permanent Eucharistic Adoration), ... continue in the future, so that in all Parishes and Christian communities, some form of adoration of the Most Holy Eucharist may be habitually established." - **St. Pope John Paul II**

Lecture By H.E. Cardinal Ratzinger at The Bishops' Conference of the Region of Campania In Benevento (Italy) On The Topic: "Eucharist, Communion And Solidarity" June 2, 2002:

Transformation of communicants into one body

The purpose of the Eucharist is the Transformation of those who receive it in authentic Communion. And so, *the end is Unity* [in the Divine Will], that Peace which we, as separate individuals who live beside one another or in conflict with one another, *become with Christ and in Him, as one Organism of self-giving, to live in view of the Resurrection and the New World.*

Transformation of Creation into Dwelling Place for God [Divine Indwelling]

The ... Final Transformation which characterizes this Sacrament becomes thus visible: by means of us, the Transformed, who have become One body, One spirit which gives Life, *the Entire Creation Must be Transformed. The Entire Creation Must become a "New City", a New Paradise, the Living Dwelling-place of God: "God All in all"* (I Cor 15,28) - *thus St. Paul describes the end of Creation, which must be Conformed to the Eucharist.*

...We pray that He Transform us, and together with us the world, into the New Jerusalem.

"Life is being with Christ because where Christ is, there is the Kingdom" (Expositio Ev. sec. Lucam X, 121: ccl 14, 379). - **St. Ambrose**

"Wherefore, the Church not merely approves these pious practices [Eucharistic adoration], which in the course of centuries have spread everywhere throughout the world, but makes them Her own, as it were, and by Her Authority commends them." - Venerable Pope Pius XII

The Triumph, The Second Coming and The Eucharistic Reign - by Fr. Stefano Gobbi - June 24, 1996 (<https://mmp-usa.net/the-triumph-the-second-coming-and-the-eucharistic-reign/>)

...But, above all, the Triumph of the Immaculate Heart and the Return of Christ in Glory will Coincide with the Advent of the Eucharistic Reign of Christ.

Imagine this! *In this Renewed world, where the Father is Glorified, where Christ Manifests His Reign, where the will of creatures reflects that of the Father, where the Holy Spirit has Renewed the people, where the Prodigy of the Divine Mercy is Fulfilled – in this world the Eucharistic Christ will be able to Explode with all of His Divine Power!*

Brother Priests, we believe that Christ is Present in the Eucharist with His Glorious Body and with His Divinity, on this earth as He is in Heaven; it is only the Veil of the species that keeps us from seeing Him, but His Presence is the same.

...In a message, Our Lady says that through Her Immaculate Heart, Universal Peace will take place, and the Unity of the Church will be achieved. Finally, after So Many years of division, and after so many (almost useless) efforts of ecumenism, the Unity of the Church will be achieved and we will Truly have the Eucharistic Reign of Christ *within us*.

Therefore, I would almost like to say: Jesus Who Returns and Manifests Himself in Glory Unites with Jesus Who is Present in the Eucharist; and He will almost Open Wide the Doors of the species, which still keep Him Veiled to us, so that He may Manifest Himself with His Power *and Transform everything, forming at last the New*

Heavens and the New Earth. Therefore, the Return of Christ in Glory will also Coincide with *the Great Triumph of the Eucharistic Reign of Jesus.*

... Finally, all of His Divine Power will pour forth from the Sacrament of the Eucharist, and we will then know the joy of Living, of Savoring, of Experiencing all the Effects of the Paradise which we will have, with the Triumph of the Eucharistic Reign of Jesus. We will be on this earth, yet we will be beyond it. We will not yet be in Heaven – it will be a paradise on earth, which Our Lady is preparing for us through the Triumph of Her Immaculate Heart in the world. Praised be Jesus Christ!

"The people of each diocese, district or nation, and...the whole world (should come) together to venerate and adore Christ the King hidden under the Sacramental species. Thus by sermons preached at meetings and in Churches, by public adoration of the Blessed Sacrament exposed and by solemn processions, men unite in paying homage to Christ, whom God has given them for their King."

- Pope Pius XI

"You must propagate veneration of the Most Blessed Sacrament with all your might, for the devotion to the Holy Eucharist is the queen of all devotions." **- Pope Benedict XV**

"Devotion to the Eucharist is the most noble, because it has God as its object; it is the most profitable for Salvation, because it gives us the Author of Grace; it is the sweetest, because the Lord is Sweetness Itself."

- St. Pope Pius X

The Lord to Blessed Conchita Armida - a Mexican mystic of the 1920s: "I have need of an army of Holy souls Transformed into Myself [The Army of the little children of the Most Holy Divine Will], who, exhale Virtues and attract souls *with the Good Aroma of the Eucharistic Christ; becoming Living Hosts* which will *offer themselves in Complete Union with the Oblation of Christ to the Father for the Good of the world and the Church.*"

Conchita, prophesied a Second Pentecost needed in the world: "*This Pentecost will be an interior one bringing a powerful Transformation of the heart of men into the Heart of the Eucharistic Christ.*"

According to Mother Auxilia de la Cruz, a Mexican foundress of the Oblates of the Blessed Sacrament, and friend of Conchita, the Holy Spirit was to bring in our times the Fire of Divine Love, *the Fire that Transforms us into Living Hosts*, meaning persons that are willing to be like Christ in the Eucharist, Consecrated to God, broken and given; willing to embrace sufferings and sacrifices for love of others, as Luisa did.
https://www.piercedhearts.org/mother_adela/reign_eucharistic_heart.htm

"Works of this kind (Eucharistic Adoration) which have been already set on foot must be ever more zealously promoted." - **Pope Leo XIII**

"The devotion which leads the faithful to visit the Blessed Sacrament draws them into an ever-deeper participation of the Paschal Mystery. It leads them to respond gratefully to the Gift of Him who through His Humanity constantly pours Divine Life into the members of His Body. Dwelling with Christ our Lord, they enjoy His Intimate Friendship

and pour out their hearts before Him for themselves and for their dear ones and pray for the peace and Salvation of the world. They offer their entire lives with Christ to the Father in the Holy Spirit and receive in this wonderful exchange an increase in Faith, Hope and Charity.” - Congregation For Divine Worship and the Discipline of the Sacraments document "Eucharistic Mysterium" 1967

The Eucharistic Reign of Jesus Christ - A Neglected Gem in the Traditional Roman Missal: The Eucharistic Heart of Jesus by Peter Kwasniewski, PhD - June 12, 2024

<https://onepeterfive.com/neglected-gem-eucharistic-heart-jesus/>

At this time of the liturgical year, when Holy Mother Church is celebrating, at the behest of the Lord Jesus Himself, the Feast of the Most Holy Body of Christ (Corpus Christi), we find one such unique Mass that deserves to be revived in our times: **the Feast of the Eucharistic Heart of Jesus**, observed on the Thursday within the Octave of the Sacred Heart—that is, the Penultimate day of the Octave.

**Proper Prayers of the Mass in the Extraordinary Form
Feast of the Eucharistic Heart of Jesus**



INTROIT (John 13, 1-2)

SCIENTES Jesus quia venit hora
ejus ut transeat ex hoc mundo
ad Patrem: cum dilexisset suos,
qui erant in mundo, in finem
dilexit eos, alleluia, alleluia.
Psal. Cantate Domino canticum
novum: quia mirabilia
fecit. Gloria Patri, et Filio, et
Spiritui Sancto. Sicut erat in
principio, et nunc, et semper, et
in saecula saeculorum. R. Amen.
— Sciens Jesus ...

JESUS knowing that His hour was come,
that He should pass out of this world to the
Father: having loved His own who were in
the world, He loved them unto the end,
alleluia, alleluia, *Ps. 97, 1.* Sing unto the
Lord a new song, for He hath done
wonderful things. V. Glory be to the Father,
and to the Son, and to the Holy Ghost. As
it was in the beginning, is now, and ever
shall be, world without end. Amen. —
Jesus knowing ...

COLLECT

DOMINE Jesu Christe, qui
divitias amoris tui erga homines
effundens Eucharistiae Sacra-
mentum condidisti: da nobis,
quodsumus, ut amantissimum
Cor tuum diligere, et tanto
Sacramento digne semper uti
valeamus: Qui vivis et regnas
cum Deo Patre in unitate
Spiritus Sancti Deus: per omnia
saecula saeculorum.

O LORD Jesus Christ, who has poured forth
the riches of Thy love for men in
instituting the Sacrament of the Eucharist:
help us, we beseech Thee, to love Thy
most loving Heart and ever make worthy
use of so great a Sacrament: Who livest
and reignest with God the Father, in the
unity of the Holy Ghost, God, world
without end. R. Amen.

EPISTLE

From the Letter of Blessed Paul the Apostle to the Ephesians, 3, 8-12, 14-19.

FRATRES: Mihi omnium sanc-
torum misterio data est gratia
haec: in gentibus evangelizare
investigabiles divitias Christi

BRETHREN, To me, the least of all the
Saints, is given this grace, to preach among
the Gentiles the unsearchable riches of

Christ: and to enlighten all men, that they
may see what is the dispensation of the
mystery which hath been hidden from
eternity in God, who created all things: that
the manifold wisdom of God may be made
known to the principalities and powers in
heavenly places through the Church,
according to the eternal purpose which He
made in Christ Jesus our Lord: in whom we
have boldness and access with confidence
by the faith of Him. For this cause I bow my
knees to the Father of our Lord Jesus Christ,
of whom all paternity in heaven and earth is
named, that He would grant you according
to the riches of His glory, to be strengthened
by His Spirit with might unto the inward
man, that Christ may dwell by faith in your
hearts: that, being rooted and grounded in
charity, you may be able to comprehend
with all the Saints, what is the breadth and
length, and height and depth: to know also
the charity of Christ which surpasseth all
knowledge, that you may be filled unto all
the fullness of God.

GRADUAL (Isa. 12, 6)

EXULT and praise, O habitation of Sion,
for great is the Holy One of Israel in the midst
of thee. Make his works known among the
people.

Alleluia, alleluia, (*Zach. 9, 17.*) What is
his good and what his beautiful thing, but
the corn of the elect, and wine springing
forth virgins? Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Luke, 22, 15-20.

AT THAT TIME Jesus said to His disciples:
With desire I have desired to eat this pasch
with you, before I suffer. For I say to you that
from this time I will not eat it, till it be
fulfilled in the kingdom of God. And having
taken the chalice, He gave thanks and said:
Take and divide among you. For I say to you

et illuminare omnes, quae sit
dispensatio sacramenti ab-
sconditi a saeculis in Deo qui
omnia creavit: ut innotescat
principibus et potestatibus
in caelestibus per Ecclesiam
multiformis sapientia Dei:
secundum praefinitionem saeculorum,
quam fecit in
Christo Jesu Domino nostro,
in quo habemus fiduciam et
accessum in confidentiam per
fidem ejus. Hujus rei gratia
flecto genua mea ad Patrem,
Domino nostro Jesu Christi,
ex quo omnis paternitas in
caelis et in terra nominatur: ut
dedit vobis secundum divitias
gloriae suae virtute corroborari
per Spiritum ejus in interio-
re hominem, Christum habi-
tare per fidem in cordibus
vestris, in caritate radicati et
fundati, ut possitis compre-
hendere cum omnibus sanctis
quae sit latitudo, et longitudo
et subtilitas et profundum:
scire etiam supereminentem
scientiae caritatem Christi, ut
impleamini in omnem pleni-
tudinem Dei.

EXULTA et lauda, habitatio
Sion, quia magnus in medio
tui Sanctus Israel. Notas
facite in populis adventiones
ejus.

Alleluia, alleluia. V. Quid
bonum ejus est, et quid pul-
chrum ejus, nisi frumentum
electorum et vinum germin-
ans virgines? Alleluia.

inter vos. Dico enim vobis quod non habam de generatione vultus, donec regnum Dei veniat. Et accepto pane, gratias egit, et fregit, et dedit eis, dicens: Hic est Corpus meum, quod pro vobis datur: hoc facite in meam commemorationem. Similiter et calicem, postquam cenavit, dicens: Hic est calix novum testamentum in Sanguine meo, qui pro vobis fundetur.

OFFERTORY (Ps. 30, 20)

QUAM magna multitudo dulcedinis tue, Domine, quam abscondisti timéntibus te, alleluia.

TUERE nos, Domine, tua tibi holocausta offerentes: ad quae ut ferventius corda nostra prepareretur, flammis adire tuae divinae caritatis: Qui vivis et regnas ...

PREFACE OF THE EUCHARISTIC HEART OF JESUS

VERE dignum et iustum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aetérne Deus, per Christum Dominum nostrum. Qui praeque quam pro nobis immolaretur in ara crucis, dilectionis suae in hominibus divitias velat effundens, de Cordis sui thesauris Eucharistiae prompti mysterium. In quo credentium fides altius, spes provchitur, caritas roboratur: et futurae glorie pignus accipitur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum glorie tuae canticum, sine fine dicentes: — Sanctus.

COMMUNION (Matth. 28, 20)

ECCE ego vobiscum sum omnibus diebus usque ad consummationem saeculi: dicit Dominus, alleluia.

that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, He gave thanks and brake and gave to them, saying: This is My Body, which is given for you. Do this for a commemoration of Me. In like manner, the chalice also, after He had supped, saying: This is the chalice the new testament in My Blood, which shall be shed for you.

O HOW great is the multitude of Thy sweetness, O Lord, which Thou has hidden for them that fear Thee, alleluia.

SECRET

GUARD us, O Lord, who offer Thine own burnt-offering to Thee: and that our hearts may be prepared more fervently for it, kindle them with the fire of Thy divine love: Who livest and reignest ...

It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: through Christ our Lord, who the day before He was sacrificed on the altar of the cross, desiring to pour out upon men the riches of His love, brought forth from the treasury of His Heart the mystery of the Eucharist. In this mystery the faith of believers is fed, their hope increased, their charity strengthened, and they receive the pledge of future glory. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying: — Sanctus.

BEHOLD I am with you all days even to the consummation of the world: saith the Lord, alleluia.

POSTCOMMUNION

FILLED with the divine gifts of Thy Heart, we beseech Thee, O Lord Jesus, that we may be made worthy ever to abide in Thy love and to grow therein unto the end: Who livest and reignest ...

DIVINIS donis Cordis tui satiate, quiescentis, Domine Jesu, ut in tui semper amore permanere et usque in finem crescere mereamur: Qui vivis et regnas ...

The Eucharistic Heart of Jesus

ON 9 NOVEMBER 1921, Pope Benedict XV instituted the feast of the Eucharistic Heart of Jesus to be celebrated on the Thursday within the Octave of the Sacred Heart with a Proper Mass and Office. The feast continues to be celebrated in some places and by some communities, notably by the Redemptorists who maintain it in their Proper Calendar. In instituting the feast, Pope Benedict XV wrote:

"The chief reason of this feast is to commemorate the love of Our Lord Jesus Christ in the mystery of the Eucharist. By this means the Church wishes more and more to excite the faithful to approach this sacred mystery with confidence, and to inflame their hearts with that divine charity which consumed the Sacred Heart of Jesus when in His infinite love He instituted the Most Holy Eucharist, wherein the Divine Heart guards and loves them by

living with them, as they live and abide in Him. For in the sacrament of the Holy Eucharist He offers and gives Himself to us as victim, companion, nourishment, viaticum, and pledge of our future glory."



The adorable mystery of the Eucharist sums up, contains, and communicates to us the entire mystery of Christ: His incarnation, life, passion, death, resurrection, and ascension, and outpouring of the Holy Spirit. If you seek the open Side of the glorious ascended Christ, you will find it in the Eucharist. If you seek the pierced Heart of Christ, beating with love for the Father and with mercy for sinners, you will find it in the Eucharist. The Communion Antiphon of the Mass of the feast is meant to be repeated and treasured. It is, at once, a promise and an invitation: "Behold I am with you all days, even to the consummation of the world." (Mt. 28, 20).

Commentary by Dom Mark Daniel Kirby, OSB.

"We cannot live, we cannot look at the Truth about Ourselves without letting ourselves be looked at and generated by Christ in daily Eucharistic Adoration..."
- Congregation For The Clergy

The Eucharistic Reign of Christ by Pater Ignotus, November 24, 2019

<https://catholicinsight.com/2019/11/24/the-eucharistic-reign-of-christ/>

...As God's Kingdom becomes a reality in us, ***His Indwelling through Grace Transforms our hearts and minds and the Sacred Heart of Our Lord Truly becomes the King and center of our hearts.***

Our Lord wishes to be King of our hearts and when we welcome Him in our midst, in the very intimacy of our own individual soul, then we experience and already begin to participate in ***His Eternal and Universal Kingdom***. This is brought about most effectively and intimately through the Transformation effected by Holy Communion, the Fruit of the Sacrifice of the Mass. **St. Peter Julian Eymard** (+1868) a Saint known as the Apostle of the Holy Eucharist, teaches us that the Triumph of Christ the King is brought about through the Eucharist. *Christus vincit, regnat, imperat; ab omni malo plebem suam defendat - Christ Conquers, He Reigns, He Commands. May He Defend His people from all evil.* **Pope Sixtus V** had these words engraved on the obelisk which stands in the centre of St. Peter's Square in Rome. These magnificent words are in the present tense, and not in the past, to indicate that Christ's Triumph is Always Actual, and that it is brought about in the Eucharist and by the Eucharist. This is why, even in the midst of the darkest confusion, we never lose heart, for His Eucharistic Presence guarantees us the Assistance of His Grace and Strength and Presence. May we never despair of His Presence and Help. His Eternal *today* Embraces all history, including our own individual history, with its lights and shadows. Everything is Illumined by the

Healing Truth and Light of Christ. St. Peter Julian further explains: *Jesus does not Rule over earthly territories, but over souls, and He does so through the Eucharist. A King Must Rule through His Laws and through the Love of His subjects for Him. The Eucharist is the Law of the Christian.* How unhappy are the nations that no longer possess the Eucharist! What darkness! What confusion in the minds! What a chill in the hearts! Satan alone rules supreme, and with him all evil passions. As for us, the Eucharist Delivers us from all evil.

For this, we thank Our Lord and King; and with grateful hearts we pray that His Kingdom may be Firmly Established in every human heart to God's Greater Glory and the Salvation of all. *Christus vincit, regnat, imperat; ab omni malo plebem suam defendat. Christ Conquers, He Reigns, He Commands. May He defend His people from all evil.*

Mark 14:34-37 - Then He said to them, "My soul is Sorrowful even to death. **Remain here and keep watch.**" He advanced a little and fell to the ground and Prayed that if it were possible the hour might pass by him; He said, "Abba, Father, all things are possible to You. Take this cup away from me, but not what I will but what You Will." When He returned He found them asleep. He said to Peter, "Simon, are you asleep? **Could you not keep watch for one hour?**"

Matthew 26:38-41 - Then He said to them, "My soul is Sorrowful even to death. **Remain here and keep watch with Me.**" He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup

pass from me; yet, not as I will, but as You Will.” When He returned to His disciples He found them asleep. He said to Peter, “So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.”

Luke 22:45-46 - *When Jesus rose from prayer and returned to the disciples, He found them asleep, exhausted from sorrow. “Why are you sleeping?” He asked. “Get up and pray so that you will not enter into temptation.”*

“The secret (to my preaching) is that I have never in fifty-five years missed spending an hour in the Presence of our Lord in the Blessed Sacrament. That's where the Power comes from. That's where sermons are born. That's where every good thought is conceived.”

- Ven. Archbishop Fulton Sheen

“(Eucharistic) Adoration is not a luxury but a priority...”

