MANUAL OF THE PIOUS UNION OF SECULAR ADORERS



SISTERS OF PERPETUAL ADORATION

San Francisco, California

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Canonically founded in the Atonement Chapel of the Most Blessed Sacrament of the Sisters of Perpetual Adoration of the Most Blessed Sacrament.

(Appointed to the Archicofradía de Roma)

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INTRODUCTION

We dedicate this little manual to our Mother in Heaven, the Most Holy Virgin Mary, so that she may bless us and teach us to adore the God of heaven and earth hidden in the Most Blessed Sacrament on the Altar.

Devoted lover of Jesus in the Most Blessed Sacrament, the Prisoner for Love in the tabernacle, we present to you this small manual of our "Pious Union of Secular Adorers" so that you may drink from the fountain of graces contained in the Holy Scripture and become familiar with some documents of the Church which speak to you about the "EUCHARISTIC MYSTERY."

These documents contain a very rich doctrine, capable of planting heroic virtues in your soul with which you can reach a high level of holiness. Here are some texts:

"Furthermore, during the day, the faithful do not neglect to make visits to the Most Blessed Sacrament, which should be displayed in the most dignified and honored place in the church, conforming to liturgical laws, since the visit is a proof of gratitude, a sign of love, and a duty of adoration of Our Savior Christ present there.

Everyone knows that the Holy Eucharist bestows an incomparable dignity upon the Christian community. The sacrament is present not only while communion is being offered but also afterwards while the Eucharist is preserved in churches and chapels. Christ is truly 'Immanuel,' meaning 'God is with us.'

Thus day and night, He is in our midst, living with us, full of grace and virtue; He ordains customs, nourishes virtues, consoles the afflicted, strengthens the weak, and inspires all who approach Him to imitate Him, so that through His example they may learn to be meek and humble of heart and search not for their own things but for God's. Whoever addresses the august Eucharistic Sacrament with particular devotion and strives with promptness and generosity to love in his turn Christ, who loves us infinitely, experiences and understands in depth, not without great enjoyment and spiritual benefit, how precious is a hidden life with Christ in God and how worthwhile it is to enter into conversations with Christ: There is nothing smoother than this, nothing more efficient for traveling along the road to holiness" (Paul VI, Misterium Fidei).

"The adoration of Christ in this Sacrament of Love should find expression in diverse forms of eucharistic devotion: personal prayers before the Most Holy One; hours of adoration; brief, prolonged, and annual (the 40 hours) expositions; eucharistic benedictions; eucharistic processions; [and] eucharistic congresses. In this respect, the solemnity of 'Corpus Christi' merits particular mention as an act of public worship offering tribute to Christ present in the Eucharist, having been established by my predecessor Urban IV in memory of the Institution of this great Mystery. All of it follows the general principles and particular norms [which had been] in existence for some time and [which were] formulated anew during or after the Second Vatican

Council.

The liveliness and strengthening of eucharistic worship are proof of this authentic renovation that the Council has proposed and which is the central point. This, esteemed and beloved brothers, merits a separate reflection. The Church and the world have a great need for eucharistic worship; Jesus waits for us in this Sacrament of Love. Let us not skimp on time for meeting Him in adoration, in contemplation full of faith and open to repairing the serious faults and offenses of the world" (The Mystery and the Worship of the Eucharist, John Paul II).

"Let the faithful offer the greatest veneration to the Most Holy Eucharist, taking an active part in the celebration of the most august Sacrifice, receiving this sacrament frequently and with great devotion and WOR-SHIPPING IT WITH GREAT ADORATION; Let the shepherds of souls, in explaining the doctrine about this Sacrament, diligently instill in the faithful this obligation" (New Code of Canon Law of 1983, Canon 898).

John Paul II, in his encyclical *Redemptoris Mater*, speaks to us marvelously of the relationship between the Most Holy Virgin and the Eucharist, relating it to her maternity:

"This maternity of hers has been understood and experienced by the Christian community in the sacred banquet — liturgical celebration of the mystery of the Re-

demption — in which Christ, his real body born of the Virgin Mary, makes himself present.

The piety of the Christian community has always rightly seen a profound link between devotion to the most Holy Virgin and worship of the Eucharist; it is a prominent fact in the liturgy, as much Western as Eastern, in the tradition of religious families, in the spirituality of contemporary movements, including youth [movements], [and] in the ministry of Marian shrines. Mary leads the faithful to the Eucharist" (*Redemptoris Mater, Encyclical No. 44*, John Paul II).