- Pope Benedict XVI

“A thousand years of enjoying human glory is not worth even an hour spent in sweetly communing with Jesus in the Blessed Sacrament.” - St. Padre Pio

“Priests-Adorers, let us close in our ranks about the Tabernacle! Let us watch with jealous care over this Divine Treasure committed to our charge. Let us weep and mourn before the Lord Jesus, so cruelly outraged in the Sacrament of His Supreme Love. May our ceaseless acts of reparation appease the Divine Anger, and disarm the

awful Vengeance of God! Let us multiply our hours of adoration, let us bring our faithful people to the foot of the Altar...” - **Fr. Patrick Augustine Sheehan**

A Priestly and Eucharistic Heart by Fr. David Pellican who examines how a Eucharistic life, built around daily Mass and Adoration, forms Priests “after the Pattern of Jesus’ Priestly and Eucharistic Heart”

<https://mosaic.shms.edu/a-priestly-and-eucharistic-heart>

In the Eucharist we encounter the Living, Beating Heart of Jesus. Scientific testing has found the bread-turned-flesh of several Eucharistic Miracles throughout history to be the heart tissue of someone undergoing extreme agony. Those occurring at Lanciano around 700 AD, and Buenos Aires in 1996 would be two examples. In the Eucharist, Jesus is present—Body, Blood, Soul, and Divinity. This great Sacrament affords an unparalleled opportunity for our hearts to commune with the Sacred Heart of Jesus, that Furnace of Divine Charity. **St. John Vianney** famously said that **“the Priesthood is the Love of the Heart of Jesus.”** If Priests are called to embody the Love Burning in Christ’s Heart, then the Eucharist must be the very center of their life.

Instituted on the same night, the Priesthood and the Eucharist are inextricably linked. On the one hand, the Eucharist cannot exist without Priests, but the reverse is also true. Priests need the Eucharist to sustain them in their life and ministry. This dependence is absolute, for without a deep appropriation of the sacrificial nature of Christ’s own offering in the Mass, and without time spent in silence before the Real Presence, a Priest can quickly become a mere functionary. This is why both adoration and Mass are incorporated into the daily lives of prospective Priests at

the Seminary, as they are formed to be Shepherds after the Heart of the Lord (c.f. Jer 3:15).

Adoration - Seminarians at Sacred Heart pray a daily Holy Hour before Jesus, exposed in the Eucharist, and this can be a real adjustment for young men aspiring to the Priesthood. It is not common to spend an hour every day sitting in silence. But Jesus calls those who follow Him to make real changes to the way they live.

The Scriptures reveal that spending time in the Presence of Jesus is not only important for one's spiritual well-being but also precious in the Eyes of the Lord. He called His Apostles first to be with Him, and only secondarily to share in His Mission (Mk 3:14). The Lord does not desire the Apostles and their successors to be mere functionaries. He wants those who follow Him to take time and "be with" Him. The parable of Martha and Mary also highlights this Desire. Jesus gently chides Martha for being distracted with much serving, anxious and worried. He Commends Mary for choosing the "good portion." What did Mary do to merit such Approval? She "sat at the Lord's feet and listened" (Lk 10:39), a beautiful image for the Holy Hour. It is a time to sit before the Lord, in His True Presence, and quietly listen. Like Martha, it is easy to be overwhelmed by the many things needing to be done. In the midst of busyness, the Holy Hour is time carved out, not to *do* things, but to *be* with.

Time spent in daily adoration of the Eucharistic Lord allows seminarians to open their hearts to His, for "Heart to speak to heart." Every Image of Jesus' Sacred Heart depicts it Ablaze. This is the Fire of God's Own Love, which the Lord Desires to spread throughout the whole world (Lk 12:49). Returning daily to the True

Presence in a Holy Hour keeps a seminarian's heart on fire with Divine Love, like the blacksmith's metal, which must be constantly returned to the heat of the forge, lest it becomes lukewarm.

Oblation - In addition to being on Fire, the Sacred Heart is Pierced by a lance and wreathed round with thorns. It is a Suffering Heart, from which Jesus willingly poured out every drop of His Precious Blood as a Sacrificial Oblation. The Eucharist likewise contains this Sacrificial element in the Mass. As part of the routine at Sacred Heart, daily Mass is a beautiful opportunity for seminarians to unite themselves to Jesus' own Eucharistic offering.

In a foreshadowing of the Eucharist, Jesus fed a vast multitude with woefully inadequate provisions (Jn 6:5-14). All the disciples had to offer were five loaves and two fish, hardly enough for the task of feeding five thousand. Jesus Transformed it and made it enough. Each day at Mass the seminarians stand in the place of the disciples. They bring the offering of their lives and abilities. It is an offering woefully inadequate for the task at hand, the Apostolic Mission of bringing Christ to all peoples. But each day they join themselves to the Oblation of Jesus, confident that the Lord will Transform their offering, like that of the disciples, into a superabundance.

The Mass is an offering of Jesus to the Father, but it is also an invitation to offer oneself, to place oneself and life on the Altar as an oblation. When a man is Ordained a Priest, as part of the Liturgy the Bishop hands him the gifts of bread and wine to be consecrated and says: *"Understand what you do, imitate what you celebrate, and conform your life to the Mystery of the Lord's Cross."* A

Priest's vocation is to "imitate what he celebrates" in the Eucharistic Sacrifice, and daily Mass forms seminarians to do just that.

St. Manuel Gonzalez Garcia, known as the Bishop of the abandoned Tabernacle for his devotion to praying before the Blessed Sacrament, says that a Priest must become "*A living portrait of the Host at Mass and Communion.*" Such a Priest is one who "daily offers himself to be immolated with Jesus, and who gives himself and all he has to others without expecting anything in return . . . He is a Priest *eagerly sacrificed* in his Mass each day in honor of God the Father . . . and always given to others, like Jesus in the Tabernacle and in Communion." A Priest must embody the Eucharistic oblation.

Transformation - This constant exposure to the Eucharist through daily Mass and Holy Hour is meant to truly transform seminarians. In an Easter sermon, **St. Augustine** reminds us that "*If we receive the Eucharist worthily, we become what we receive.*" That is to say, we become the Presence of Christ and the Sacrifice of Christ. For Priests in particular, we become Shepherds after the Heart of Jesus. A Priest who stays close to the Eucharist will radiate the Love of Christ, and his whole life will be an offering, a gift, to the Father for the people of God. **His heart will become Christ's. He will truly be an *alter Christus*, another Christ.** Overcome with the beauty of this Truth the faithful Priest **St. Maximilian Kolbe** once cried out to Jesus saying: "*You come to me and unite Yourself Intimately to me under the form of Nourishment. Your Blood now runs in mine, Your Soul, Incarnate God, Compenetrates mine, Giving courage and support. What*

Miracles! Who would have ever imagined such!" May this be true of every Priest, and every seminarian aspiring to the Priesthood.

The Eucharist is Jesus. The life of seminarians at Sacred Heart is organized around this great Sacrament, such that daily Mass and Holy Hour are the foundation of the schedule. Daily exposure to our Lord is meant to form future Priests after the pattern of His Priestly and Eucharistic Heart, Burning with Love to mediate His Presence to the world and Offered as an Oblation to the Father.

"When, in adoration, we look at the consecrated Host, the sign of Creation speaks to us. And so, we encounter the Greatness of His Gift; but we also encounter the Passion, the Cross of Jesus and His Resurrection. Through this gaze of adoration, He draws us toward Himself, within His Mystery, through which He wants to Transform us as He Transformed the Host." - **Pope Benedict XVI**

Papal Encyclical (excerpts) - *Haerent Animo* of Pope Pius X - 1908 - TO THE CATHOLIC CLERGY ON PRIESTLY SANCTITY

The Priest then is the light of the world and the salt of the earth. Everyone knows that he fulfills this function chiefly by the teaching of Christian truth; ...

Christ Himself, the Model of Priests, Taught First by the Example of His Deeds and then by His Words: Jesus began to Do and then to Teach.

Likewise, a Priest who neglects his own Sanctification can never be the salt of the earth;

...there should be as much difference between the Priest and any other upright man as there is between Heaven and earth; consequently, the Priest must see to it that his life is free not merely from grave faults but even from the slightest faults.

Let us be convinced, therefore, that a Priest must be specially devoted to the practice of prayer if he is to maintain worthily his dignity and to fulfill his duty.

A point of capital importance is that a certain time should be given daily to meditation on the Eternal Truths. No Priest can neglect this practice without incurring a grave charge of negligence and without detriment to his soul.

It is evident, therefore, that there is a grave and urgent need for the Priest to turn daily to the contemplation of the Eternal Truths, so that his mind and will may gain new strength to stand firm against every enticement to evil.

Moreover, it is the strict duty of the Priest to have a mind for Heavenly things, to teach them, to inculcate them; in the regulation of his whole life he must be so much superior to human considerations that whatever he does in the discharge of his Sacred Office will be done in accordance with God, under the impulse and guidance of Faith; ...

Another suggestion which we warmly recommend is that Priests, as befits brothers, should form a closer union among themselves, with the approval and under the direction of the Bishop. It is strongly to be recommended that they should form an association in order to help one another in adversity, to defend the honor of their name and office against attack, and for other similar objects. But it

is even more important that they should form an association with a view to the cultivation of sacred learning, particularly in order to apply themselves with greater solicitude to the object of their vocation and to promote the welfare of souls by concerting their ideas and their efforts.

...we entrust to the care of the great Virgin Mother, Queen of Apostles, in order that they may be fulfilled even more abundantly. It was She who by Her Example showed the Apostles, who were the first to share the Blessing of the Priesthood, how they should persevere with one mind in prayer until they were clothed with Power from on High; by Her Prayers She Secured that Power for them in more Abundant Measure, She Increased and Strengthened it by Her Counsel, so that their labors were Abundantly Blessed.

Endnotes - To bring about the Reign of Jesus Christ in the world, nothing is more essential than a Saintly clergy who, by their example, their preaching and their learning will be the guides of the faithful; an old proverb says that the people will always be like their Priests: *Sicut sacerdos, sic populus*. Indeed we read in the Council of Trent.

Nothing is more effective in training to piety and the worship of God than the life and example of those who are consecrated to the Divine Ministry; cut off from the world and its affairs, clerics are on a pedestal where they can be seen, and men look into their lives as into a mirror in which they may see what they are to imitate.”

“The lengthy prayer of a Priest before the adorable Sacrament of the Altar has a dignity and an effectiveness that cannot be found elsewhere nor be replaced.” -

St. Pope John XXIII

Additional quotes:

<https://eucharisticadorationquotes.org/over-1000-eucharistic-adoration-quotes.pdf>

Consecration to the Eucharistic Heart of Jesus

Consecration to the Eucharistic Heart of Jesus involves dedicating oneself to the Love and Mercy of Jesus, particularly as Truly Present in the Eucharist. This act is a way to deepen one's relationship with Christ and is often accompanied by specific prayers and promises of Grace.

Consecration to the Eucharistic Heart of Jesus is a meaningful practice for those seeking to deepen their Faith and experience the Transformative Power of Christ's Love through the Eucharist. By dedicating oneself to this devotion, individuals can expect to grow spiritually and receive numerous Graces that aid in their spiritual journey.

PRAYER OF CONSECRATION TO THE MOST HOLY EUCHARIST

<https://perpetualeucharisticadoration.com/consecration-to-the-eucharist/>

Jesus, my Lord and my God,
Truly Present – Body, Blood, Soul and Divinity
in the Most Holy Eucharist,
I believe in Thy Real Presence.
I love Thee above all things with all my heart,
soul, mind and strength.

I thank Thee for giving Thyself and remaining with us
in the Most Blessed Sacrament.

I worship and adore Thee profoundly.

I wholeheartedly consecrate myself entirely to Thee
today
through Mary, Mother of the Eucharist and my Mother,
Our Lady of the Most Blessed Sacrament.
Amen.

(long form)

Jesus, my Lord and my God,
truly present – Body, Blood, Soul and Divinity
in the Most Holy Eucharist,
I believe in Thy Real Presence.

I love Thee above all things with all my heart,
soul, mind and strength.

I thank Thee for giving Thyself and remaining with us
in the Most Blessed Sacrament.

I worship and adore Thee profoundly.

I wholeheartedly **consecrate** myself entirely to Thee
today.

I surrender myself completely to Thy Goodness
and Divine Mercy.

I firmly resolve to prepare to receive Thee
in Holy Communion
with reverence and love, especially through the practice
of the Catholic Faith
and frequent reception of the Sacrament of
Reconciliation.

I firmly resolve to fulfil my Sunday obligation.
Grant me the Grace to also frequently receive Thee
at Holy Mass on weekdays;

and when this is not possible,
to at least make a Spiritual Communion.
Come now into my heart in Spiritual Holy Communion.
I devote myself to Eucharistic and perpetual adoration.

Dear Lord, I pray for the establishment,
Expansion and maintenance of adoration in parishes
and Christian communities.

I firmly resolve to visit and adore Thee often
in tabernacles and exposed in monstrances,
and to make daily, weekly, or frequent holy hours
as my state in life permits.

Help me Lord to be a missionary of the Eucharist
by living a Eucharistic life and
by inviting others to Mass, adoration
and to embrace the fullness of the true Faith.

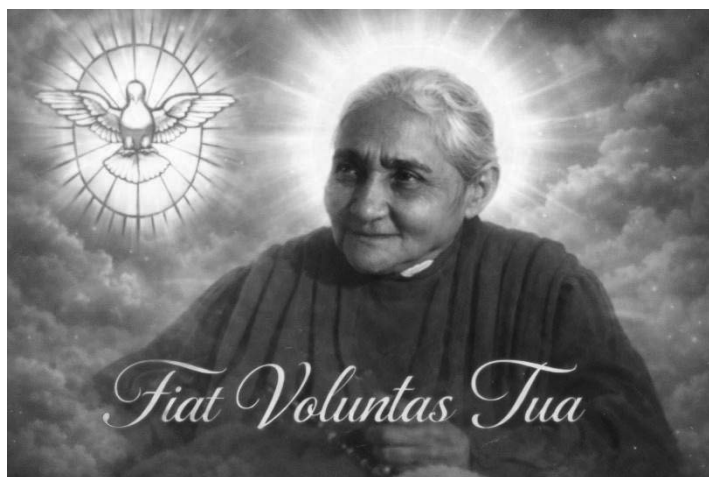
Mary, Mother of the Eucharist and my Mother,
Our Lady of the Most Blessed Sacrament,
intercede for me with thy Son for the Graces
to assist devoutly at Holy Mass,
communicate worthily,
and lovingly visit and adore
Jesus in the Most Blessed Sacrament;
so that, day by day, my heart may become
more like His Eucharistic Heart. Amen.

**Daily Consecration Prayer
from St. Peter Julian Eymard**

O my God, in a spirit of adoration, thanksgiving,
reparation and petition,
I offer You the actions and sufferings of this day
in union with the Eucharistic Heart of Jesus,
in order to render to that Adorable Heart

Dwelling among us,
the debt of Justice and Love due to His august Presence,
and moreover to offer to Your Divine Majesty
through Him, with Him and in Him,
the Glory that He Himself renders You
here on earth.
Lastly, I make this offering to obtain by means
of that Almighty Mediator,
peace for the Church, salvation for our country
and all the other Graces for which we call on You.
Amen!

**Excerpts from the Book of Heaven on The Houses of
Reunion / The Houses of the Resurrection of the Faith**



V10 - 1.8.10 - “The Mission of the Priest Chosen by Me shall be High and Sublime. It is about saving the Most Noble, the Most Sacred Part, that are the Priests, who in these times have become the laughingstock of the peoples. The most appropriate means would be to form these **Houses of Reunion for Priests**, so as to segregate

them from their families, because the family kills the Priest, while he should promote it, push it, and also intimidate it. **If these Priests are saved, the peoples are saved.”**

V10 – 1.8.10 – “...Faith is almost extinguished among the peoples, and if there is any spark left, it is as though hidden under ashes. The life of Priests, that is almost completely secularized, and maybe worse than that, as well as their examples, that are not Good, lend a hand to extinguish this spark. And what shall happen to them and to the peoples? This is why I have Called him, so that he may interest himself with My Cause, and with example, with words, with works and with sacrifice, he may put a mend in it. The Most Suitable, Appropriate and Effective Mending would be to form Houses of Reunion for Diocesan Priests within their towns, segregating them from their families;...”

V10 – 1.8.10 - My Highest and Only Good continues to Speak to me about the Great Good that would come to the Church by forming these Houses of Reunion: “The Good shall become More Good; those who are imperfect, lukewarm, relaxed, shall become Good; those who are really wicked shall go out. And this is how the Body of the Ministers/Priests of My Church shall be riddled and Purified; and by means of the Purification of the Chosen part, the Most Sacred, the people shall be Reformed.”

V10 – 1.8.10 – “...Tell the Bishops and the leaders that if they want to save the flock, this (the Houses of the

Resurrection of the Faith) is the Only Means. It is up to them to save the Shepherds, and up to the Shepherds to save the flock; and if the Bishops do not place the Shepherds in safety, how can the flock ever be saved?"

V10 – 12.25.10 – “Ah! My daughter, what prestige can the Priests word still have among the peoples? Even more, because of them, the peoples keep deteriorating in the Faith and into abysses of worse evils, groping their way in darkness, because they see no more Light in Priests. This is the reason for the necessity of **Houses of Reunion of Priests**, so that, freed from the mist of darkness by which he is invaded – families, interest, and cares for exterior things - the Priest may give out Light of True Virtues, and the peoples may turn back from the errors in which they have fallen. **These Reunions are So Necessary, that every time the Church has reached the bottom, this has almost always been the means in order to make Her Rise Again, More Beautiful and Majestic.**”

V10 – 1.8.11 - I shall now write things of the past in order to Obey, and I shall explain myself about these **Reunions of Priests** that Blessed Jesus wants. Since a Holy Priest came during last November and told me to ask Jesus what Jesus wanted from the Holy Priest, my Always Lovable Jesus told me: “The Mission of the Priest Chosen by Me shall be High and Sublime. It is about saving the Most Noble, the Most Sacred Part, that are the Priests, who in these times have become the laughing stock of the peoples. The Most Appropriate Means would be to form these Houses of Reunion for Priests, so as to segregate them from their families, because the family kills

the Priest, while the Priest should promote it, push it, and also intimidate it. If these are saved, the peoples are saved.”

Then I received *Four* Communications from Jesus regarding these Reunions. I wrote the *Four* Communications, and I gave the *Four* Communications to that **Priest**; so, I did not think it was necessary to repeat the *Four* Communications in these writings of mine. But Obedience wants me to write the *Four* Communications, and I shall make the sacrifice:

1 – My Adorable Jesus told me: “The Mission I shall give is High and Sublime, in a Special Way, for **Priests**. Faith is almost extinguished among the peoples, and if there is any Spark left, Faith is as though hidden under ashes. The life of **Priests**, that is almost completely secularized, and maybe worse than that, as well as the **Priests** examples, that are not Good, lend a hand to extinguish this Spark (of Faith). And what shall happen to the Priests and to the peoples? This is why I have Called the Holy **Priest** Chosen by Jesus, so that the Holy **Priest** may interest himself with My Cause, and with Example, with Words, with Works and with Sacrifice, the Holy **Priest** may put a mend in Faith?. The Most Suitable, Appropriate and Effective Mending would be to form Houses of Reunion for Diocesan Priests within the Diocesan Priests towns, segregating them from their families; because the family kills the **Priest** and causes the darkness of interest, the darkness of appreciation of mundane things, the darkness of corruption to be cast into the midst of the peoples. In sum, the family takes away all the Prestige, the Splendor of the **Priestly** Dignity, and the family makes the **Priest** become the laughing stock of the

people. I shall give the Holy **Priest** Intrepidity, Courage and Grace, if the Holy **Priest** gets down to work.”

In addition to this, it seemed that Blessed Jesus Adorned the Holy **Priest's** heart, now with Love and now with Sorrow, letting the Holy **Priest** share in Jesus' pains.

2 – My Highest and *Only* Good continues to Speak to me about the Great Good that would come to the Church by forming these Houses of Reunion: “The Good shall become More Good; those Priests who are imperfect, lukewarm, relaxed, shall become Good; those Priests who are really wicked shall go out. And this is how the Body of the **Priests** of My Church shall be riddled and Purified; and by Means of the Purification of the Chosen Part, the Most Sacred, the people shall be Reformed.”

In the meantime, I could see before my mind, as if inside a picture, Corato and the **Priests** who were to lead this Work, though it would be directed by **Father G.** The **Priests** seemed to be **Fr. C., D., B. and D., C., F.**, followed by others; and it seemed that these **Priests** were to put in a share of these **Priests'** possessions. And my Adorable Jesus added: “It is Necessary to weave this Work of the Houses of Reunion well, so that no one may escape, and to Procure the Necessary Means so as not to burden the people. And so, the Parish incomes should be tied only to those **Priests** who shall participate in these Reunions; and these **Priests** shall Maintain the Choir and all of the other Offices pertaining to the **Priest's** Ministry. *At first*, this shall provoke contradictions and persecutions, but mainly among the **Priests** themselves. However, soon things shall change - the people shall be with the **Priests**, generously providing for the **Priests**, and the **Priests** shall

Enjoy the Peace and the Fruit of their toils, because for those **Priests** who are with Me, I allow that everyone be with those **Priests**.”

Then, my Always Lovable Jesus threw Himself into my arms, all afflicted and Supplicating, So Much as to move to pity even the stones; and He said: “Tell **Father** that I, Jesus Beg **Father** I, Jesus Supplicate **Father** to help - to Save My children, and not to let My children perish.”

3 – My Always Lovable Jesus continues on the same topic. With the **fathers** there present, I saw the Heavens Opened and my Adorable Jesus and the Celestial Mama coming toward me, with the Saints looking at us from Heaven. And my Benign Jesus said: “My daughter, tell Father G. that I Absolutely Want this Work. The **Priests** already begin to raise difficulties, but tell **Father G.** that it takes nothing but Intrepidity, Courage and lack of self-interest. It is necessary to close one’s ears to all that is human, and to Open one’s ears to that which is Divine; otherwise, the human difficulties shall become a net that shall keep the **Priests** entangled, in such a way that the **Priests** shall not be able to get out, and I shall Justly Chastise the **Priests**, rendering them the rags of the peoples. But if the **Priests** promise to get down to Work, I shall be all for the **Priests**, and the **Priests** shall be nothing but the shadows that shall follow the Work So Yearned for by Me. Not only this, but the **Priests** shall have another Great Good. In fact, the Church needs to be purged and washed by the shedding of blood, because the Church has dirtied herself Very, Very Much, to the point of giving Me nausea; but in the places

where the **Priests** shall Purify themselves in this Way, I shall spare the blood. What More do the **Priests** want?”

Then, turning around, as though looking at one of the **Priests**, Jesus added: “I Choose you as the Head of this Work, because I have Cast a Seed of Courage within you. This is a Gift, and I do not want you to keep this Gift uselessly. Up until now, you have wasted this Gift in frivolous things, in foolish things and in politics – and frivolous things have repaid you by embittering you and by giving you no Peace. Now, enough – enough. Give yourself to My Work, use the Courage I have given you only for Me, and I shall be all for you, and shall Repay you by giving you Peace and Grace. I shall make you Acquire that esteem that you have been fishing for back there, and that you have not obtained; or rather, I shall not give you human esteem, but Divine.”

Then He said to **Father G.**: “My son, Courage, Defend My Cause; Sustain – Help those **Priests** whom you see a little disposed for this Work. Promise Every Good in My Name to those **Priests** who shall Commit themselves, and threaten those **Priests** who cause contradictions and obstacles. Tell the **Bishops** and the **Leaders** that if the **Bishops and the Leaders** want to save the flock, this Work of the Houses of Reunion is the *only* Means. It is up to the **Bishops and the Leaders** to save the **Shepherds**, and up to the **Shepherds** to save the flock; and if the **Bishops** do not place the **Shepherds**, the **Priests** in safety, how can the flock ever be saved?”

4 – Having heard about the difficulties of the **Priests** in forming the **Houses of Reunions**, I was praying to Good Jesus that, if it was Jesus’ Will that the

Houses of Reunion be done, He would dissolve the obstacles that were preventing Such a Great Good. And my Adorable Jesus, in Coming, told me: “My daughter, all the obstacles come from the fact that each **Priest** looks at this thing according to each **Priest’s** own conditions and dispositions, and, naturally, the **Priests** encounter a thousand laces and stumbling blocks that prevent the **Priests’** steps. But if the **Priests** looked at this Work According to My Honor and Glory, and *only* for the Good of the **Priests’** souls and of the souls of others, all laces would be broken, and the obstacles would vanish. Yet, if the **Priests** Commit themselves, I shall be with the **Priests**, and I shall Protect the **Priests** So Much, that if any **Priest** shall try to oppose and hinder My Work, I AM Even Disposed to take that **Priest’s** life away.”

V10 – 1.10.11 - ...I was praying my always Lovable Jesus to dissolve the obstacles that prevented these **Reunions**, and to Manifest to us the Way that best Pleased Him, Blessed Jesus came for a little while and told me: “My daughter, the point that I Most Care about and that I Cherish the Most is to detach the Priest Perfectly from his family. Let the Priests give everything they have to their families, keeping for themselves only that which is personal. And since the Priests are to be Maintained by the Church, Justice demands that things Must end up there where they come from – that is, everything that the Priests may have Must serve to Maintain themselves and to Expand the Works for My Glory and for the Good of the people. Otherwise, I shall not render the peoples generous toward the Priests; not only this, but the Priests themselves shall separate from their families with

their bodies, but not with their hearts; and therefore, a thousand avidities..., who can make more profit..., and huffiness among them if one is assigned a more lucrative position than someone else, so as to be able to give to their families.... The Priests themselves shall see, in practice, how many evils shall come if the Priests touch this Most Essential Point. How many disunions, jealousies, rancors, and the like.

I AM content with having fewer of the Priests, rather than having this Work, So Much Wanted by Me, ruined. Ah! My daughter, how many Hananiahs shall come out! And how well the Priests shall know how to defend, to support, to excuse this so well-liked idol of interest. Ah! only with those Priests who Consecrate themselves to Me do I have this misfortune – that instead of caring about Me, about My Honor and My Glory, and about the Sanctification that Befits the Priests state, the Priests use Me only as a cover, while their Purpose is to care about their families and grandchildren. Ah! it is not so for those who give themselves to the world; rather, they try to strain their families; and if they cannot pull, they arrive at denying their own parents. But when the Priest does not occupy himself only with My Glory, and with the Offices Pertaining to the Priestly Ministry alone, the Priest is nothing but a dislocated bone that gives pain to Me, pain to himself, and pain to the people, and renders his vocation a frustrated one. And since when a bone is not in its place it always gives pain, and by not participating in the humors of the body, with time withers and it is necessary to sever it because of its uselessness, as Much as because it gives pain to the other members - the same with Priests: when the Priests do not occupy

themselves with Me Alone, being like a bone dislocated from My Body, the Priests become withered, because the Priests do not participate in the Influence of My Grace. And I hold the Priests and hold the Priests, but if I see their hardness, I cast them away from Me. And do you know where? Into the deepest hell.”

Then He added: “Write this; let them tell Father to whom I Entrust this Mission for Priests to remain firm on this Point, and to make it untouchable. Tell Father also that I Want him on the Cross – Always Crucified with Me.”

V10 – 1.15.11 - I said to Jesus: ‘My Life and my All, be consoled; when they do the **Reunions of Priests** – oh! How Consoled You shall be!’

And He, immediately: “Ah! My daughter, interest is the poison of the Priest, and has infiltrated So Much into the Priests as to poison their hearts, their blood, and even the marrow of their bones. Oh! how well did the devil weave it, having found in them a will disposed to be woven. My Grace has used all of Its Art in order to form the Weaving of Love and to give the Priests the counterpoison to interest; but not finding their will disposed, it has woven little or nothing of the Divine. So, the devil, unable to prevent these **Houses of Reunion for Priests** completely, with a great loss for the devil, contents himself at least with maintaining the web he has woven with the poison of interest. Oh! if you saw how few are those Priests who are Disposed to separate from their families with their hearts also, and to throw-up this poison of interest – you would cry with Me. Don’t you see how the Priests fight among themselves in this

regard? How the Priests become agitated? How the Priests become all fire? Even More, the Priests believe this is nonsense that does not befit their state.”

V10 – 1.17.11 – “Daughter, what you wrote about the **Reunions of Priests** is nothing but a Process that I AM making with the Priests. If the Priests listen to Me – fine. But if the Priests don’t, since the Leaders of the Ecclesiastics shall not listen to Me because the Leaders of the Ecclesiastics too are bound by the laces of interest, and are slaves of human miseries, almost lapping laces of interest and human miseries up - instead of dominating over those miseries, of interest, of high positions and the like, the miseries dominate the Priests; therefore, since the Priests are deafened by what is human, I shall be neither understood nor listened to – I shall turn to the civilian leaders, who shall listen to Me more easily. Because of the civilian leaders desire to see the Priest humiliated, and also because maybe these civilian leaders are a little more stripped than the Ecclesiastics themselves, My Voice shall be More listened to; and what the Priests do not want to do out of Love, I shall make them do by necessity and by force, and I shall make the government take away what is left to the Priests.”

And I Luisa: ‘My Highest and Only Good, what shall be the Name to be given to these **Houses**, and what the **Rules**?’

And He: “The Name shall be: **The Houses of the Resurrection of the Faith. *As for the Rules, they can use the Same Rules as the Oratory of Saint Philip Neri.***”

Then He added: “Tell Father B. that you shall be the organ and he the sound for this Work. If he shall be

mocked and disliked by those Priests who have their interests, the Good and the few True Good shall comprehend the necessity and the Truth that he announces, and shall make it a duty of conscience to get down to work. Besides, if he is mocked, he shall have the Honor of becoming More Similar to Me.”

V10 -1.28.11 - “My daughter, the Church in these times is agonizing, but shall not die – on the contrary, She shall Rise Again More Beautiful. The Good Priests strive for a life More stripped, More Sacrificed, More Pure; the bad Priests strive for a life More interested, More comfortable, More sensual – all earthly. I Speak - but not to them; I Speak to the few Good ones, be they even one per town. **To these do I Speak, and I Command, I Beg, I Supplicate that they make these Houses of Reunion, saving for Me the Priests who shall come into these Shelters, by rendering them completely free from any bond of family. And through these few Good ones shall My Church recover from Her agony.**”

V10 – 2.4.11 - Continuing in my usual state, Blessed Jesus told me: “My daughter, tell Father G. to solicit the **Reunions of Priests**. Let the Priests not make the persecution come earlier – woe to the Priests! In fact, where these **Reunions** shall be Established, either the persecutions shall be milder, or wounds shall be spared. The rot is great and too stinking, and it takes iron and fire by necessity. Iron is for cutting the gangrenous flesh, and fire is for purifying. Therefore, hurry, hurry.”

V10 – 3.26.11 – Luisa speaking to the Celestial Mama: ‘My Most Sweet Mama, what sad times we are in. Tell me, is it really True that Jesus wants the **Reunions of Priests?**’ And She: “He Surely Does, because the waves are rising too high, and **these Reunions shall be the Anchors, the Lamps, the Helm, with which the Church shall be Saved from shipwreck caused by the storm.** In fact, while it shall appear that the storm has submerged everything, after the storm it shall be seen that the Anchors, the Lamps, the Helm - that is, the Most Stable things in order to continue the Life of the Church – are still there.”

Fiat!

Part 3

The Daily Holy Hour For the Houses of the Resurrection of the Faith



**Handbook of the decree of the first
Canonical Erection of the Sacerdotal Union
of Daily Adoration in the United States
was issued by His Excellency,
the Most Reverend James E. Kearney,
Bishop of Rochester, New York,
on Ash Wednesday, February 11, 1959,
the traditional Feast of
Our Lady's Apparition at Lourdes.**



Note: This Handbook was a gift from the original author,
REVEREND FATHER BARTHOLOMEW J. O'BRIEN
to Reverend Father B. Thomas Celso, both of the
Rochester,
New York Diocese.

This handbook is no longer in public circulation other than in this present form.

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The Sacramental Sacrifice: Thanksgiving, Memorial, Presence (CCC) - The presence of Christ by the Power of His Word and the Holy Spirit

1379 The tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent, outside of Mass. As Faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the

church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament.

1380 It is highly fitting that Christ should have wanted to remain present to his Church in this unique way. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us “to the end,”²⁰⁹ even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us,²¹⁰ and he remains under signs that express and communicate this love: The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of Faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease. ²¹¹

"There is a need for silent Adoration of Jesus concealed in the Host. Be assiduous in the prayer of Adoration and teach it to the faithful. It is a source of comfort and light, particularly to those who are suffering." – **Pope Benedict XVI - May 25, 2006 - Address To Priests In Poland**

In The Sacerdotal Union of Daily Adoration, especially in the Most Holy Divine Will, nothing can take the place of prolonged, silent prayer before the Blessed Sacrament.

"We cannot live; we cannot look at the Truth about ourselves without letting ourselves be looked at and generated by Christ in daily Eucharistic Adoration." - Pope Benedict XVI

The Sacerdotal Union of Daily Adoration handbook in the Divine Will, offers a clear and thorough explanation of the aims of Daily Adoration by souls in the Most Holy Divine Will, especially that of Priests. On behalf of so noble a cause, and hope that this handbook will do much to accomplish its purpose: the increasing of membership in **The Sacerdotal Union of Daily Adoration** with those Priests who have extended their Fatherly support with a living love.

From the writings of the Servant of God Luisa Piccarreta - V6 – 12.17.03 – "...In fact, the True Spirit of Adoration consists in this: the creature dissolves herself and finds herself in the Divine Sphere; she adores all that God does, and she Unites with Him. Do you think that when the mouth adores but the mind is somewhere else, it is True Adoration? That is, the mind adores but the will is far away from Me? Or, one power adores Me, and the others are all disordered? No, I want everything for Myself, and everything I have given her, in Me. This is the greatest Act of Cult, of Adoration, that the creature can do for Me."

The handbook stresses an essential point when it makes clear that with every **Sacerdotal Union of Daily**

Adoration of the Divine Will, each Priest can fulfill one hour each day in Adoration of the Blessed Sacrament. But even this obligation does not bind under sin.

Daily Adoration to all of its Great Graces are open even to the busiest soul. The special value of Adoration is that it enables the soul to say vocal prayers, especially the Divine Office and daily Round Prayers, in the spirit of Adoration, without binding the busy person to an extra hour of purely mental prayer. Nevertheless, from this minimum that makes Daily Adoration accessible to all, moved with that desire for personal sanctity and intimacy with the Divine Master, which is the whole spirit of the association, urges that the hour of Adoration be spent entirely in mental prayer whenever such is possible. It is from our intimacy with Jesus under the Veils of the Eucharist, that we shall attain from the Knowledges of the Book of Heaven, both practical and profound, of the greatness of our life as being a sharing in the Life of Jesus. This Knowledge, intimately and profoundly lived, can raise us in a short time to heights of personal sanctity.

V27 – 2.11.30 – “...man was created for him to Live in the Opulence of the Goods of this Divine Will, his beloved Inheritance, he was therefore Created for him to Live of Us and in Our House, like a son who lives with his father. Otherwise, how could he be Our Amusement, Our Joy and Happiness, if he were not to Live close to Us, together with Us in Our Divine Will? A son who is far away cannot form the joy of his father, his smile, his amusement, his intimate conversation. From afar, they cannot play together or

smile with happiness; on the contrary, the mere distance breaks the love and brings the bitterness of not being able to enjoy the beloved. See, then, man was Created to Live in Intimacy with Us, in Our House, in Our own Will, for Us to secure Our Joys and Perennial Happiness as well as his...”

"Closeness to the Eucharistic Christ in silence and contemplation does not distance us from our contemporaries but, on the contrary, makes us open to human joy and distress, broadening our hearts on a global scale..." – **Pope Saint John Paul II**

Only this personal realization of our union with Jesus can give to our external apostolate and spiritual love of souls, those transforming Graces that win souls to Christ, the Graces that an apostolate merely exterior and mechanical can never hope to communicate. The secret of today's world to God lies in the closeness of each person to his Eucharistic Lord. And to the achieving and maintaining of this closeness, this most wonderful **Sacerdotal Union of Daily Adoration** of the Divine Will Daily Adoration is completely dedicated.

"Let us beseech the Lord to reawaken in us the joy at His Presence and that we may once more Adore Him. Without Adoration, there is no Transformation of the world." – **Pope Benedict XVI**

When we consider the world of today and its ways, everywhere we see that it has need of a great return to God. At the same time, we see, from certain signs, that the world shows a thirst for this return, a real thirst for the Divine if

we but know how to awaken it in souls. We therefore ought to pray first and foremost for a great return to God for that portion of His flock that has been particularly assigned to each one of us. But there are other problems also.

We are united with all the **Houses of the Resurrection of the Faith** of the Divine Will sharing in our daily prayer in Adoration before our Eucharistic Lord in whom all true people of God must “live and move and have their being.”

In a passage from the Acts of the Apostles, we read during the imprisonment of Saint Peter, prayers were offered without intermission throughout the Church in his behalf. And the Lord sent His Angel to free him and caused the chains to fall from his hands. I should like to recommend to all souls the hour of daily Adoration for this reason among so many others: that prayer for our persecuted brothers in all parts of the world may rise to Heaven without ceasing and that the Lord may send also to the them His consoling Angels to comfort them, to strengthen them in the Faith, and that soon the chains may fall from their hands.

"Faithfully encountering the Eucharistic Christ at Sunday Mass is essential for our journey of Faith, but let us also seek to visit the Lord frequently, before His Presence in the Tabernacle. ...By gazing at Him in Adoration the Lord draws us to Him, to His Mystery, in order to transform us as He Transforms the bread and wine." – **Pope Benedict XVI - Nov. 17, 2010 - Speech At General Audience At Vatican**

An important characteristic of the **Houses of the Resurrection of the Faith** of the Divine Will daily Adoration is its sacrificial character which binds it to the Holy Sacrifice of the Mass as the tabernacle is bound to the Altar. The result of its practice therefore is to increase in us the spirit of sacrifice in likeness of Jesus Who in His Sacrifice is both Priest and Victim. And in this growing love for sacrifice in imitation of Christ, we can realize that fasting can be not merely the limitation of food but also of sleep, in order the more to pray; of our recreations, even lawful, in order the more to give ourselves to God; of all the innumerable small things which make life easy, in order the more to give to the Lord; of our posture itself during prayer, in order the more to adore Jesus from Whom alone all Graces flow into souls. And in all these ways, small but pleasing to Christ, we shall unite ourselves; not only by prayer, but also by sacrifice with our brothers and sisters of the Church of Silence who endure such great sufferings for God. We shall be contributing to the great union to God all those who are far from the Church even, perhaps, persecuting it. Then shall we be souls after the Heart of Christ, mindful of His admonition to His first disciples that there are devils which can be cast out “only by prayer and fasting.”