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CHAPTER I

General Features of the Order of Perpetual Adoration

When great calamities afflict the world, God provides great assistance.

The nineteenth century was dawning; the iron hand of Napoleon was shaking Europe and attacking the Seat of Peter itself. But...Providence was already preparing an assistant to her Church in the person of a humble Franciscan nun from Ischia di Castro (Italy), Sister Mary Magdalene of the Incarnation.

Less out of personal whim than out of divine inspiration, the first group of eucharistic apostles met in Rome at the Monastery of the Four Fountains in the year 1807. This was the birth of an order totally and exclusively dedicated to the adoration of the Holy Host, to offering it incessant thanksgiving and praise, and in this way, to being a help for the Church, a help certainly unseen and hidden, but no less effective. With holy audacity, she desired that her order become a root that submerges itself in order to sustain the tree, and not green foliage that smiles at the spring sun.

In fact, the same day that the French entered Rome, committing abuses and excesses, the Cardinal Vicar provisionally approved the Rules of the Sisters of Perpetual

Adoration. A throne for daily exposition of the Most Blessed Sacrament was immediately built in the Chapel of Santa Ana del Quirinal, annexed to the Monastery.

The city began breathe in a new, and most of all, eucharistic, atmosphere, and the faithful came at all hours, attracted by the magnet of the Immaculate Host.

After great vicissitudes and trials — like an act of God — the order emerged pure and strong, inspiring His Holiness Pius VII to approve and confirm the Rules with apostolic authority in the Papal Bull of July 22, 1818, calling it "the chosen wine of the Savior." The Rules have been successively confirmed by His Holiness Leon XII, by Gregory XVI, and by Leon XIII, the latter of whom ends his apostolic letters saying: "With our apostolic authority, in accordance with the current canon law, we recognize, confirm, and approve forever the Constitutions of the Sisters of Perpetual Adoration of the Most Blessed Sacrament."

In reparation for the injuries that the most loving Jesus receives in the "Sacrament of Love," the servant of God, Sister Mary Magdalene of the Incarnation, founder of the Sisters of Perpetual Adoration of the Most Blessed Sacrament, decided to found a "Pious Union" for the faithful in which they too, with their offerings and adorations, might make amends for the offenses that Jesus receives from so many ungrateful Christians.

The idea of this servant of God was well received,

and many people of both sexes requested applications to be admitted in order to obtain all the indulgences that the holy pontiffs had conceded to members of the Pious Union.

Not much later, on November 29th, 1824, the Mother Foundress passed away, but her work grew, extending to diverse parts of the world, beacons of calm in a tempestuous sea.

Here in our country (Mexico) we have 47 monasteries. On March 6th, 1985, John Paul II approved our constitutions anew.

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CHAPTER II

Nature and Organization

1. WHAT IS THE PIOUS UNION?

The "Pious Union" of secular adorers is an association which, according to numbers 301 and 303 of the new *Canon Law*, belongs to the group of private associations classified as the so-called "third orders" or "pious unions;" for its spirit and animation, it depends on the Order of Sisters of Perpetual Adoration of the Most Blessed Sacrament, which exists all over the world.

2. PURPOSE OF THE PIOUS UNION

The purpose of the Pious Union of secular adorers is:

- a) to pray for the holy Church, for the Pope and his intentions, and for the bishops and priests;
- b) to unite all the faithful in the great work of perpetual adoration and the exposition of Jesus in the Sacrament of His Love;
- c) to make amends for the innumerable offenses that Jesus receives in the august Sacrament from so many ungrateful Christians who offend him by profaning the churches and receiving him sacrilegiously;

- d) to promote worship of, gratitude towards, and compensation (for the sins of humanity) for the Divine Eucharist;
- e) to promote the spiritual well-being of oneself and one's neighbor;
- f) to combat atheism and religious indifference with constant prayers, religious instruction, reading of the Holy Scripture, and a life full of holiness, always seeking the aid of the Most Holy Virgin.

3. SPIRITUAL BENEFITS

The members partake of all the spiritual benefits of the Sisters of Perpetual Adoration: masses, the Divine Office, prayers, sacrifices, offerings, penitence, etc. They enjoy this privilege even after their deaths.

The adoration of the Eucharist also shares the very important value of indulgences.

In order to become familiar with these spiritual benefits, let us look at what *The New Canon Law* says regarding indulgences:

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the actions of the Church which, as the minister of redemption, dispenses and applies with authority the

treasury of the satisfactions of Christ and the saints". (Canon No. 992).