Most beautiful, too, is the character of the **Houses of the Resurrection of the Faith** of the Divine Will whereby all our Adoration of the Eucharistic Christ is offered in union with Mary, Our Holy Mother, thus making the piety and zeal Marian.

“My Mama, let us pray together, for by myself I don’t know how to pray.” V11 – 6.15.16

Besides, our hours of Adoration serve to unite us ever more closely to the Vicar of Jesus Christ who every day suspends his labors as Pontiff to refresh himself before the tabernacle, to offer his own Eucharistic Adoration together with the Church Militant.

The Houses of the Resurrection of the Faith of the Divine Will daily hour of Eucharistic Adoration may become a practice to which they look forward with eagerness, and something of a necessity of each day.

“In the presence of this Beautiful Holy Sacrament, we are like a person dying of thirst by the side of a river he need only to bend his head; like a person still remaining poor, close to a great treasure he need only to stretch out his hand.” - Cure of Ars

The Sacerdotal Union of Daily Adoration of the Divine Will’s prayer in daily Adoration before the Most Blessed Sacrament of the Altar is, among many others, the first and most efficacious factor not in personal holiness alone, but for sure success, likewise, in the personal ministry to which the work of the Divine Will Priests’ care for souls.

V12 – 1.9.20 – Prayer - ‘Eternal Majesty, I come to Your Feet in the name of the whole human family, from the first to the last man of the future generations, to adore You profoundly. At your Most Holy Feet I

want to seal the Adorations of all; I come to recognize You in the name of all as Creator and Absolute Ruler of all. I come to love You for all and for each one; I come to return love to You for all, because of each Created thing, in which You placed so much Love that the creature will never find enough love to repay You in Love. But in Your Will I find this Love, and wanting that my love, as well as the other acts, be complete, full and for all, I have come into Your Will where everything is Immense and Eternal, and where I can find Love to be able to Love You for all. So, I love You for each star You have Created; I love You for all the drops of light and for all the intensity of heat which You have placed in the Sun...’

Daily Adorers carry within them, to His Sacred Heart, the pleasing comfort of sons and daughters in the midst of so many anxieties and cares for the Holy Church. Dedication and love attach us to Him more than ever in the present struggles and vast persecutions by which the Church is afflicted.

Words of Jesus to Luisa are for us of the greatest importance, which we must translate into daily reality; His Words indicate the goals which we must reach. He tells us before all that in our hours of Eucharistic Adoration, we must be remarkable in our Faith, wonderful in our Faith, both to the Angels who surround the tabernacle and to the men who, by our example, must rekindle their own Faith.

V29 – 9.12.31 – Day of Jesus in the Eucharist - After this, I continued to pray before the Tabernacle of Love, and in my interior I said to myself: “What do You do, my Love, in this Prison of Love?”

And Jesus, all goodness, told me: “My daughter, do you want to know what I do? I do My day. You Must Know that My whole Life, spent down here, I enclose within one day. My day begins by being Conceived and being Born; the veils of the sacramental accidents serve Me as swaddling clothes for My tender age. And when, because of human ingratitude, they leave Me alone and try to offend Me, I do My exile, left with only the company of some loving soul who, like a second mother, cannot detach herself from Me and keeps Me faithful company.

“From the exile I move on to Nazareth, doing My Hidden Life in the company of those few good who surround Me. And continuing My day, as creatures draw near to receive Me, I do My Public Life, repeating My Evangelical Scenes, offering to each one My Teachings, the Helps, the Comforts that are necessary for them; I Act as Father, as Teacher, as Doctor, and, if needed, also as Judge. So, I spend My day waiting for all and doing good to all. And—oh! how many times I have to remain alone, without a heart that would palpitate near Me. I feel a desert around Me, and I remain alone—alone praying. I feel the loneliness of My days that I spent in the desert down here, and oh! how painful it is for Me—I, Who AM Heartbeat for all in each heart; Jealous, I guard everyone—feeling isolated and abandoned.

“But My day does not end with the sole

abandonment; there is not one day that ungrateful souls do not offend Me and receive Me sacrilegiously, and make Me complete My Day with My Passion and with My Death on the Cross. Ah! it is sacrilege the most ruthless Death that I receive in this Sacrament of Love. So, in this Tabernacle I do My Day by carrying out everything I carried out in the thirty-three years of My mortal Life. And just as in everything I did and do, the Prime Purpose, the Prime Act of life, is the Will of My Father—that It be done on earth as It is in Heaven—so in this little Host I do nothing other than implore that one be My Will with My children. And I call you in this Divine Will, in which you find My Whole Life in Act; and you, by following it, ruminating it and offering it, unite yourself with Me in My Eucharistic Day, to obtain that My Will be Known and Reign upon earth. And so you too will be able to say: ‘I do my day together with Jesus.’”

The Sacerdotal Union of Daily Adoration in the Divine Will in the **Houses of the Resurrection of the Faith** note of our unconditional dedication to the Holy See to adhere to the See of Peter with steadfast obedience. This is essential to the spirit of the **Houses of the Resurrection of the Faith** which has its object of devotion, Jesus the Eternal Priest, Sacramentally Present on the Altar in the Most Holy Eucharist, and represented among His Priests by the person of His Vicar on earth, the Supreme Pontiff.

Our devotion for Jesus the Priest on a Eucharistic plane expresses itself, and is cemented, in the hour of daily

Eucharistic Adoration. In much the same way, our devotion for the one who represents Jesus juridically in the Church as His Visible Vicar is cemented before all in the unconditional obedience to and in the filial love for the Holy Father.

Our devotion for the Holy Father is also expressed in our making known to the faithful the teachings and desires of the Pope (the one who is to bring about the fulfilment of the Divine Will on earth) and in inspiring the faithful to obey and to love the Holy Father (the one who is to bring about the fulfilment of the Divine Will on earth).

Our devotion for the Pope grows stronger by our offering every week one whole hour of Eucharistic Adoration for him, the hour on Thursdays, and by our offering for him special remembrances of prayer during all our hours of Adoration.

One of the most providential and specific aims of the **Houses of the Resurrection of the Faith**, at the present time, is precisely to intensify in the souls of the world devotion to the Vicar of Jesus Christ (*the one who is to bring about the fulfilment of the Divine Will*), so that they, in turn, may inspire this devotion in the faithful especially now, when influences from many places are attempting to diminish and destroy this devotion. And so, we seek to develop always more and more this characteristic of the **Houses of the Resurrection of the Faith**, namely, to give to the Holy Father the greatest pleasure with our unshaken attachment to the See of Peter.

We invoke over us the Superabundance of Heavenly Graces that God grant us, who worship the Mystery of the Altar with singular Religious fervor, may be so rich in Heavenly Graces, as to abound in virtues and merits. This Eucharistic piety is the font of every personal virtue, even in respect to the **Houses of the Resurrection of the Faith.**

"I also encourage you to practice Eucharistic Adoration. Time spent in listening and talking with Jesus Present in the Blessed Sacrament becomes a source of new missionary enthusiasm." – **Pope Benedict XVI - Oct. 12, 2012 - Message To Young People**

We wish that the hour of daily Eucharistic Adoration, which is a flowing of Heavenly Graces in souls, may diffuse itself always more and more, until it will be no longer a singular form of piety but may become habitual and common to all **The Sacerdotal Union of Daily Adoration** of the Divine Will.

To reach this goal, great progress has been made. The daily Adoration has spread among the **Houses of the Resurrection of the Faith** of the Divine Will.

The warm expression of joyful homage and devotion by The Priests of the Divine Will and their wish for the beloved Priests in the **Houses of the Resurrection of the Faith** is daily Eucharistic Adoration that may ever more and more flourish, prosper, and grow, for the sanctification of its members.

In accordance with the habitual custom of the Roman Pontiffs, we seek to foster with special favor and gladness of heart every new endeavor which tends to increase the worship of the Most Holy Eucharist and to promote the holiness of Priests.

The **Houses of the Resurrection of the Faith** of the Divine Will daily Eucharistic Adoration is also in the Church of God for the increase of Eucharistic worship among souls, who should be the guardians and, as it were, the sleepless sentinels of the Most August Sacrament of the Altar.

The principle end of **The Sacerdotal Union of Daily Adoration** of the Divine Will, daily Eucharistic Adoration, is to encourage souls to a daily and Perpetual Adoration of Our Lord Jesus Christ, hidden under the Eucharistic species, and to foster in them devotion to the Most Sacred Heart of the same Divine Savior, the Supreme and Eternal Priest.

The faithful who, in any Church or public oratory or private oratory, privately observe with devotion for an entire hour the pious devotion, commonly called Holy Hour, recollecting on the Passion and death of Our Lord Jesus Christ (*the 24 Hours of the Passion*), and meditating and venerating His Immense Love are which prompted Him to institute the Divine Eucharist.

“How pleasing to Jesus is the time that we steal from our occupations, from something of no use, to come

and pray to Him, to visit Him, to console Him for all the outrages He receives!” - Cure of Ars

The daily Adoration consists of Priests in the **Houses of the Resurrection of the Faith** of the Divine Will, who are resolved to making a Holy Hour before the Blessed Sacrament every day.

“Every member of the Church must be vigilant in seeing that this Sacrament of Love shall be at the center of the life of the people of God so that through all the manifestations of worship due to it, Christ shall be given back 'love for Love,' and truly become the life of our souls.”-Pope Saint John Paul II

Because in these days there is danger that a multitude of exterior occupations may absorb the life of a soul to such an extent that souls do not spend at the foot of the Altar even that minimum of time necessary for the vitalization of his personal life and work.

Religious, on the other hand, whether they be members of Orders or Congregations, are wisely provided for by their Holy Rule which also determines their exercises of piety.

Spread daily Adoration of the Most Blessed Sacrament among souls.

Help the Priests of **The Sacerdotal Union of Daily Adoration** of the Divine Will to live and to be sustained by the Eucharistic presence of Jesus and by His Infinite Love.

Fill every hour of every day with Holy Hours of Adoration offered in the **Houses of the Resurrection of the Faith** of the Divine Will before the Blessed Sacrament.

Strengthen devotion to Jesus the Priest, Sacramentally Present in the Eucharistic Mystery of the Altar.

Intensify personal devotion to the Vicar of Christ, our Holy Father (*the one who is to bring about the fulfilment of the Divine Will on earth*).

Bind together by devotion to Christ the Priest, by loyalty to the Holy Father (*the one who is to bring about the fulfilment of the Divine Will on earth*), and by mutual prayer, in the **Houses of the Resurrection of the Faith** of the Divine Will throughout the entire world.

Set before the faithful a living example of little souls' love for the Blessed Sacrament.

This Adoration takes the form of a Daily Holy Hour in the Presence of the Blessed Sacrament.

“Your own work can no longer be isolated, if even out of zeal for the salvation of souls, you will put your Eucharistic Vocation in second place. It is in the Eucharist that the soul must sink its roots to draw out the supernatural nourishment for the interior life, without which any activity, even the most precious, is reduced, as it were, to mere mechanical action and cannot have the efficacy of a vital operation.” – Pope Pius XII

Pope John XXIII also stressed the importance of Eucharistic piety:

“The long and continuous prayer of the Cure of Ars before the Adorable Sacrament of the Altar has a dignity and an efficacy which are such that the soul can obtain them in no other way. There is no substitute whatever for such prayer. Likewise, we do not want to pass over the benefits which come forth from this Eucharistic piety to all the faithful who are witness of the piety of the Priests and are attracted by their example.”

“This daily hour spent before the Blessed Sacrament in the tabernacle is supposed to contribute to our formation by renewing and coordinating our spiritual energy, as we rest on the Heart of our Divine Savior. On principle, the hour of Adoration should not be subdivided into different sections. Instead of dividing it, it would be better to postpone it entirely to another time, when it would be possible to perform it as one continuous hour.

“When it becomes impossible through the pressure of work, or while traveling, to spare a whole hour of Adoration, you may omit it. Nevertheless, instead of omitting it completely, it is always preferable to do what is possible.”

The following observation is given by **Venerable Bishop Fulton J. Sheen**:

“The hour must be continuous though any part of the hour before or after Mass would not be considered breaking it.”

The Priests in the **Houses of the Resurrection of the Faith** can add that the time actually spent in hearing Holy Mass may not be included as part of this hour.

We stress the point that the hour must be continuous (not for example, two half-hours).

When though, on days of protracted work or travel, it is impossible to make an hour's continuous Adoration, the obligation assumed never binds in conscience. In such cases it may even be suspended. But rather than forego it altogether, it is always better to do as much as one can.

If while making his hour, one happens to be called to an emergency, he can afterwards add on as much time as he spent in the emergency without beginning his hour over again.

If a member becomes ill, he is not obliged to the hour of Adoration during his illness. Moreover, through the hour's brotherly and sisterly bond, he is a sharer in the benefits of all the hours of Adoration before the Most Blessed Sacrament, and will be able to unite himself spiritually with the Adorations of his brethren.

In the case of prolonged illness which does not, however, oblige the soul to his bed, but which hinders him, through weakness, from making a continuous hour of Adoration, one can have a special concession enabling him to divide the daily hour and make it at various times.

In conclusion, the practical rule is that a soul should choose for his Daily Holy Hour of Adoration a time which he prudently foresees will be uninterrupted. Should his hour, nevertheless, be interrupted for solely emergency reasons, which were unforeseen and which demand immediate attention, then the hour may be continued later in the day.

"The Church and the world have a great need of Eucharistic worship. Jesus waits for us in this

Sacrament of Love. Let us be generous with our time in going to meet Him in Adoration and in contemplation that is full of Faith and ready to make reparation for the great faults and crimes of the world by our Adoration never cease." - **Pope John Paul II - Feb. 24, 1980 - "Dominicae Cenae (On The Mystery And Worship Of The Eucharist)" Encyclical**

Pope Pius XII helped to find the time for the Daily Holy Hour by his general decree on the simplification of the form of the rubrics, especially of the Divine Office. Since this decree became effective January 1, 1956 many have been encouraged to employ this extra time toward making the Daily Holy hour.

One Priest writes: "It was this curtailment of the Office which renewed my making the Holy Hour daily. It is probable that the Holy Father cut down the vocal prayer so that we would have more time for the mental prayer."

"I am a diocesan Priest," writes Bishop Fulton J. Sheen, "and have done work in the parish, taught, and traveled around preaching, and have not missed a Holy Hour in thirty-seven years. I merely mention this personal fact to indicate that it is factually possible. A diocesan Priest does not have time for anything else or any other duties until he makes a Holy Hour."

A Cardinal spoke of his own method of finding time for his Daily Hour: "I have found it a good plan to make the hour before Mass, and have not encountered the difficulties I expected in advance."

The Holy Father Pope Saint John Paul II, in the midst of his urgent labor and in his solicitude for the entire

Church, found time every day to make an hour of Adoration. Is this not perhaps a forceful proof that it is possible for souls to also make an hour of Adoration every day?

“One thing seems to be sure: any soul who undertakes to make a Daily Holy Hour must be adamant on this point he must never allow anything to interfere with the set time for making it, except an emergency. In other words, he must plan his day around his Holy Hour; otherwise he will find many matters encroaching upon it continually.”

However, in conclusion, it should be stated that a soul who foresees that it will not be possible for him to make the Daily Holy Hour two or three days in the month, is, nevertheless, to be encouraged to join the Priests in the **Houses of the Resurrection of the Faith** in the Divine Will Daily Adoration.

Where there is a WILL, there is a WAY; where there is LOVE, there is TIME. Time spent for our Eucharistic Lord comes back a hundredfold. It is paradoxical, but at the end of a busy day, the sixty minutes are never missed, the work for souls is blessed more generously, and somehow, there is time left over.

The one thing that I like about the practice of the Daily Holy Hour, remarked a Diocesan Priest, “is that it is very practical.”

This is the reasoning behind his remark. The code of Canon Law states very definitely the obligations of clerics: “The Ordinary should take care that all the clergy go frequently to confession: and that they devote some

time daily to meditation, visit the Blessed Sacrament, say the rosary, and examine their conscience.”

"(Hours spent in Eucharistic Adoration) are not hours spent in idleness, when we isolate ourselves from our work, but these are moments, hours, when we undertake something that constitutes the deepest meaning of all of our work. For no matter how numerous our activities, our ministries, however numerous our concerns, our exertions - if there is no love, everything becomes meaningless. When we devote our time to ponder the mystery of love, to allow it to radiate in our hearts, we are preparing ourselves in the best possible way for any kind of service, for any activity, for any charitable work."

– Pope Saint John Paul II

To fit these four practices into the rush and activity of the average day in a in the Priests of the **Houses of the Resurrection of the Faith** life, is, to say the least, not easy. The phone, the doorbell, children, classes, work, meetings, all rush distractions into every soul's day. But by stealing time from the day's accumulation of activities, by hiding away before the Blessed Sacrament, and by keeping beyond hearing distance of phone and doorbell (but not beyond emergencies), the soul can make his Holy Hour. He can devote thirty minutes of it to his daily meditation, visit the Blessed Sacrament in a special way for ten minutes, say the rosary for fifteen minutes, and examine his conscience for five minutes.

When the Holy Hour is over, not only has the soul given his Eucharistic King an hour of Adoration, but he has Adored his God and obeyed his Lord. If one is seeking the practical in life, then no devotion is more practical than the Daily Holy Hour spent before the Blessed Sacrament.

The sole obligation of the in the Priests of the **Houses of the Resurrection of the Faith** of the Divine Will's Daily Adoration is that of making daily one hour of Adoration before the Blessed Sacrament. This hour, in view of the diversity of occupations, temperaments, spiritual growth, and other differences among souls, may be freely disposed of as is most suitable to the individual. Therefore, the hour may be spent in various ways and various combinations of ways.

It is suggested that the Holy Hour be spent in simple Adoration and mental prayer.

V6 – 12.17.03 – “...since the Simpler the Act, the more easily it Unites with God, Most Simple Spirit...”

*“**Priests-Adorers**, let us close in our ranks about the Tabernacle! Let us watch with jealous care over this Divine Treasure committed to our charge. Let us weep and mourn before the Lord Jesus, so cruelly outraged in the Sacrament of His Supreme Love. May our ceaseless acts of reparation appease the Divine Anger, and disarm the awful Vengeance of God! Let us multiply our hours of adoration, let us bring our faithful people to the foot of the Altar...” - Fr. Patrick Augustine Sheehan*

It is most in keeping with the spirit of the Holy Hour to use the vocal prayer which the Church herself places on the lips of her souls every day, namely, the Divine Office, provided that it be recited slowly and in a spirit of Adoration.

However, it is permissible to use any kind of vocal prayer. Also the other common devotions of the Church are in keeping with the daily hour of Adoration: the rosary, the Way of the Cross, litanies, etc. To this list there may be added: hearing Holy Mass, making one's preparation or thanksgiving for Holy Mass, attending Benediction of the Blessed Sacrament, and spiritual reading.

In regard to conducting church services during the Holy Hour, it is desirable that the hour of Adoration be an hour of intimacy with Jesus the Eternal Priest.

Many, nevertheless, try to spend the hour of Adoration in mental prayer over and above the recitation of the Divine Office and other vocal prayers. For example, Bishop Sheen speaks of this ideal when he writes: "Occasionally, under great pressure, fifteen minutes is allowed for the Breviary." However, in order not to discourage anyone, it must be stressed again and again that one fulfills his obligation even though he recites the Breviary or other vocal prayers during the whole hour.