"An indulgence is partial or plenary according to whether it removes either part or all of the temporal punishment due to sin" (Canon No. 993).

"The faithful who visit and adore the Most Blessed Sacrament gain a partial indulgence, but if the adoration lasts at least half an hour, the indulgence will be plenary" (Ench. Indulg. No. 3).

"The faithful who participate devoutly in a first communion ceremony gain a plenary indulgence" (Ench. Indulg. No. 12).

"A plenary indulgence is also granted to the faithful who participate in the first solemn mass of a newly ordained priest" (Ench. Indulg. No. 43).

"A plenary indulgence is granted for a rosary recited in a church, public chapel, family, religious community, or group; the indulgence will be partial in other circumstances" (Ench. Indulg. No. 48).

"A plenary indulgence is granted to those who participate in the solemn mass celebrating the 25-, 50-, or 60-year anniversary of a priest's ordination" (*Ench. Indulg. No. 49*).

"A plenary indulgence is granted to the faithful who

devoutly visit their parish on its patron saint's feast day or on August 2nd in order to receive the "porciúncula" indulgence by praying the Our Father and the Creed" (*Ench. Indulg. No. 65*).

4. DUTIES OF THE MEMBERS OF THE "PIOUS UNION":

- a) Whoever wishes to belong to the Pious Union must enroll himself/herself in the register kept with the Mother Superior of the Sisters of Perpetual Adoration of the Most Blessed Sacrament.
- b) He/She must recite the statement of consecration to the Most Blessed Sacrament.
- c) Members must commit to half an hour of adoration per week on a fixed day of the week and attend Holy Mass (in any parish) the first Friday of each month; adorers under 18 can belong to the Pious Union by committing to only weekly adoration.
- d) When all members of a family are members (of the Pious Union), they will be considered "family adorers."
- e) Members will endeavor, in cases of serious illness among their family members and friends, to suggest that they receive the last rites in time.

- f) Each member will fill himself/herself with apostolic spirit in order to continue finding new members each month.
- g) Members must annually renew their consecration on the solemnity of Corpus Christi.

5. MEMBERS OF THE BOARD OF DIRECTORS

The association will be directed by the chaplain of the church of the Sisters of Perpetual Adoration. Another advising priest may also be assigned if it is not possible for the chaplain to assist the association.

It is necessary to form a board of directors with a president, treasurer, secretary, assistant secretary, and senior and junior assistants with the goal of organizing the association better regarding spiritual retreats and monitoring of attendance.

The positions will be designated by the members of the association themselves by secret vote, with the assistance of the director or a delegate; the term of each position will be three years.

The board of directors will meet with the advising priest and the sisters designated by the Mother Superior to work with the Pious Union at their convenience.

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6. RECEPTION

Ordinarily the reception of new members will take place at the monthly mass, after the homily. The months of reception will be: March, June, September, and December.

The Union's emblem and certificate of membership may be received by whoever personally requests it from his/her sponsor provided that:

- a) he/she has received prior preparation and
- b) he/she has consistently attended for three months.

People who can only complete their adoration without attending the monthly mass are not considered as members of the Pious Union but only as adorers.

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CHAPTER III

Reception Ritual

CELEBRANT (Upon finishing the homily says):

Today the Church rejoices immensely, especially the community gathered here, because of the beautiful commitment that our brothers and sisters are going to make to dedicate themselves to continually adoring Jesus in the Sacrament, hidden in the consecrated host.

BLESSING OF THE UNION'S EMBLEMS

CELEBRANT: In the name of the Father and of the Son and of the Holy Spirit.

ALL: Amen.

CELEBRANT: The Lord be with you.

ALL: And also with you.

CELEBRANT: Let us pray: Our Father, Your Word sanctifies all things. Pour your blessings on this emblem of the Pious Union, and grant that those who are going to use it will always know how to give You thanks, obey Your commands, and fulfill Your will, in order to reach, through the invocation of Your Holy Name, the health

of the body and the protection of the soul. Through Jesus Christ Our Savior.

ALL: Amen

CELEBRANT: (He sprinkles them with holy water.)

DISTRIBUTION OF THE EMBLEMS

CELEBRANT:

Receive this emblem; it is a sign of the love that Christ in the Eucharist has for us, an invitation to go adore Him, and a reminder that He is also present in each one of you through sanctifying grace. May Most Holy Mary help you to adore Him.

ALL: Amen.

(While one person hands out the emblems, a eucharistic chant is intoned. All recite their vows in unison.)

myself to the Sisters of Perpetual Adoration of the Most Blessed Sacrament and to all the Members in the capacity of ADORER, and I propose to do whatever I can for the greater glory of Jesus in His Sacrament of LOVE.

Confirm me, Oh Mary, Mother of Jesus and my most tender mother, be my guide in the service of Your Divine Son that I may please Him during this life and enjoy the happiness of praising Him eternally with you in paradise.

ALL: Amen.

PRAYERS OF THE FAITHFUL

CELEBRANT:

Let us invoke the mercy of God our Father so that He will grant that we may pray with such confidence that we will deserve to obtain what we ask for:

- 1. For the universal Church, that the number of her children who love to come to adore Jesus hidden in the Sacrament of His Love may increase. We pray to the Lord.
- For all the bishops and priests, that each day they
 may increase love and devotion to Jesus in the
 Most Blessed Sacrament.
 We pray to the Lord.

- 3. That the Eucharist may transform our life and our families. We pray to the Lord.
- 4. That the Lord may give us a gentle heart following the example of Mary, helping us live as brothers. We pray to the Lord.
- 5. That the adoration of Christ in the Eucharist may produce abundant fruits of priestly, religious, and missionary vocations.

 We pray to the Lord.
- 6. For all the members of the Pious Union of Secular Adorers, that the Lord may give them the gift of perseverance.

 We pray to the Lord.
- 7. For our deceased brothers, that they may receive the fruits of redemption.

 We pray to the Lord.

CELEBRANT:

All this we ask throught Christ our Lord.

All: Amen. (The Holy Mass continues.)

CHAPTER IV

Prayer Before the Most Blessed Sacrament

Upon arriving to make his/her holy adoration, the member adorer will say:

I adore you in every moment, oh Living Bread of Heaven, Great Sacrament!

The adorer who is there answers him/her:

May the amiable Heart of Jesus in the Most Blessed Sacrament be forever praised.

With the very deep respect that faith inspires in me, oh My Savior God, Jesus Christ, true God and true man, I adore You and I love You with all my heart hidden in the most august sacrament on the Altar, in reparation for all the disrespect, profanations, and sacrileges which I may have unfortunately committed, and equally all those which have been done to You and which may be done to You in the future. I adore You, oh my God, not as much as I can, but I hope to be able to do it with the perfection that all rational creatures are capable of.

At the same time, I want to adore You now and forever, not only for the Catholics who neither adore You nor love You, but still more for their negligence,

and for the conversion of all the heretics, the schismatics, the impious, the blasphemers, the unbelievers, the infidels, the Jews, and the idolaters. Ah, yes, my Jesus, may You be known, adored, and loved by all and may they give You thanks in each moment in the Most Blessed Sacrament.

ADDITIONAL PRAYER

My Lord Jesus Christ, true God and true man, I firmly believe You are present in the Most Blessed Sacrament of the Altar, and remain with us permanently, so we may partake of the fruits of Your Sacrifice, and through it, may await our future glory. I adore You, and desire only to love You more and more with all the ardor of my heart.

With You, and in union with the Church I give thanks to the Father, through the Holy Spirit, for all the gifts bestowed upon mankind and all creation, and especially for the Holy Eucharist.

Through You, and with You, I offer your Sacrifice on the Cross to the Father, in reparation for all the sins of the world.

In Your Name, dearest Jesus, may Your Kingdom come, may we all recognize You as our Way, our Truth and our Life, and become one flock and one Shepherd, consecrated to the Father, the Son, and the Holy Spirit, and love one another as You love us. Amen.

RECOMMENDATION

As soon as the Sister Adorer wishes to be continually at the feet of Jesus in the Most Blessed Sacrament and upon hearing the three rings of the bell to signal the change of the adorer, repeat the following prayer which we put below so that the member adorer may make it his/her own and also repeat it with the desire to be always at the feet of Jesus in the Holy Tabernacle:

Praised be Jesus in the Most Blessed Sacrament now and forever!

O Jesus, sacrificed and now in glory, stay with me to sanctify me. Together with our Mother, Mary Most Holy, our dear Father St. Joseph, and all the Angels and Saints in Paradise, I unite myself to the Sister who is now adoring You in Your Eucharistic presence. Amen.

EJACULATION: Holy Jesus, our Savior. We give You our hearts.

Praised be Jesus in the Most Blessed Sacrament now and forever.