Although it is recommended that the hour be spent in personal prayer, vocal or mental, it is quite within the spirit of the society to recite the Divine Office or the rosary, or perform the exercise of the Way of the Cross.

Again it must be stressed that the sole obligation of the in the Priests in the **Houses of the Resurrection of the Faith** of the Divine Will Daily Adoration is that the soul

make a full and uninterrupted hour of prayer before the Blessed Sacrament without any preoccupations.

In order to overcome the difficulties and fears that many souls experience in beginning the practice of the daily hour of Adoration which may seem almost insurmountable it is useful to be content with little.

In the beginning, we ask only for the mere physical presence of a member for one continuous hour before the Blessed Sacrament. The secret is to draw the soul away for one hour from his many obligations and to place him physically in the real presence of Our Lord. There is to be no mention of great moments of contemplation or high degrees of prayer; the Priests in the **Houses of the Resurrection of the Faith** of the Divine Will Daily Adoration want only to invite the soul to come aside from the turmoil of the world and to rest awhile with his Eucharistic Lord. Let the souls recite the Divine Office. Let him pray as he wishes. Let him remain in whatsoever manner he desires in Our Lord's presence and radiance. In time, Jesus will show His power. This initiation which is sufficient to satisfy the requirements of our Daily Adoration is what we find Jesus sometimes demanding in the Gospel for the accomplishment of His miracles: the drawing away from the turmoil of the world. In this solitude, after having dismissed all who were present, He raised the girl from the dead.

In this retirement of an hour every day close to Him if we succeed in some way in finding the time Jesus, our High Priest, will give us back the taste for mental prayer. In those moments of Adoration, He will give back that intensity of the interior life to those in whom it may have

been almost extinguished by too great an activity in the outward life which becomes, mere mechanical action, and which in time is deprived of the efficacy of a vital operation.

When we have succeeded in obtaining this minimum of an hour spent before the Most Blessed Sacrament, the rest will follow of itself. Exposed to the rays of the Divine Sun, souls will gradually become transformed and will acquire the taste for mental prayer, reserving their vocal prayer for another time. We can see from experience that this becomes true, if not for all, at least for the greater number.

On our part we should try to help this development in souls by personal contacts and by Luisa's writings. But we must not attempt to exert pressure. In this connection, even though the ideal to which Daily Adoration tends is that of bringing souls to an hour of pure and simple Adoration, or of Eucharistic contemplation, nevertheless, from the beginning of our efforts in enrolling members, we must ask this ideal only of those souls who are already prepared for it.

As far as the others are concerned, we must be content if they, during the Holy Hour, make their meditation or if they recite their Breviary or other vocal prayers.

Only by means of this accommodation to the individual souls, can the Daily Hour of Adoration succeed in permeating the in the Priests of the **Houses of the Resurrection of the Faith** of the Divine Will Daily Adoration and in becoming for them a tremendous means of sanctification."

Bishop Sheen warns us by saying: “There must be no set rule for making the Holy Hour, or else the pattern becomes sterile.”

Like the weather which God sends us, the Holy Hour can vary from day to day. Today, the soul may wish to spend the hour in meditation; tomorrow, he may wish to read a formal Holy Hour from a special manual. Jesus wants our hearts and not our methods. Jesus wants us near Him regardless of what we say to Him.

However, Holy Hours of Adoration can be spent entirely in mental prayer whenever such is possible. Moreover, the official, liturgical prayers of the Church (the Psalms, the Holy Scriptures, and the magnificent prayers of Holy Mass) truly contain the finest expressions of Eucharistic Adoration, and constitute a solid and devotional foundation for one’s meditation and mental prayer.

If the Holy Hour is spent in the recitation of vocal prayers, then the official, liturgical prayers of the Church are the vocal prayers most highly recommended.

These official, liturgical prayers which the Church daily puts into the hands of the laity, and which, like a good mother, she kindly imposes on them, are definitely filled with inestimable riches. If souls daily recited these liturgical prayers or if they use these prayers to inspire in them their mental prayer, then their hours of Adoration, while ever remaining very personal, will, nevertheless, never become sentimental or merely whimsical. Our prayer will take flight, stressing the importance of these official, liturgical prayers, or the prayer of the soul Luisa Piccarreta.

In order to appreciate ever more the riches of liturgical prayer as an inspiration for our Daily Holy Hours, we warmly recommend for spiritual reading *The Book of Heaven* by Luisa Piccarreta.

No definite hour is needed in order to fill out the day with in the **Houses of the Resurrection of the Faith** of the Divine Will Adorers. This allows them more freedom. It is recommended, however, (but not too strongly) especially for young souls, that the hour be definite each day, because a schedule helps to foster devotion. Nevertheless, the sole aim of **The Sacerdotal Union of Daily Adoration** in the Divine Will is that the Holy Hour be completed within each twenty-four period.

This magnificent outpouring of the soul of Christ the Priest in prayer to His Father can be divided, for a more appreciative recitation of the prayer, as follows:

Christ prays for Himself [1-5].

Christ prays for His Apostles [6-19].

Christ prays for His Church [20-23].

The Epilogue [24-26].

"When we contemplate Him Present in the Blessed Sacrament of the Altar, Christ draws near to us and becomes more intimate to us than we are to ourselves. He grants us a share in His Divine Life in a transforming union and, in the Spirit, he gives us access to the Father, as he himself said to Philip: 'He who has seen Me has seen the Father' ... (Jn. 14:9). - Pope John Paul II

There are various suggestions given to be more fruitful recitation of this great prayer:

1. The Eucharistic spirit of the **Houses of the Resurrection of the Faith** of the Divine Will Adorers breathes forth in prayer. While reciting the prayer a soul cannot help but be inflamed with this spirit a spirit which exercises a Eucharistic influence not only on his Holy Hour, but also on his day as well. It is strongly recommended that a soul recite Christ's Sacerdotal Prayer for Unity with this special thought in mind.
2. As a soul recites this prayer it is suggested that he realize that he himself is personally included in the many petitions of the Master to His Heavenly Father and that His people are also included in these many petitions.
3. Just as a soul makes the petitions of the Lord's Prayer his very own, so too, a soul can make the petitions of Christ's Prayer his very own as he recites it slowly and thoughtfully. How spontaneous it is for a soul to pray for example: "Holy Father, keep them true to Thy Name, Thy gift to me," as he recalls the souls entrusted to his care!
4. The members can profit much by using this dialogue of love between Christ and the Father as a source of their meditations during their Holy Hours, especially on Thursday. It is the masterful prayer of unity, and the spirit of unity among the members that seems to reach its deepest solidarity during the recitation or meditation of this prayer in the presence of the Eucharistic Master.

5. Christ's Sacerdotal Prayer is the powerful prayer of Priestly courage and hope. Jesus the Priest longs to be our Comforter, our Strength, our Medicine. Therefore, six times the Master repeats the strong word of courage and hope, the great word of warmth and spirit: FATHER. Jesus loves His Father, and in this farewell prayer, six times He directs us to His Father. What courage and hope comes to a soul as he pauses over the word FATHER six times during the recitation of the prayer:

Father...Father...Holy Father...

Father...Father...Father...

No child can call upon a holy and just father without that father's turning a kind and encouraging countenance to his child. Especially is this true with the Father of fathers, the Eternal Father in Heaven.

A plenary indulgence may be gained, under the usual conditions, by members of the Sacerdotal Union on the day of enrollment, and on eighteen great feasts listed in the Statutes.

Innumerable are these acts which the members can perform daily for Jesus in the Most Blessed Sacrament. Straightening a candle which is out of line with the other candles on the Altar of the Blessed Sacrament.

Arranging flowers for the Altar of the Holy Eucharist.

Writing letters, or going to conferences to further the work of the Divine Will.

Speaking to friends or acquaintances on the advisability of joining the **Houses of the Resurrection of the Faith** of the Divine Will.

Caring for the daily duties of a friend or family member while he makes his Holy Hour in Church.

There is a plenary indulgence for the keeping of the Daily Holy Hour, which means that each member of Daily Adoration may gain this plenary indulgence every day.

The special spirit of this Daily Adoration is that great spirit which filled the soul of Christ the Priest, namely, the spirit of the Last Supper. Therefore, in the **Houses of the Resurrection of the Faith** of the Divine Will, the emphasis is on the Eucharist as the Sacrament of unity, the unity of all in the Divine Will, the unity of all the faithful in Christ.

"Jesus wants you to do more than to go to Mass on Sunday. Our communal worship at Mass must go together with our personal worship of Jesus in Eucharistic Adoration in order that our love may be complete." - **Pope John Paul II - Mar. 4, 1979**
- **"Redemptor Hominis** (Redeemer Of Man)"
Encyclical

The spirit of the **Houses of the Resurrection of the Faith** of the Divine Will Adorers, that the Adoration of the Daily Holy Hour is closely united with and ever referred to the supreme and perfect Adoration of the Holy Sacrifice of the Mass, in the same way as the tabernacle is closely united with the Altar.

“The way in which we celebrate Mass must manifest our acute awareness of the Real Presence of Christ. Moments of silence must not be neglected. Long periods of Adoration of Jesus present in the tabernacle will demonstrate our love for Him. Adoration of the Most Holy Sacrament outside of Mass must be a special commitment this year in parishes and religious communities. In particular, emphasis must be placed on reparation, contemplation and biblical and Christocentric meditation. The solemnity of the Body and Blood of Christ must also be celebrated with a procession, as a proclamation of our Eucharistic Faith.” - **Cardinal Arinze's Presentation of Apostolic Letter for Eucharistic Year - John Paul II's "Mane Nobiscum Domine"**

"Adoring the Body of Christ, means believing that there, in that piece of Bread, Christ is really there, and gives true sense to life, to the immense universe as to the smallest creature, to the whole of human history as to the most brief existence. Adoration is prayer that prolongs the celebration and Eucharistic communion and in which the soul continues to be nourished: it is nourished with love, truth, peace; it is nourished with hope, because the One before whom we prostrate ourselves does not judge us, does not crush us but liberates and transforms us." – **Pope Benedict XVI - May 22, 2008 - Homily On The Solemnity Of Corpus Christi**

The ideal Holy Hour is the hour of simple Adoration before the Blessed Sacrament, a kind of prolongation of the Holy Mass. And, if the Divine Office or other vocal prayers are recited during the hour, they should be recited slowly and in the spirit of Adoration. This special spirit of the **Houses of the Resurrection of the Faith** demands that the hour be spent as Christ spends it with us in adoring. For this reason, we fondly speak of this particular Holy Hour of the Priests in the **Houses of the Resurrection of the Faith** of the Divine Will as the Daily Holy Hour of Adoration. The Holy Hours of most associations stress equally the four ends: Adoration, reparation, thanksgiving, and petition. The Holy Hours of this association stress particularly (although not exclusively) the one end: Adoration. But just as Christ offered every act of Adoration as an act of reparation to the Heavenly Father, so the soul, in imitation, offers every moment of Adoration before the Blessed Sacrament as an act of Reparation to the Blessed Trinity. Over and above the Holy Hour, the soul gathers together during the day the many little sacrifices that come his way, and offers them during his Mass and during his Holy Hour, as a gift of reparation to the throne of God.

"Let us take the time to kneel before Jesus Present in the Eucharist, in order to make reparation by our Faith and love for the acts of carelessness and neglect, and even the insults which our Saviour must endure in many parts of the world. Let us deepen through Adoration our personal and communal contemplation, drawing upon aids to prayer inspired by the Word of God and the

experience of so many mystics, old and new." –
**Pope John Paul II - Oct. 7, 2004 - "Mane
Nobiscum Domine (Stay With Us Lord)"
Apostolic Letter**

Thus, Adoration in union with and for the whole Mystical Body, made perfect by the spirit of reparation, constitutes the special vivifying spirit of the **Houses of the Resurrection of the Faith** of the Divine Will Holy Hour of the Eucharistic Union.

The special characteristic of this devotion to the Blessed Sacrament is the devotion to Jesus under the aspect of the Eternal High Priest.

"Go to the encounter with Him in the Blessed Eucharist, go to adore Him in the churches, kneeling before the Tabernacle: Jesus will fill you with His love and will reveal to you the thoughts of His Heart. If you listen to Him, you will feel ever more deeply the joy of belonging to His Mystical Body, the Church, which is the family of his disciples held close by the bond of unity and love."
– **Pope Benedict XVI - Oct. 25, 2005 - Message
To Dutch Youth**

When souls kneel before the Blessed Sacrament to make their Daily Holy Hour of Adoration, there before them is Jesus the High Priest, sacramentally present in the Mystery of the Eucharist and sacramentally living in their midst. The statutes state very precisely that "the object of devotion in this Work is to offer himself to the High Priest,

living and present in the midst of His people, sacramentally (it is true) in the mystery of the Eucharist.”

One of the strongest aims of the **Houses of the Resurrection of the Faith** of the Divine Will is to create a continual bond of union among all the souls of the world with Jesus the High Priest as its center. This bond of union of soul with Jesus the High Priest, and of all souls with the eternal High Priest, is made, as it were, concrete and tangible on a Eucharistic basis by means of the continuity of Adoration extended day after day over a period of an hour by all the members of the world. Through Christ the High Priest, they became one, through reciprocal prayer, they remain one.

V16 – 5.13.24 - "My daughter, True and Perfect Adoration is in the complete Accord of the Union of the Will of God with the soul. The more the soul makes her will and That of her Creator One, the more Complete and Perfect is her Adoration. And if the human will is not One with the Divine - even more, if it is far away from God – it cannot be called Adoration but shadow, or colorless shade, which leaves not even a trace. And if the human will is not disposed to receive the Kiss of the Union of the Supreme Will, instead of Adoration, it can be insult and contempt. The first Act of Adoration is to recognize the Will of her Creator in order to do it; if this is not there, she adores with words, but in fact she insults and offends. And if you want to know the True and Perfect Model of Adoration, come with Me in the midst of the Three Divine Persons."

It is difficult to appreciate the strength that arises from saying: “I go now to spend an hour with Christ the High Priest in union with the Pope and with all my fellow-members throughout the world.”

Volume 2 – 5.2.99 - "All Heaven is Veiled in My Church. Just as in Heaven One is the Head, which is God, and many are the Saints, of different Conditions, Orders and Merits, so in My Church, in which All Heaven is Veiled, one is the head, which is the Pope, and the Sacrosanct Trinity is Veiled even in the Triple Tiara that covers his head; and many are the members that depend on this head – that is, different dignities, various orders, superior and inferior, from the littlest to the greatest, they All serve to Embellish My Church. Each one, according to its degree, has the office entrusted to it, and by the exact Fulfillment of the Virtues it comes to give from itself a Splendor so very Fragrant to My Church, that the earth and Heaven are Perfumed and Illuminated, and the people are so drawn by this Light and by this Fragrance, that it is almost impossible for them not to surrender to the Truth..."

V27 – 1.30.30 – “For the Kingdom of My Divine Will I have chosen another virgin who, in appearance, has no importance, either of great riches or of height of dignity; the very city of Corato is not an important city, but it belongs to Rome, in which resides My representative on earth, the Roman Pontiff, from whom come My Divine laws; and just as he makes it his duty to make My

Redemption Known to the peoples, so will he make it his duty to make Known the Kingdom of My Divine Will. It can be said that one and the other will proceed in the same way and manner, as the Kingdom of My Supreme Fiat Must unfold.”

Another special characteristic of Daily Adoration is devotion to Jesus the High Priest represented in the midst of His people by the august person of His Vicar, the Holy Father (the one who is to bring about the fulfilment of the Divine Will on earth).

The Sacerdotal Union of Daily Adoration of the Divine Will has the distinctive note of being not only Eucharistic but also a definite goal to propagate and to foster the most absolute adherence to the Vicar of Christ on earth.

The devotional object of **The Sacerdotal Union of Daily Adoration** of the Divine Will is truly unique in that the object is Jesus the Eternal High Priest, living and present in the midst of His people:

SACRAMENTALLY present in the Eucharistic Mystery in order to sustain them by His real presence and infinite love, but JURIDICALLY represented by the august person of the Holy Father (the one who is to bring about the fulfilment of the Divine Will) in order to guide them and to govern them.

The bond of union of souls with Jesus the High Priest is also made concrete and tangible, as it were, on a Papal basis by means of their prayers for and their filial loyalty to the Supreme Pontiff, (the one who is to bring about the fulfilment of the Divine Will) and to the Bishops

having peace and communion with him, who represent his authority in each diocese.

On Thursday of each week, the hour of Adoration is offered by the members solely for the intentions of the Holy Father and for the needs of our Holy Mother the Church.

Moreover, the members are urged by the Statutes to love the Holy Father and to venerate him most of all because he truly represents the very person of Christ the High Priest here on earth. The members should seek to know with particular filial solicitude, not only his commands, but also his slightest wish. These are to obey and to transmit promptly to the faithful with childlike and unlimited dedication.

In fact, in this matter of complete obedience to the Holy Father, (the one who is to bring about the fulfilment of the Divine Will) this association does not hesitate to suggest to its members the possibility of binding themselves to this end by private vow.

This devotion to the Supreme Pontiff reaches its fullness in the Formula of Consecration in which the member offers himself as a victim of the Divine glory to expiate for all the slights and insults which Christ's Vicar has endured or endures.

Devotion to the Holy See is present in all Faithful Catholics but in the **Houses of the Resurrection of the Faith** of the Divine Will, this is an essential and particular goal: to strengthen and intensify personal devotion to the Vicar of Christ.

In these days of trial and stress, Daily Adoration is a powerful instrument in helping to ignite a stronger and a

more fervent love and loyalty toward the Supreme Pontiff, our Holy Father.

The **Houses of the Resurrection of the Faith** of the Divine Will was founded under the patronage of the Immaculate Heart of Mary Our Lady of the Divine Will.

We profess and urge the greatest possible devotion to the Blessed Virgin Mary and recommend that the hour of Adoration be made in union with Mary, in reparation for those offenses mentioned during the apparitions at Fatima.

V19 – 4.16.26 - “My daughter, everything you experienced – your full abandonment in the Arms of our Celestial Father, no longer feeling your own life – is the Image of the Living in My Will. In fact, in order to Live in It, the creature must Live more of God than of herself; even more, ‘the nothing’ Must give Life to ‘the All’, to be able to do everything, and to have her Act at the top of all the other acts of each creature. Such was the Life of My Divine Mama. She was the True Image of the Living in My Will. Her Living in It was so Perfect, that She did nothing but receive from God, continuously, all that She was to do in order to Live in the Supreme Volition. So, She received the Act of Supreme Adoration, to be able to place Herself at the top of every Adoration which all creatures were obliged to do for their Creator. In fact, True Adoration has life within the Three Divine Persons. Our Perfect Concord, Our Reciprocal Love, Our One Will, form the most Profound and

Perfect Adoration within the Sacrosanct Trinity. Therefore, if the creature adores Me, but her will is not in accord with Me, it is vain word – not Adoration.”

Before beginning the hour of Adoration, souls are highly counseled to go first to the Altar, picture, or statue of the Blessed Virgin Mary where they remain for a time in prayer, in order that she, the first and most perfect adorer, may be near them. They pray to this most loving Mother that she infuse into their hearts the sentiments that she Herself experienced, while on earth, toward Her Eucharistic Jesus, and that she may sing in their hearts the exultation and peace of eternal Adoration.

V21 – 4.16.27 - “My daughter, when I do an act, first I look to see whether there is at least one creature in whom to place the deposit of My Act, so that she may take the good I do, and keep it safe and well defended.

“Now, when I instituted the Most Holy Sacrament, I looked for this creature, and My Queen Mama offered Herself to receive this Act of Mine and the deposit of this great gift, saying to Me: ‘My Son, just as I offered You My Womb and My whole Being in Your Conception, to keep You safe and defended, I now offer You My Maternal Heart in order to receive this great Deposit, and I line up, around Your Sacramental Life, My Affections, My Heartbeats, My Love, My Thoughts—all of Myself, to keep You Defended, Surrounded by Cortège, Loved, Protected. I Myself take on the commitment

to repay You for the great Gift You are giving. Trust Your Mama, and I will take care of the Defense of Your Sacramental Life. And since You Yourself have Constituted Me Queen of all Creation, I have the Right to line up around You all the light of the sun as homage and Adoration, the stars, the heavens, the sea, all the inhabitants of the air—I place everything around You, to give You Love and Glory.’

“Now, ensuring a place for Myself in which to put this great Deposit of My Sacramental Life, and trusting My Mama, who had given Me all the Proofs of Her Faithfulness, I Instituted the Most Holy Sacrament. She was the only Worthy Creature who could Keep, Defend and Protect My Act. See, then, when creatures receive Me, I Descend into them together with the Acts of My Inseparable Mama; and only because of this can I Perpetuate My Sacramental Life. Therefore, whenever I want to do a great Work Worthy of Me, it is necessary that I first Choose one creature—first, in order to have a place in which to put My Gift; second, to be repaid for it. “They do the same also in the natural order. If a farmer wants to sow a seed, he does not throw it in the middle of the street, but he goes in search of a little field. First, he works it, he forms the furrow, and then he sows the seed in it; and to keep it safe, he covers it with earth, anxiously waiting for the harvest in order to be repaid for his work, and for the seed that he entrusted to the earth. Someone else wants to form a beautiful object: first he

prepares the raw materials, the place in which to put it, and then he forms it. So I have done for you, Luisa: I Chose you, I Prepared you, and then I Entrusted to you the Great Gift of the Manifestations of My Divine Will; and just as I Entrusted the Destiny of My Sacramental Life to My Beloved Mother, in the Same Way I wanted to Trust you, Entrusting to you the destiny of the Kingdom of My Divine Will.”

One of the characteristics of the **Houses of the Resurrection of the Faith** of the Divine Will is a strong devotion to the Blessed Mother, and especially to her Immaculate Heart, most pure fountain of the Divine Blood which we adore in the Eucharistic Chalice. Since she is the Mother and Mediatrix of all Graces, the Eucharist is Her gift to the world, and in a particular manner to us in the Divine Will, because the Host we receive and adore is the *verum Corpus natum de Maria Virgine*. The **Houses of the Resurrection of the Faith** of the Divine Will begin on the Feast of Our Lady of the Divine Will. Therefore, it is obvious that the **Houses of the Resurrection of the Faith** has a very special note of Marian devotion..

“The Priests of the **Houses of the Resurrection of the Faith** united themselves in a league of prayer, in which each member took a different hour of the day or night in order that at all times there might be one of them in Adoration before the Blessed Sacrament, conscious of the unity of the whole group in Christ, and praying to the Lord for his companions, for all in the Divine Will and for the whole Church of God.”

May so many daily Eucharistic Adorations, offered by Priests of the **Houses of the Resurrection of the Faith**, be as the Holy Father desire, a providential example for the world of today after *Pope Pius XII's appeal for daily Eucharistic Adoration of "Menti Nostrae"* – September 23, 1950,

The Holy Hour of Adoration is to be made daily before the Blessed Sacrament.

For Priests, it is to be continuous; it may not be divided. For others it may be divided in conformity with the timetable of the soul.

The method of making the hour is left to the discrimination of each member.

The Divine Office may be recited slowly and in the spirit of Adoration.

Each Holy Hour is best opened with a prayer to Our Lady.

The hour on Thursday is offered for the intentions of our Holy Father (to bring about the fulfilment of the Divine Will on earth) and for the welfare of the Church.

There are no dues, no meetings, and no prescribed prayers.

One joins the **Houses of the Resurrection of the Faith** of the Divine Will Daily Adoration of the Daily Holy Hour the world over, in a bond of Eucharistic unity.

Our Lord is hidden there, waiting for us to come and visit Him, and make our request to Him. See how good He is! He accommodates Himself to our weakness. He hides Himself, like a person in a prison, who might say to

us: “You do not see me, but that is no matter; ask of me all you wish and I will grant it.” -*Cure of Ars*

Twenty Four Hours of the Passion - Fourth Hour – Reflections and Practices - Jesus is hidden in the HOST to give life to all. In His hiddenness, He embraces all the centuries and gives light to all. In the same way, hiding ourselves in Him, we will give life and light to all with our prayers and reparations, even to the heretics and to the unfaithful, because Jesus does not exclude anyone.

What should we do in our hiddenness? In order to become similar to Jesus Christ, we must hide everything in Him: thoughts, glances, words, heartbeats, affections, desires, steps and works; even our prayers - we should hide them in the prayers of Jesus. And just as loving Jesus embraces all the centuries in the EUCHARIST, we will also embrace them. Clinging to Him, we will be the thought of every mind, the word of every tongue, desire of every heart, step of every foot, work of every arm. By doing this, we will divert all the evils which all the creatures would do to Him from the Heart of Jesus, trying to substitute for this evil with all the good we can do, and pressing Jesus to give salvation, sanctity and love to all the souls.

Before closing one's day's work, the soul will betake himself to the tabernacle, and spend at least a little time there...

- To adore Jesus in the Sacrament of His Love,

- To make reparation for the ingratitude of so many men,
- To enkindle in himself ever more the love of God, And to remain, as it were, in the presence of His Most Sacred Heart even during the time of repose at night – which recalls to our minds the silence of death.

Since many are anxious to be Priests of the **Houses of the Resurrection of the Faith** of the Divine Will located all over the world, they will be able to fill the twenty-four hours of each day with Daily Holy Hours of prayer before the Most Holy Eucharist, reserved at least in the tabernacle, offering them for the needs of the Church, of the Holy Father, and for their own sanctification to his holy and worthy desire under the patronage of the beloved and Immaculate Heart of the Blessed Virgin Mary.

The end of the **Houses of the Resurrection of the Faith** of the Divine Will Daily Adoration is the spread of the perpetual daily Adoration of the Most Holy Eucharist among souls to prove their devotion to the Holy Priestly Heart of Jesus Christ living among His little souls, that they too, in their turn, may live and be sustained by His presence and infinite love. Its end is likewise the formation of a bond of charity and constant mutual prayer among the little children of the Most Holy Divine Will of the whole world.

V11 – 9.8.16 – “This morning, after Communion, I felt that my lovable Jesus absorbed me completely in His Will in a special way, and I

swam inside of It. But who can say what I felt? I have no words to express myself. Then Jesus told me: "My daughter, for as long as the soul is in My Will, so much of Divine Life can she say she lives on earth. How I like it when I see that the soul enters into My Will to Live Divine Life in It! I like very much to see souls who repeat in My Will what My Humanity did in It! I received Communion, I received Myself in the Will of the Father, and with this I not only repaired everything, but finding Immensity and All-Seeingness of everything and everyone in the Divine Will, I embraced all, I gave Communion to all; and in seeing that many would not take part in the Sacrament and that the Father was offended for they did not want to receive My Life, I gave to the Father the Satisfaction and the Glory as if all had received Communion, giving to the Father the Satisfaction and the Glory of a Divine Life for each one. You too – receive Communion in My Will, repeat what I did, and in this way you will not only repair everything, but will give Me to all as I intended to give Myself to all, and will give Me the Glory as if all had received Communion. My Heart feels moved in seeing that, unable to give Me anything from her own which is worthy of Me, the creature takes my things, she makes them her own, she imitates the way I did them, and to please Me, she gives them to Me. And I, in My Delight, keep repeating: "*Brava*, My daughter, you have done exactly what I did."

The spirit of the Priests of the **Houses of the Resurrection of the Faith** of the Divine Will Daily Adoration is the same spirit whereby Christ the High Priest adores and glorifies the Father. The hour of Adoration must be related at all times and in all places to the act of the Holy Sacrifice, wherein supreme and perfect Adoration is offered each morning to the Holy Trinity. The Adoration then is to have its specific, sacrificial character, which is the soul's own, in the sharing of the same Spirit which fills Christ the Lord.

The object of devotion in this Work is Jesus Himself as High Priest, living and present in the midst of His people, sacramentally in the mystery of the Eucharist but juridically in the person of His Vicar. Whence it derives its distinctive note of being, not only a Eucharistic work, but also a Pontifical one; and its end, not only general but also essential and particular, is to propagate and to foster the most absolute loyalty to Christ's Vicar.

V8 – 4.8.08 - "My daughter, I do not want you to be bothered by anything. It is true that having Communion is a great thing, but how long does the tight union with the soul last? A quarter of an hour at the most. But the thing you should cherish the most is the complete undoing of your will in Mine, because for one who Lives of My Will, there is tight Union not only for a quarter of an hour, but always - always. My Will is continuous Communion with the soul; so, not once a day, but every hour and every moment is always Communion for one who does My Will."

Between the Eternal High Priest and the little souls of those who share in His Priest, prophet and king in Baptism on earth. By daily Adoration, their lives, labors, and prayers are united to Christ; and through the Heart of Christ the High Priest, Divine life is poured by the Most Holy Trinity into the hearts of His people in the Divine Will, and thence it flows to the world.

V16 – 10.16.23 – “...Don’t you want to give my Will the first place on earth?”

Now, while He was saying this, I seemed to find myself in Heaven, and as though from one single point, I could see all generations; and prostrating myself before the Supreme Majesty, I took the reciprocal Love of the Divine Persons, their perfect Adoration, the ever unique Sanctity of their Will, and I offered them in the name of all as the return of love, Adoration, submission and union which every creature should give to her Creator. I wanted to unite Heaven and earth - Creator and creature, that they might embrace and exchange the supreme kiss of the union of their wills.

By daily Adoration, members hold communion with their brethren of the entire world through Jesus Who is “the eldest born among many brethren” Romans 8:29; this will bring them solace and strength in temptations, dangers, afflictions, and persecutions.

Letter 85 of Luisa Piccarreta – ‘...do the Divine Will; live in It, and you can be sure that you will make yourself a saint. You will feel the bond and

the association with the Divine Family. What is Theirs will be yours. So, banish fear and fright, and all the most painful circumstances will bring you the kiss, the strength – the life of the Divine Will, embalmed by Its love and joy.

The Priests of the **Houses of the Resurrection of the Faith** of the Divine Will professes and promotes the greatest devotion to the Blessed Virgin Mary. The Hour of Adoration should be made in union with her with reparation according to the intentions of the message at Fatima.

The special mark of the Priests of the **Houses of the Resurrection of the Faith** of the Divine Will Daily Adoration is Universal prayer for the needs of Holy Mother the Church, that the Sanctifying Spirit may sanctify, vivify, unify it (*that those who have left it may return*), exalt it (*that those who molest it may repent*), guide, and propagate it throughout the world, renewing the face of the earth, and that He may fill with the richness of His Spirit the Sovereign Pontiff who rules it, as well as its Bishops and Priests, and infuse the Grace of His Divine dew into all the members of Christ's Mystical Body.

By reason of the varying hours throughout the world, the **Houses of the Resurrection of the Faith** of the Divine Will Daily Adoration is an act of praise, Faith, and love, which its members make, without interruption, to repair so many outrages made against God by raging godlessness, and to pray to the Father with Jesus at the Last Supper, "*Father, the time has come; give glory now to Thy Son, that Thy Son may give the glory to Thee*" **John17:1**. The Adoration is made every day in order that souls

coming before the Eucharistic tabernacle and adoring Jesus there every day for one hour in His Sacrament of love will grow day by day ever more fervent in Divine love.

For souls who are without that bond which unites religious of the same Congregation, it intends, in view to daily Adoration, to take into consideration things that are peculiar to little souls.

While it promotes the daily hour of Adoration, it is sedulously careful to accommodate itself as much as possible to each soul. Hence there is given the counsel to spend time in Adoration and mental prayer. Nevertheless, one is free to use any prayers he wishes, so that especially souls who are gravely burdened with their apostolic labors can, whenever they wish, apply themselves to the recitation of the Divine Office, even during the entire hour, in a spirit of Adoration.

The Adoration is an act of the Eucharistic apostolate among the faithful. *(For the Priest, this act of faith and love for Jesus in the Eucharist is a living sermon by which he will instruct the faithful and make their souls sharers in the benefits of Eucharistic Grace.)*

"It is wrong to set celebration and Adoration against each other, as if they were competing. Exactly the opposite is true: worship of the Blessed Sacrament is, as it were, the spiritual "context" in which the community can celebrate the Eucharist well and in truth. Only if it is preceded, accompanied and followed by this inner attitude of Faith and Adoration can the liturgical action express its full meaning and value. The encounter

with Jesus in Holy Mass is truly and fully brought about when the community can recognize that in the Sacrament he dwells in his house, waits for us, invites us to his table, then, after the assembly is dismissed, stays with us, with his discreet and silent presence, and accompanies us with his intercession, continuing to gather our spiritual sacrifices and offer them to the Father." – **Pope Benedict XVI - June 7, 2012 - Homily On The Solemnity Of Corpus Christi**

"Communion and contemplation cannot be separated, they go hand in hand. If I am truly to communicate with another person I must know him, I must be able to be in silence close to him, to listen to him and look at him lovingly. True love and true friendship are always nourished by the reciprocity of looks, of intense, eloquent silences full of respect and veneration, so that the encounter may be lived profoundly and personally rather than superficially. And, unfortunately, if this dimension is lacking, sacramental communion itself may become a superficial gesture on our part." - **Pope Benedict XVI - June 7, 2012 - Homily On The Solemnity Of Corpus Christi**

Members must spend (not, however, under pain of sin), with the utmost fidelity, one hour each day in Adoration before the Most Blessed Sacrament, either solemnly exposed or reserved in the tabernacle, over and above the time they spend in the celebration of Holy Mass.

Members may consecrate themselves to Jesus, Priest and Victim, present in the mystery of the Eucharist especially each Thursday.

V21 – 4.16.27 - "...My Queen Mama did the first act of conceiving Me. In order to be able to conceive Me, Eternal Word, She enclosed within Herself all the acts of creatures, in order to repay Her Creator so as to be able to say to Him: 'I am the one who Loves You, Adores You, Satisfies You for all.' So, finding everyone in My Mama, even though My Conception was one, I was able to give Myself to all, as Life of each creature.

Before beginning their Adoration, souls are counseled to pray for a time to the Blessed Virgin Mary before her image that she, the first and most perfect adorer, may be present, and that she as a loving mother, may imbue them with the sentiments which she on earth had toward Jesus in the Eucharist, and that she may in their hearts chant the exultation and peace of eternal Adoration.

On Thursday of each week, all the hours of Adoration will be offered by the members for the intentions of the Sovereign Pontiff (*the one who is to bring about the fulfilment of the Divine Will on earth*) and for the needs of the Holy Church, (*in memory of that Eucharistic Sacrifice in which Jesus Himself commanded His first Priests to remain ever united, as branches to their Head, that they might bear much fruit. John 15:2*) They will also pray for the Sovereign Pontiff in their other daily hours of Adoration; they will love and venerate him in a special way as representing the Person of Christ; with a

loving and faithful care they will make his words known to the faithful; with the greatest possible diligence they will heed his wishes.

Members are counseled to recite, after Holy Mass, the Priestly prayer of Jesus: “Father, the time has come; give glory now to Thy Son...” **John 17:1-26**, that they may be inflamed with the Eucharistic spirit of these **Houses of the Resurrection of the Faith** of the Divine Will Daily Holy Hour. This is the official prayer for the members – although not obligatory. (*They are also counseled to make a daily examination to see whether or not they are conforming to the Eternal High Priest as regards both His earthly and His Eucharistic life.*)

No obligation other than the hour of Adoration is imposed.

No meetings, no assemblies, are prescribed.

No dues are required from the members.

The **Houses of the Resurrection of the Faith** of the Divine Will of the Daily Holy Hour are placed under the protection of the Blessed Virgin Mary, Queen and Mother of Apostles, and its members are confident that it will grow through the intercession of Her Most Loving and Immaculate Heart.

As a result, the members hope that everywhere there will be more easily ignited a fervent love toward Jesus living in the Eucharist, toward the Immaculate Heart from which the Blood of Christ flowed, and toward the Supreme Pontiff, and finally, that all Priests may be perfected in unity.

Because it needs fervent prayers every day, **The Sacerdotal Union of Daily Adoration** of the Divine Will of the Daily Holy Hour offers special prayers, corporal afflictions, and especially an hour of Adoration each day before the Blessed Sacrament for the spread of the movement and its true spirit.

This Eucharistic Adoration (*which need not necessarily be continuous*) is spent in mental prayer rather than in vocal prayer. However, during this hour the Office and other vocal prayers suffice.

Prayer: I, by the gift of Infinite Love, a little victim, though so unworthy, with Jesus in His Sacrifice of the Altar, humbly kneeling before my adorable Savior, Jesus Christ, Whom I most firmly believe to be truly, really, and substantially present in the Holy Eucharist, here choose and promise to attend with all zeal to the Adoration and worship of the Most Holy Sacrament of the Altar.

I offer myself as victim of the Divine Glory to expiate not only for all outrages committed against this most august Mystery, but also for all the slights and insults which the Blessed Virgin Mary and Christ's Vicar, the Pope, endure. I also offer myself in prayer for the necessities of Holy Mother the Church, especially for her Supreme Head, the Holy Father, for her Bishops, for all my brothers and sisters for the unity of them all.

In the same spirit, therefore in which Jesus, High Priest and Victim, adores and glorifies the Father in the Most Holy Sacrament of the Altar and atones for the ingratitude of so many men, I now promise (*but not under pain of sin*) each day to spend one full hour adoring this Most Holy Sacrament. This I promise to do under the

patronage of the most sweet and Immaculate Heart of the Blessed Virgin Mary, that this most loving Mother may aid me to keep this resolve faithfully day by day, and that in the hour of my death she, the Gate of Heaven, may lead me to the Adoration that will be forever and ever. **Amen.**

Father, the time has come; give glory now to thy Son, that thy Son may give the glory to thee.

Thou hast put him in authority over all mankind, to bring eternal life to all those thou hast entrusted to him.

Eternal life is knowing thee, who art the only true God, and Jesus Christ, whom thou has sent.

I have exalted thy glory on earth, by achieving the task which thou gave me to do; now, Father, do thou exalt me at thy own side, in that glory which I had with thee before the world began.

I have made thy name known to the men whom thou hast entrusted to me, chosen out of the world.

They belonged to thee, and have become mine through thy gift, and they have kept true to thy word.

Now they have learned to recognize all the gifts thou gave me as coming from thee; I have given them the message which thou gave to me, and they, receiving it, recognized it for truth that I came from thee, and found Faith to believe that it was thou who didst send me.

It is for these I pray; I am not praying for the world, but for those whom thou hast entrusted to me; they belong to thee; as all I have is thine, and all thou hast is mine; and in them my glory is achieved.

I am remaining in the world no longer, but they remain in the world, while I AM on my way to thee.

Holy Father, keep them true to thy name, thy gift to me, that they may be one, as we are one.

As long as I was with them, it was for me to keep them true to thy name; and I have watched over them, so that only one has been lost, he whom perdition claims for its own, in fulfillment of the scripture.

But now I AM coming to thee; and while I AM still in the world I AM telling this, so that my joy may be theirs and reach its full measure in them.