CHAPTER V

Simple Method of Offering Adoration

This method is divided in four parts; in each one of them, our Lord is honored by means of the four purposes of the Holy Sacrifice of Mass, which are: adoration, thanksgiving, reparation and petition.

PREPARATION

Oh, my God, I believe that You are truly present in your Sacrament of Love. How good You are, my Jesus, to permit me to come to You and spend this Hour with You.

Prepare yourself, my soul, collect your feelings, distance yourself from all distractions and worries, so that you can listen to the inspiration of the Divine King hidden, yes, but truly alive in the Beloved Host.

Oh, Holy Spirit, enlighten my mind, inflame my heart!

Oh, Immaculate Virgin, my Mother, give me your heart in order to adore your Divine Son!

My guardian angel, watch over me! My patron saint, pray for me!

ADORATION

Oh my God, Triune and One, I adore you.... I recognize all your rights as Creator and Supreme Lord, and my debt of absolute dependence on Your Infinite Majesty. You are my father and I, your son; You are my Lord and I, your servant; You are my King and I, your subject. These duties have been asked of me by your thousand glorious titles. Infinite in greatness, in wisdom, in power, in all perfection, you deserve my offerings, my adorations, and all my love.

Oh, great God, absolute sovereign, Lord of all things and of all events; on You, oh Lord, depend life and health; on You depend all men, families, and nations.

I adore You, I prostrate myself at Your feet; I love You with all my heart. I want everything that You want or permit and I submit blindly to all the provisions of Your always good and paternal Divine Providence.

Oh my Jesus, veiled in the Holy Host, unite my weak adorations with the profound and incessant ones that You raise to the Father day and night.

All towns of the earth, recognize your King, unite your voices, and intone a hymn of love to the glory of the infinitely Holy God.

PRACTICE: (Perform acts of faith, hope, and charity, of adoration, and of submission to Divine Providence.)

With faith, let us give to God our spirits; with hope, all that is to come; with charity, our hearts; with adoration, all our being; and with surrender, our wills.

"May praise and thanksgiving be offered at all times to the Most Blessed and Most Divine Sacrament." "My God and my everything."

THANKSGIVING

Oh, my God, I thank You for the innumerable benefits that I have received from Your goodness, both here in the natural world and in the supernatural one: creation; conservation; health; education; the Incarnation; the Redemption; faith; the Sacraments; the Divine Eucharist, sweet treasure of the earth; and personal graces at all stages and ages of my life. Finally, I thank You for the promise of eternal life....

When will it be granted to me that I will be able to properly appreciate all Your unparalleled gifts?

My Beloved Benefactor, what could I offer You in exchange for your generosity? For I am nothing and can do nothing. Ah! You desire my heart....Yes, Lord, I offer You my humble heart as thanks for all of Your goodness; I hope, assisted by Your grace, to be faithful to my offering.

Oh. Eternal Father, benefactor of all humankind, I thank You for having given us Your Divine Son in the Most Blessed Sacrament.

Oh, Mary, my sweet Mother, grant that I may join in your love, and through your mediation, that I may praise my Divine Benefactor.

Thank You, oh my God, for all of your blessings.

PRACTICE: (Repeat acts of thanksgiving and love; recite the act of love.)

Oh, my God, I prostrate myself at Your feet and humbly ask forgiveness for the sins of all families of society, of all nations, and of the entire world, by whom you are continually offended....Grace and mercy, oh my God; I ask your forgiveness, especially for all the sacrileges which have been committed towards Your Sacrament of Love.

My Divine Savior, I ask that You forgive my innumerable sins and all those that I have had the misfortune to cause to be committed. Yes, my God, forgive the sins of my infancy, of my youth, and of all my life. Also forgive the sins of my parents, relatives, and friends.

Oh, Divine Jesus, don't forget that You died for love of us.... Forgive us. Oh, Holy Spirit, move my heart and with the anointing of Your grace, give my soul the strength to cry bitterly over my sins.

PRACTICE: (Offer acts of contrition; promise the Heart of Jesus, with firm intention and true love, to make amends for some personal defect.)

PETITION

Oh, my God, full of confidence, I present myself before Your throne of grace and mercy; I ask that You grant me all the graces I need, both natural and supernatural.

Oh, my Jesus, grant me the grace of a totally Christian life, the strength to conquer my passions, and final perseverance which will open the doors of heaven to me; especially, oh Lord, give me a lively faith and a strong, generous, and impartial love in order to serve You in the Most Blessed Sacrament of the Eucharist.

I also implore Your aid, Oh my Divine Savior, on behalf of the Holy Church, Your worthy Spouse and my tender Mother; of Your vicar on earth, His Holiness the Pope; of our Bishop; of the clergy; and of the entire diocese.

Protect, oh my God, my parents, relatives, friends, enemies, and all the souls of the faithful departed.

Oh, my Divine King, permit me to repeat yet another prayer for Your same glory.... Grant that all the people of the earth may know You. You are the way, the truth, and the life; grant that the entire world may acknowledge

and love You as King and Lord.

Always be our only thought, our first desire, and the purpose of all our work. We will find within ourselves, in adoring You, the prelude to glory and eternal happiness. Oh, my Jesus, hidden in the Holy Host, with You I implore this grace from the Heavenly Father.

"Oh, my God, bless me and protect the Holy Church." Amen.

PRACTICE: (Entrust to God the urgent necessities of the Holy Church, the conversion of sinners, and the liberation of the souls of Purgatory.)

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CHAPTER VI

SPIRITUAL COMMUNION

My Jesus, I firmly believe that you are in the Most Blessed Sacrament on the altar. I love You above all things and I desire to have You in my soul. Because I cannot receive You now sacramentally, at least come spiritually to my heart. As if You had already come, I embrace You and unite myself totally with You; do not permit me to become separated from You. AMEN.

ACT OF LOVE

(Pledge which all members should make)

PRAYER FOR CONSECRATED VOCATIONS

Send, oh Jesus, workers to your harvest; all the world waits for your holy apostles and priests, heroic

missionaries, and kind and tireless nuns! Ignite the spark of vocation in the hearts of young men and women; inspire Christian families to want to distinguish themselves by giving the collaborators of tomorrow to your Church. So be it (John XXIII).

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CHAPTER VII

Suggestions for Prayer in the Half Hour Before the Most Blessed Sacrament

Invoke the Most Holy Virgin Mary and Saint Joseph to help you to pray.

5 minutes: ADORE CHRIST, PRESENT IN THE EUCHARIST, remembering these words: "I will be with you until the end of time."

5 minutes: OFFER OUR THANKS for having remained in the Eucharist, meditating on these words: "I am the living bread descended from heaven; he who eats me will never hunger."

5 minutes: Talk with our Lord, asking for each one of the week's most important intentions at the diocesan, national, universal, and personal levels. Also ask for the increase and satisfaction of priestly, religious, and missionary vocations.

5 minutes: Ask forgiveness for your own sins and those of all humanity.

10 minutes: Let your heart listen to the Lord and feel loved by Him, meditating on these words: "I have loved you with eternal love."

NOCTURNAL VISIT

Stay with us, Lord, this night. Stay to adore, praise, and give thanks (to God) for us while we sleep; to cause your mercy to descend from heaven over the world; to assist, from the Tabernacles of Earth, the blessed souls who suffer their prolonged night of pain and sorrow in Purgatory.

Stay with us to keep the righteous anger of God from our populous cities which, with their very dense clouds of vice and crime, cry out for vengeance from heaven.

Stay with us to watch over the innocents, to sustain the tempted, to lift up the fallen in order to subdue the power of the devil, to impede sin.

Stay with us to comfort those who suffer, to bless those who live in pain, to inspire contrition in those who die, to receive in the arms of Your mercy the thousands of souls who present themselves before You to be judged.

Oh, Good Shepherd, stay with Your sheep, defending them from the dangers that surround them and threaten them. But above all, stay with those who are suffering and with the dying. Give us a calm night and a perfect end. Be our Merciful Father until the end, so that we can appear without fear before You as our Judge. Amen.

(Three Hail Marys.)

May Most Holy Mary bless us and teach us to adore the God of heaven and earth hidden in the Most Blessed Sacrament on the Altar.

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CHAPTER VIII

Summary of Indulgences and Privileges Granted to the Pious Union

A). Summary of the Indulgences and privileges conceded by decree of the Sacred Congregation of Indulgences the 23RD of August of 1861 to the Pious Union of Perpetual Adoration of the Blessed Sacrament:

Plenary Indulgences:

- 1). On the day of inscription to all the faithful who, truly repentant, having confessed and received Holy Communion, pray for some time for the intentions of the Sovereign Pontiff.
- 2). To those enrolled in the Pious Union who, as is ordered, devoutly visit the Church of the Pious Union praying for some time for the intention of the