I have given them thy message, and the world has nothing but hatred for them, because they do not belong to the world, as I, too, do not belong to the world.

I AM not asking that thou should take them out of the world, but that thou should keep them clear of what is evil. They do not belong to the world, as I, too, do not belong to the world; keep them holy, then, through the truth; it is thy word that is truth.

Thou has sent me into the world on thy errand, and I have sent them into the world on my errand; and I dedicate myself for their sakes, that they too may be dedicated through the truth.

It is not only for them that I pray; I pray for those who are to find Faith in me through their word; that they may all be one; that they too may be one in us, as thou Father, art in me, and I in thee; so that the world may come to believe that it is thou who hast sent me.

And I have given them the privilege which thou gave to me, that they should all be one, as we are one; that while thou art in me, I may be in them, and so they may be perfectly made one.

So let the world know that it is thou who hast sent me, and that thou hast bestowed thy love upon them, as thou hast bestowed it upon me.

This, Father, is my desire, that all those whom thou hast entrusted to me may be with me where I AM, so as to see my glory, thy gift made to me in that love which thou didst bestow upon me before the foundation of the world.

Father, thou art just; the world has never acknowledged thee, but I have acknowledged thee, and these men have acknowledged that thou didst send me.

I have revealed, and will reveal, thy name to them; so that the love thou hast bestowed upon me may dwell in them, and I, too, may dwell in them.

FOR A MORE FRUITFUL HOLY HOUR

When possible, I shall spend the entire Holy Hour in mental prayer, in pure and simple Adoration in close union with Jesus in the Blessed Sacrament.

Without overtaxing the physical, I shall try to make the Holy Hour in a kneeling position.

As often as possible, I shall make my Holy Hour of Adoration in the Body of the Church so that I may be, to the faithful, a living example of Eucharistic devotion.

Each Wednesday, before the image of Saint Joseph, asking him to obtain for me the Grace of love, reverence, solicitude, and devotion toward the Body of Jesus such as he possessed during his years of guardianship here upon earth.

On each First Friday, I shall look upon on Christ's Sacred Heart lest I become careless in the practices of the daily hour of Adoration.

During the Holy Hour following my Sacramental Confession, I shall renew the vow of Chastity. Occasionally, I shall make my Holy Hour on Thursday by the Sacred Heart of Jesus to Saint Margaret Mary.

“When we are before the Blessed Sacrament, instead of looking about, let us shut our eyes and our mouth; let us open our heart; our good God will open His; we shall go to Him, He will come to us, the one to ask, the other to receive; it will be like a breath from one to the other.” - Cure of Ars

“Lord Jesus, Eternal Pontiff, Good Shepherd, Font of Life, Who, through no merit of our own by the special favor of Your Sacred Heart, accord us the abundant assistance of Your ever helpful mercy, that we may fulfill the desires to which Your Grace has moved our mind.

You, Who for us sanctified Yourself that we too might be holy in truth, grant that, never straying from You Who are the Way, wise in Your teaching, faithful in following the precepts of Your law, we may bring back the image of Your Sacred Heart to our way of living and in You and through You, please the Heavenly Father in all things.

May all forms of justice and prudence shine forth in us, and may the strength of fortitude be joined to the chaste moderation of temperance.

May sincere Faith dwell in our hearts; may hope of eternal reward imbue us with the waters of consolation; and may we be aflame with the heavenly fire which Your Sacred Heart, a burning furnace of charity, enkindles.

Grant that our unending meditation may be

concerned with Your words, in which eternal wisdom shines forth, and thus nourished, may we in turn feed the sheep of Your flock, our charge.

May those opposed to Your Gospel respect our complete oneness, and may they in no way find any fault in us that they might impute to Your Church, our holy and Immaculate Mother.

Grant, finally, that, seeking not our own advantages, but rather Your glory, we, with the pure conscience of a right will, may be steadfast in our duty to our last breath; and when our body yields to death, may we in the glory of the saints, gain the eternal reward of Yourself, Whom we have on earth as Leader and Companion. Who lives and reigns with God the Father in the unity of the Holy Spirit forever and ever. Amen.”

– **Pope Pius XII**

My God and my Savior Jesus, true God and true Man, Eternal Priest and worthy Victim of the Most High, Living Bread and source of eternal life, I adore You with all my heart in Your Divine Sacrament.

I am eager, my Jesus, to praise You as You deserve, and to repair all the irreverences, profanations and sacrileges that have been and are committed against You, either directly in this adorable Mystery, or indirectly against Your Immaculate Mother and Your Vicar on earth, the Supreme Pontiff.

United in spirit and in prayer with Our Holy Father (the one who is to bring about the fulfilment of the Divine Will on earth), with all the Priests of the **Houses of the Resurrection of the Faith** of the Divine Will Daily Adoration everywhere, I come with them before Your Divine Majesty, adoring You for all who in the past have

not paid You due homage, do not pay it now, and who, perhaps, may be so unfortunate as never to pay it to You; for the Jews, and also for the sacrilegious, atheists, blasphemers, idolaters, and all faithless.

I desire to present to You, by my own Faith, by my own love, and by the holocaust of my heart, all that they have in their power to offer You in honor and love throughout the centuries.

Ardently, my Jesus, I beseech you, grant their conversion, grant the return of our separated brethren, that they may sing of Your infinite mercy in the blessedness of eternity.

In order to sanctify my Adoration, and make it more pleasing to you, my Savior I unite it to that of all Your Church militant on earth and triumphant in heaven; and I thank You for all the benefits flowing from Your Altar upon the souls suffering in purgatory.

In the adorable Eucharist, symbol and cause of the unity of the whole Mystical Body, let the unity of the Church grow ever firmer and closer under its visible Head, the Sovereign Pontiff; let men attain the heights of perfection in justice, charity, and peace.

May the Holy Father (the one who is to bring about the fulfilment of the Divine Will on earth) and all the Bishops in union with him receive from the Holy Eucharist enlightenment, strength, and Divine comfort in ruling the Church.

From the Eucharist, in union with them, may all Priests attain the highest sanctity to offer You a sweet and worthy incense and enkindle in the hearts of their people, by word and example, the fire of Your Spirit – and let its

flame spring up everywhere sanctifying and renewing the face of the earth.

Lord, behold my heart's love and desire for Your Glory, not my poor words, and extend Your Eucharistic Kingdom over all people!

I wish furthermore to say to You everything that for Your honor the Holy Spirit inspires Your Most Holy Mother and all the Saints to say to You as well as what You Yourself say to God, Your Father, not only within this glorious and august Sacrament where You are a perpetual holocaust to Him, that begets You from all eternity, and where You are with Father and Holy Ghost the self-same God, in the unity of the Divine Essence, forever and ever Amen.

PRAYERS AND ACTS OF CONSECRATIONS

Prayer to the Sacred Heart of Jesus

Most Sacred Heart of Jesus, King and Center of all Hearts, Who redeemed us by your Precious Blood and reconciled us with the Father, teach us to love You and one another as You have loved us. When we were Your enemies, You gave Yourself for us on the Cross and were pierced by the lance of the centurion. Even though we remain imperfect, full of many faults and prone to sin, You have sought our friendship and asked us most earnestly, to believe in Your love for us. You Who were glad to be known as the Friend of publicans and sinners, have begged us trust in Your infinite Mercy, for only in this way can we overcome the frailties of a nature undermined by sin.

Teach us then, O Sacred Heart, to believe in Your inexhaustible compassion, to hope in Your unfailing power, to love You with a love made generous by abundant Grace. Never let us offend You by any deliberate sin. Teach us to accept our frailty as a greater motive for trust. Show us how to give You glory by following You with uncompromising Faith, not desiring to see any special good in ourselves, but fixing our gaze upon Your infinite compassion for us.

Help us to serve You, not only in thoughts and words, but in action and suffering; not only with our affections but by the gift of our entire being. Grant that by perfect trust in Your mercy, we may make reparation for all the coldness and all the doubt which make men hesitate to believe in You.

O Sacred Heart, set our hearts on fire with the sacrificial love which consumed You in the Cenacle and on the Cross, for the honor of the Father, with Whom You reign as King in everlasting glory, in union with the Holy Spirit. Amen.

Prayer to Our Lady

(Recommended before the Daily Holy Hour)

Mother of Jesus the Priest, and my Mother too, I come before you, begging you to remain beside me in spirit while I offer this Holy Hour of Adoration in union with you.

O Lady of the Blessed Sacrament, infuse into my soul the same sentiments you once experienced towards Jesus when you adored Him here upon earth, both in His mortal body, and under the Eucharistic veil.

O Mary, assumed into heaven, infuse also into my soul the exultation and peace of eternal Adoration, and the same sentiments you now experience adoring you glorified Son. Bring into my heart on this earth the Adoration of heaven!

In keeping with the wishes of the message at Fatima, I wish now to make reparation for all the offenses committed against your Son in the Blessed Sacrament of the Altar, against your own pure and Immaculate Heart, and against the Vicar of your Divine Son, our Holy Father (*the one who is to bring about the fulfilment of the Divine Will*).

Pray for me, O Holy Mother of God, that I may be worthy of this Holy Hour of Adoration. Amen.

Prayer to Jesus the Priest

(Recommended at the beginning of the Daily Holy Hour)

In union with Your Immaculate Mother, I come before You, Jesus, Eternal Priest, to adore You sacramentally present in the tabernacle of the Altar.

Let me live by Your infinite love; let me be sustained by Your Eucharistic presence.

I wish to spend this Holy Hour in the spirit of Adoration, in imitation of the spirit that filled You while on earth in Your Adoration of the Father. May this Holy Hour be, as it were, a prolongation of the Holy Sacrifice of the Mass in which perfect and supreme Adoration is offered to the Blessed Trinity!

United with my brothers and sisters throughout the world, I offer You in Adoration and in reparation, my life, my labors, my prayers, and my all. Please accept them as

I offer them in union with Your Mother, and my Mother, the Blessed Virgin Mary.

During this Holy Hour of Adoration, I pray for the many needs of Holy Mother the Church. I pray that the Holy Spirit will sanctify, vivify, and unify the Church; that the great Paraclete will exalt and propagate the Church throughout the whole world, and so renew the face of the earth.

I pray for the Supreme Pontiff, our Holy Father. I pray that the Holy Spirit will fill him with abundance of Grace, and will hear and grant his many intentions.

I pray for all Bishops and Priests, and especially for all my brothers and sisters of the Daily Adoration. May our association grow and spread throughout the world! May we be united as one through reciprocal prayer and through Jesus Christ the Eternal High Priest, sacramentally living and present in the Eucharist, and represented in the midst of His people by the august person of the Supreme Pontiff! May our prayers for each other comfort and strengthen us in times of temptations, dangers, afflictions, and persecutions!

Lastly I pray that the Holy Spirit will infuse the Grace of Divine fervor into all the members of the Mystical Body of Christ, especially into the members of the Eucharistic Daily Adoration.

May this Holy Hour be a witness to my devotion to both the Blessed Sacrament and the Priestly Heart of Jesus! Especially, may this Holy Hour become a living sermon, may this Holy Hour be a glorious introduction to the eternal act of Adoration continuing forever in heaven! Amen.

"Public and private devotion to the Holy Eucharist outside Mass is highly recommended: for the Presence of Christ, who is adored by the faithful in the Sacrament, derives from the sacrifice and is directed towards sacramental and spiritual communion." - Pope Saint John Paul II

Act of Spiritual Communion

My Jesus, I believe that You are truly present in the Most Blessed Sacrament.

I love You above all things and I desire to possess You within my soul.

Since I am unable now to receive You sacramentally, come at least spiritually into my heart.

I embrace You as being already there, and unite myself wholly to You.

Never, never permit me to be separated from You.

Jesus, my sweet love, wound, inflame this heart of mine, so that it may be always and all on fire for You. - **St. Alphonsus DeLiguori**

Consecration of Priests to the Sacred Heart of Jesus

Lord Jesus, loving Redeemer, Eternal Priest, give ear to us upon whom You have bestowed Your friendship and the comradeship of Your Priesthood. We are Yours, and Yours we will be forever.

Today we give and pledge ourselves to Your Most Sacred Heart, Your gift to a struggling world as its one safe refuge. To Priests devoted to Your Heart, You have promised the rich fruits of their sacred calling. Mindful of this, we beg to be fit workmen in Your vineyard, genuinely humble and meek, filled with the spirit of devotion and

patience, burning with that mind of love for You which makes us ever restless to kindle and feed its fires in the souls of Your people. In the heat of Your Heart, make our hearts over, that our care be only to spread Your glory and win to You the souls redeemed in Your Precious Blood.

Good Shepherd, have mercy especially on those Priests, our brothers, who perchance have set their feet along the sterile paths of sin and, by their sad defection, have grieved You and Your beloved spouse, the Church. Grant us the Grace to bring them back to Your arms or at least to atone for their wrongs, repair their scandal, and lessen the sorrow they have brought upon You, by the comfort of our love.

Finally, may the words of St. Augustine speak the prayer of one and all. “Sweet Jesus, make Your home in me and warm my soul with Your love as with a live coal, until it kindles into perfect flame. Let it ever burn in my heart as on an Altar, sending its fervor into my marrow, lighting up the shadows of my soul. And when time has perfected the number of my days, may I be found wholly perfected in You, Who with Father and Holy Spirit lives and rules as God through the ages. Amen.”

Prayer to Our Lady of the Blessed Sacrament

O Virgin Mary, Our Lady of the Blessed Sacrament, glory of the Christian people, joy of the universal Church, salvation of the whole world, pray for us.

Awaken in all believers a lively devotion toward the most Holy Eucharist, so that they may be made worthy to partake of the same daily. **Amen.** (*500 days indulgence*)

Consecration of Ourselves to Jesus Christ the Incarnate Wisdom by the Hands of Mary

In the presence of all the heavenly court I choose you this day for my Mother and Mistress. I deliver and consecrate to you, as your slave, my body and soul, my good, both interior and exterior, and even the value of all my good actions, past, present, and future; leaving to you the entire and full right of disposing of me, and all that belongs to me, without exception, according to your good pleasure, to the greatest glory of God in time and eternity.

* * *

“I am all Yours and all that I have belongs to You, O my sweet Jesus, through Mary, Your Holy Mother.”

– **St. Louis Mary de Montfort**

Renewal of the Promise of Chastity

O Holy Trinity, Father, Son, and Holy Spirit, I renew the promise of Chastity.

This vow I place in the hands of Our Lady, asking her to present it before the throne of Your Divine Majesty, as a symbol of my total surrender and dedication.

By prayer, humility, mortification, and great modesty, I promise to safeguard this vow from all harm.

By Mary, through Mary, and with Mary, I shall strive to adorn this vow with a complete correspondence to Grace.

May the Body of my Lord, Jesus Christ, Whom I receive and adore, preserve my body chaste and spotless until the day of final judgment, when, adorned and glorified, it will receive its eternal reward unto life everlasting. Amen.

THE MASTER CALLS FOR YOU

“Look forward to the hour of Adoration as to an hour in paradise. Go there as if going to heaven, to the Divine Banquet, and you will desire this hour, and will hail it with gladness when it comes.

Entertain in your heart a sweet desire. Say to yourself: “In a few hours, in two hours, in one hour, I will go to the gracious and profitable audience of my loving Lord. He invites me, He waits for me, He desires me.” - Blessed Peter Julian Eymard

Eucharistic Ejaculations

“O Jesus in the Blessed Sacrament, have mercy on us!” (300 days indulgence.)

“Praise and Adoration ever more be given to the Most Holy Sacrament!” (300 days indulgence.)

“O Sacrament most holy, O Sacrament Divine! All praise and all thanksgiving be every moment Thine!” (300 days indulgence)

“I Adore Thee every moment, O living Bread from heaven, great Sacrament!” (300 days indulgence.)

“As the heart pants after the water-springs so pants my soul after Thee O God!” (500 days indulgence if recited before Holy Communion.)

“Come, O Lord, and tarry not!” (500 days indulgence if recited before Holy Communion.)

“Lord, I am not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed!” (*500 days indulgence, if repeated three times before Holy Communion.*)

“Jesus is there in the Sacrament of His Love, sighing and interceding incessantly with His Father for sinners. To what outrages does He not expose Himself, that He may remain in the midst of us! He is there to console us; and therefore we ought often to visit Him.” -
Cure of Ars

In every place, there are chosen souls who are attracted to the Holy Eucharist as a child is attracted to his father. Those are the souls who are urged to gather into this Eucharistic Daily Adoration in order to multiply Holy Hours of Adoration for the glory of God and for the greater sanctification of wayfarers on earth.

Membership is open to all lay people: men, women, and even little children. There is no distinction; there is no age limit.

The active members promise (*not under pain of sin*) to remain in Adoration before the Blessed Sacrament for one hour daily.

The time of the hour is left each day to the convenience of the member. If there is sufficient reason, the member may divide the hour into different sections.

It is highly recommended that the Daily Holy Hour be spent in mental prayer, in pure and simple Adoration, in close union with Jesus in the Blessed Sacrament. However, the methods of the Holy Hour is left entirely to

the liberty of each member. The hour may include the rosary, Way of the Cross, the Little Office of Our Lady, spiritual reading, or vocal prayers of any kind. Daily Mass may be considered as a part of the hour of Adoration, excepting, of course, the Holy Mass of obligation which the members attend on Sundays and Holy Days.

The spirit of the **Houses of the Resurrection of the Faith** of the Divine Will of Daily Holy Hour has a five-fold love:

"Through Adoration, the Christian mysteriously contributes to the radical transformation of the world and to the sowing of the Gospel. Anyone who prays to the Savior draws the whole world with him and raises it to God. Those who stand before the Lord are therefore fulfilling an eminent service. They are presenting to Christ all those who do not know him or are far from him: they keep watch in his presence on their behalf." - **Pope John Paul II - May 28, 1986 - Letter To The Bishop Of Liege On Feast Of Corpus Christi**

- a. A love for Jesus in the Blessed Sacrament. After making the Holy Hour of Adoration before the tabernacle, the members try to spend the entire day in close union with Jesus in the Eucharist. Their hearts are set upon making reparation to their Lord for all the acts of ingratitude committed daily by the people of the world, and also upon bringing the world to the feet of the Eucharistic Master.
- b. A love for Our Blessed Mother. Before beginning the Daily Holy Hour, the members are counseled to remain some time in prayer before

an image of the Blessed Virgin Mary in order that she, the first and most perfect adorer, may be near them, infusing into their hearts sentiments like those she experienced while on earth towards Jesus, and now experiences toward Him in the glories of heaven.

- c. A love for the Catholic Church. The members pray for all the necessities of our Holy Mother the Church. Especially do they pray for the unity of the Church, its triumph, and its propagation throughout the world. The members see in the Eucharist the great Sacrament of Church Unity.
- d. A love for the Holy Father. The members have a childlike love for the Holy Father (*the one who is to bring about the fulfilment of the Divine Will*), seeing in him the living vicar of Christ Himself; making his intentions their intentions; his aspirations their aspirations. This love the members try to spread like fire into the hearts of others, so that all may have a common father in the Supreme Pontiff. Each Thursday, they offer the entire Holy Hour solely for the intentions of the Holy Father (*who is to bring about the fulfilment of the Divine Will*) and the necessities of the Church.
- e. A love for the Priesthood. During the Daily Holy Hour, the members always pray for the Holy Father, the Bishops, the Priests, and the seminarians of the entire world. A holy Priesthood inspires a holy laity. The Priesthood is so closely bound up with the Holy Eucharist, that the love of the members for the Eucharist

necessarily overflows into a love and the greatest esteem for the Priesthood. Seminarians and vocations to the Priesthood are very much a part of the intentions of the Daily Adoration. The members pray ardently for an increase of vocations to the Priesthood, and for the Grace of perseverance for those already studying for the Priesthood.

The members of the **Houses of the Resurrection of the Faith** of the Divine Will Daily Adoration endeavor to perform some work in keeping with Spiritual works, such as encouraging membership in the Daily Adoration, and instilling the Eucharistic spirit into the souls of others. For example, a mother could instill a great love for daily or frequent Holy Communion into the hearts of her husband and children.

Corporal works, such as caring for the flowers or the linens of the Altar of the Blessed Sacrament, and the like.

Every year, the members are urged to give to their local director an offering to help meet the expenses of the movement both in the parish and in the Center.

The Holy Church has granted a plenary indulgence each day to all those who keep an hour of Adoration before the Blessed Sacrament.

All members of the Daily Adoration participate in all the prayers and Holy Hours that are offered together

with their fellow members of the Daily Adoration throughout the world.

The Priests of the **Houses of the Resurrection of the Faith** are reminded that the Daily Adoration should be a parochial movement centering its spirit about the tabernacle of the local parish church. Therefore, if possible, the Holy Hour should be made in one's own parish church.

“My Lord and my God!” The faithful are granted an indulgence of seven years whenever, at the elevation of the Sacred Host during Mass or when It is solemnly exposed, they recite this ejaculation with Faith, piety, and love.

“Blessed is He that cometh in the name of the Lord; Hosanna in the highest!” The faithful who devoutly recite this prayer after the consecration in the Mass are granted an indulgence of five hundred days.

The faithful who recite some prayer at the sound of the bell for the elevation at Mass, wherever they may be, are granted an indulgence of three hundred days.

“Jesus, my God, I adore Thee here present in the Sacrament of Thy love!” The faithful who pay the homage of a due genuflection before the Blessed Sacrament reserved in the tabernacle, at the same time reciting this ejaculation or a similar one, may gain an indulgence of three hundred days.

PRACTICES

The faithful who, upon entering a church, proceed at once to the Altar of the Blessed Sacrament, and make even a brief Adoration there may gain an indulgence of three hundred days.

The faithful who devoutly visit the Blessed Sacrament and recite the Our Father, Hail Mary, and Glory be to the Father five times and add a sixth recitation of these same prayers for the intentions of His Holiness the Pope, are granted an indulgence of ten years.

To the faithful who make an act of Spiritual Communion, using any formula they may choose, there is granted an indulgence of three years.

The faithful who take part for an entire hour in the public exercise known as the Holy Hour in any church, public or semi-public oratory in order to venerate the Passion and Death of Jesus Christ and to worship and meditate upon the burning love whereby he was led to institute the Holy Eucharist, may gain a plenary indulgence, under the usual conditions.

The faithful who devoutly take part in a public novena before the Feast of Corpus Christi may gain an indulgence of ten years each day of the novena.

The faithful who visit the Blessed Sacrament and recite the Our Father, Hail Mary, and Glory be to the Father five times and add a sixth recitation of the same prayer for the intentions of the Holy Father (*who is to bring about the fulfilment of the Divine Will*) on the Feast of Corpus Christi, may obtain a plenary indulgence on condition of Confession and Holy Communion.

The faithful who make an offering and have the sacrifice of the Mass said in reparation for the insults offered by mankind to the most Holy Sacrament of the Eucharist, may gain a plenary indulgence under the usual conditions.

"Visit the Lord in that 'heart to heart' contact that is Eucharistic Adoration. Day after day, you will receive new energy to help you to bring comfort to the suffering and peace to the world. Many people are wounded by life: they are excluded from economic progress, and are without a home, a family, a job; there are people who are lost in a world of false illusions, or have abandoned all hope. By contemplating the light radiant on the face of the Risen Christ, you will learn to live as 'children of the light and children of the day' (1 Th 5:5), and in this way you will show that 'the fruit of light is found in all that is good and right and true' (Eph 5:9)." – Pope Saint John Paul II - July 27, 2002 - World Youth Day In Toronto Canada

We have a deep conviction of how immense a good a soul may derive, both for his spiritual life, from a heart-to-heart talk with the Divine Master, for one hour spent in a particular way every day in His Eucharistic. We would but say, to each and every soul: *"Taste and see!"*

"When we contemplate him present in the Blessed Sacrament of the Altar, Christ draws near to us and becomes more intimate to us than we are to ourselves. He grants us a share in his Divine life in a transforming union and, in the Spirit, he gives us access to the Father, as he himself said to Philip: 'He who has seen me has seen the Father' (Jn. 14:9) - Pope Saint John Paul II

After consulting King Solomon upon several difficult matters, the Queen of Sheba exclaimed: "Blessed

are thy servants who are ever before thee and eagerly hear thy words!" Much more blessed however, are those souls whose membership of the **Houses of the Resurrection of the Faith** of the Divine Will of the Daily Holy Hour of Jesus in The Blessed Sacrament leaves them in His presence for a whole hour each day. Sustained by Faith which believes, by Charity that loves, by Hope that knows how to wait, they take their delight in the presence of the living God in the adorable Eucharist; and thus there is realized for them that wonderful union between God and the soul which St. Bernard does not hesitate to call deification, that man's spirit is intimately united to the Lord so that in some way it forms but one spirit with His and the adorer grasps the whole burden of his earthly life. Meanwhile, with St. Paul, he longs for the future day of his dissolution when he will be free, in heaven, to be a member of the household of the Lord, and a co-citizen of the Saints.

In this way, the adorer makes amends as well for the neglect to which the Eucharistic Sacrament is often subject, even on Feast Days. For there seems to have been a return to the times of Tobias, when the people flocked round evil idols, greatly abandoning the sacred temple of God in which almost the only one to adore was the holy boy.

May there, then, be very many adorers of the Most Holy Eucharist! Thus will apostles be multiplied and saints increased!

"Yes, dear brothers and sisters, our Christian communities must become genuine "schools" of prayer, where the meeting with Christ is expressed not just in imploring help but

also in thanksgiving, praise, Adoration, contemplation, listening and ardent devotion, until the heart truly “falls in love”. Intense prayer, yes, but it does not distract us from our commitment to history: by opening our heart to the love of God it also opens it to the love of our brothers and sisters, and makes us capable of shaping history according to God’s plan.” – Pope John Paul II - Jan. 6, 2001 - Apostolic Letter "Novo Millennio Ineunte (At The Beginning Of The New Millennium)"

We pray that the rapid diffusion in the whole world of the **Houses of the Resurrection of the Faith** of the Divine Will of of the Daily Hour and Perpetual Adoration of the Blessed Sacrament of the Eucharist among souls. In such a diffusion, we do not hesitate to see an invitation which Divine Providence has extended to souls, in a century of incessant activity, to Adoration and to prayer, prayer for the necessities of the Church and of the Pope, and for personal sanctification.

We being anxious for the sanctification of souls, and being convinced that the only source for this is Jesus Christ in the Eucharist, see in **The Sacerdotal Union of Daily Adoration** of the Divine Will, which imposes on the souls only the obligation of a daily hour of Adoration of the Blessed Sacrament, most useful means for their sanctification and ardent zeal for the salvation of all souls under the patronage of the most amiable and Immaculate Heart of Mary.

V21 – 2.26.27 – “...since creatures do not pay to It (Divine Will) the due honors, it is your task to maintain the Perpetual Adoration of the Expositions that the Supreme Fiat makes in the Whole Creation. You, My daughter (Luisa and those souls linked to Luisa), are she who offers herself as the Perpetual Adorer of this Will with no adorer and no requital of love on the part of creatures.”

There is nothing more beneficial to those of us who are dedicated to the service of God than to spend an hour each day in Adoration before the Blessed Sacrament. At such times all the problems that confront us are solved and all the Graces and inspiration we need to carry on, are bestowed in abundance upon us. We will get more vocations when we are more detached from the material things and more heroic in our service for God and souls. This inspiration for all this comes when we adore the Eucharistic King.

Pope Pius XII stated that perfect sanctity demands a continual communication with God insists that before closing his day's work, the Priest will betake himself to the tabernacle, and spend at least a little time there to adore Jesus in the Sacrament of His love, to make reparation for the ingratitude of so many men, to enkindle in himself ever more the love of God. Pope Pius XI, his predecessor, convinced also of the necessity for a Priest to be in continual communication with God, granted a plenary indulgence to the Priests who would recite their breviary before the tabernacle and so be united with Jesus in the Blessed Sacrament while reciting the liturgical prayers.

Do not these exhortations of the Holy Pontiffs recall to our mind the cry of our Lord to the three apostles He had taken with Him in the Garden of Gethsemane, “Could you not then watch one hour with me?” “Watch,” Jesus added, “and pray, that you may not enter into temptation.”

Before His Vicars ever exhorted the Priests to watch and pray before His tabernacle, Jesus, the Eternal High Priest, had already ordered it when He entered the Garden of Olives.

In 1674 He repeated His invitation when appearing to St. Margaret Mary Alacoque. He said: “Make reparation for the sins of mankind; spend an hour in prayer to appease Divine wrath, to implore mercy for sinners, to console Me for my bitter sufferings when abandoned by my apostles, when they did not watch an hour with Me...”

The work of **The Sacerdotal Union of Daily Adoration** of the Divine Will among the souls answers this appeal of Our Lord and deserves every encouragement. It answers the cry of Christ and the exhortations of His Vicars and must meet with a generous eagerness to work for their sanctification and the salvation of souls.

It is a great privilege and blessing to be among the **Houses of the Resurrection of the Faith** of the Divine Will. We pray that all souls in the Divine Will all over the world join to enkindle their hearts near the Heart of Jesus in the tabernacle with an ever greater love of God in the Blessed Sacrament.

The daily hours of Adoration, are not asking too much. We must observe the large liberty allowed in the

manner of performance of the daily duty, try the experiment yourself, and you will come to the conclusion that the aim of **The Sacerdotal Union of Daily Adoration** of the Divine Will of the Daily Holy Hour is not beyond the capacity of the ordinary busy person, and that the observance of the daily hour would not only enhance the value of his work, but would also bring a singular sense of peace and union with God and His Mother which would amply repay any sacrifice.

V33 – 6.10.35 - “My daughter, the First Duty of the creature is to Adore He Who has Created her. The first Act that says Sanctity is Duty; Duty calls the Order, and Order makes Arise the most Beautiful Harmony between the Creator and the creature: Harmony of will, Harmony of Love, of Ways, and of Imitation. Duty is the substance of Sanctity, and since all Created things possess and hold as naturally the Imprint of True Adoration, so the creature united with them can lend the most Perfect Adoration to He Who has Created her. Therefore, every Created thing is one Profound Adoration that they send to He Who has Created them. And the creature, Uniting herself to them in Virtue of Our Volition, places them all in Adoration, giving to God the Duty of each one.

“...And here to the Duty of Adoration Rises the First Duty of the act of the creature: to give Life to her Creator in her own soul, to give Him the Dominion, the Freedom, to form Himself, to Palpitate and Breathe, to fill her with Love, in order to be able to say with deeds: ‘This creature is the

Bearer of her Creator, and she lets Me do what I want.' This is so true that I possess her heartbeat, she has nothing of hers; what is hers is Mine, and what is Mine is hers. I have My Place of Love in her, and she has her place of honor in Me such that Heaven and earth give each other the Kiss of Peace and of Permanent Union."

Try the possibility of the daily hour and, find that one can make it nearly every day, though occasionally when traveling it may prove impossible. It is a great source of strength, and the souls who practice it will find in it much consolation, and that their labors will be blessed.

The Sacerdotal Union of Daily Adoration of the Divine Will Daily Adoration comes as a opportunity for sanctification which good souls are always seeking. The hour of intimate conversation with Our Lord in the tabernacle as a part of each day's program is a practice which must bring great blessings upon a soul's work.

It is an ideal of devotional practice which may seem difficult to attain, but 'where there's a will, there's a way' is an axiom which should inspire many to begin this salutary practice.

Many will come to learn that even in a busy life an hour reserved in a very special way for the Sacred Heart is a richly blessed possibility.

May the love of our Sacramental King, nourished daily at the Holy Sacrifice, draw little souls still closer to Him in the Daily Adoration.

“From a spiritual point of view, there is nothing more gratifying than the increasingly wide reception which is given to the daily and perpetual Adoration of the Most Blessed Sacrament.

Saint Thomas Aquinas tells us that the Priest has power over the Corpus Christi Mysticum only because he has power over the Corpus Physicum. He also further states that all of the other sacraments look to the Eucharist as their center. This being so, it follows that every Priest figuratively and physically ought to pass to the pulpit, to the confessional, to the sick and to the dying through the sanctuary where the Eucharistic Lord is enthroned.” –

Venerable Fulton J. Sheen

I promise, to the best of my ability (but not under pain of sin), each day to spend a full Holy Hour in Adoration before the Most Holy Sacrament of the Altar.

With God’s help, I promise, to the best of my ability (but not under pain of sin) to carry out the duties of my membership in Daily Adoration.

“Ah, if we had the eyes of Angels with which to see our Lord Jesus Christ, Who is here Present on this Altar, and Who is looking at us, how we should love Him! We should wish to remain always at His feet; it would be a foretaste of Heaven: all else would become insipid to us. But see, it is Faith we want.” – **Cure of Ars**

Fiat!

PRAYER OF CONSECRATION **TO THE HOLY DIVINE WILL**

O Adorable and Divine Your Eternal Goodness may Open to me the Doors, and Will, here I am, before the Immensity of Your Light, that make me enter into It, to Form my Life all in You, Divine Will. Therefore, prostrate before Your Light, I, the littlest among all creatures, come, O Adorable Will, into the little group of the First Children of Your Supreme Fiat.

Prostrate in my nothingness, I Beseech and Implore Your Endless Light, that It may want to Invest me and Eclipse everything that does not belong to You, in such a way that I may do nothing other than Look, Comprehend, and Live in You, Divine Will.

It shall be my Life, the Center of my intelligence, the Enrapturer of my heart and of my whole being. In this heart the human will shall no longer have life; I shall banish it forever, and shall form the New Eden of Peace, of Happiness, and of Love. With It I shall always be Happy; I shall have a Unique Strength, and a Sanctity that Sanctifies Everything and Brings Everything to God.

Here prostrate, I Invoke the Help of the Sacrosanct Trinity, that They Admit me to Live in the Cloister of the Divine Will, so as to Restore in me the Original Order of Creation, just as the creature was Created.

Celestial Mother, Sovereign Queen of the Divine Fiat, take me by the hand and Enclose me in the Light of the Divine Will. You shall be my Guide, my tender Mother; You shall Guard Your child, and shall Teach me to Live and to Maintain myself in the Order and in the Bounds of the Divine Will. Celestial Sovereign, to Your

Immaculate Heart I Entrust my whole being; I shall be the tiny little child of the Divine Will. You shall Teach me the Divine Will, and I shall be Attentive in Listening to You. You shall lay Your Blue Mantle over me, so that the infernal serpent may not dare to penetrate into this Sacred Eden to entice me and make me fall into the maze of the human will.

Heart of my Highest Good, Jesus, You shall Give me Your Flames, that they may Burn me, Consume me, and Nourish me, to Form in me the Life of the Supreme Will.

Saint Joseph, You shall be my Protector, the Custodian of my heart, and shall keep the keys of my will in Your hands. You shall keep my heart Jealously, and shall Never give it to me again, that I may be sure Never to go out of the Will of God.

Guardian Angel, Guard me, Defend me, Help me in Everything, so that my Eden may Grow Flourishing and be the Call of the whole world into the Will of God.

Celestial Court, come to my Help, and I Promise You to Live Always in the Divine Will. Amen.

† *Giovan Battista Pichierri*
Archbishop of Trani-Barletta-Bisceglie and Nazareth



PRAYER TO THE MOST HOLY TRINITY
FOR THE GLORIFICATION OF THE
SERVANT OF GOD LUISA PICCARRETA

O August and Most Holy Trinity,
Father, Son, and Holy Spirit,
we Praise and Thank You for the Gift of Holiness
Granted to Your faithful servant Luisa Piccarreta.
She lived, O Father, in Your Divine Will,
becoming under the Action of the Holy Spirit,
in Conformity with Your Son,
obedient even to the Death on the Cross,
Victim and Host pleasing to You,
thus cooperating in the work of Redemption
of mankind. Her virtues of Obedience, Humility,
Supreme Love for Christ and the Church
lead us to ask You
for the Gift of her Glorification on earth,
so that Your Glory may Shine before all,
and Your Kingdom of Truth, Justice, and Love,
may spread all over the world
in the particular charisma of
the Fiat Voluntas Tua Sicut in Caelo et in Terra.
We appeal to her merits to obtain from You,
Most Holy Trinity,
the particular Grace for which we pray to You,
with the intention to fulfill Your Divine Will. Amen.
Glory Be... (Three Times)
Our Father... (One Time)
Our Lady, Queen of all Saints, pray for us.
Trani, October 29, 2005 † Giovan Battista Pichierri,
Archbishop

PRAYER TO LUISA THROUGHOUT THE YEAR

O little daughter of the Divine Will, Servant of God Luisa Piccarreta, you have been Constituted by God as mother of all the little children of the Third Fiat (V21-3.19.27).



You bring the thoughts, gazes, words, movements, affections and desires of all people, past, present and future before the Divine Majesty within your own; repairing and impetrating for all Light, Grace and Love (V11-5.3.16). Our Lord Infused in you a share in Divinity, and so your Acts United with the Acts of Our Lord and Our Lady shall bring the Supreme Volition to Descend upon earth to carry out Its Life in the human generations (V15-2.16.23).

Little mama Luisa, So Beautiful in the Sight of God (V4-7.28.02) you are Beautiful with the Specialties of Divine Qualities (V19-6.21.26). Through your Love and Acts the Kingdom of the Divine Will shall not remain in the air but Descend on earth as it is in Heaven. You are the Chosen One to obtain from God and for all souls what you have longed for with so much persistence (V19-9.13.26). The little children of the Divine Will have recourse to you, expecting God to make us Fresh and Beautiful, Just as Adam came out of His Creative Hands (V25-11.14.28). May everything be for the Greater Glory of God. May everything be for the spreading of the Knowledges of the Divine Truths. May everything be for the consolation of those who trust in you (V20-9.17.26).

We promise to pray for your glorification, making known favors granted through your intercession. All generations shall call you blessed (V13-11.21). As Our Lady sang your praises, we too sing your praises forever (V27 – 1.20.30). Praying for our daily needs, we implore real miracles from you, in particular (*intention...*). Little mama Luisa, obtain these intentions for us, by the singular merits of your seventy years of sacrifice in bed in the Most Holy Divine Will (Arb. +Pichierri). Jesus Himself pierced your heart with a lance, crowned you with thorns and crucified you countless times (Vol.1). We come to you Luisa, being the Tabernacle of the Divine Will, Possessing Our Lord's Own Heaven on earth (V25-12.2.28). The Most Holy Trinity can deny you nothing, as It can deny nothing to Their Very Selves, Reigning in you (V27-1.16.30). Our Lord Jesus said of you, "See this soul – she is a Triumph of My Love; My Love has Surpassed Everything in her" (Vol 1).

Pray for us Servant of God Luisa Piccarreta, little daughter of the Divine Will, that the Divine Fiat may Return to Live upon Earth (V18-10.10.25). May we be shaken, open our eyes, and begin to know what it means to Live In the Divine Will (V14-7.10.22).

Fiat! Amen! So Be It!



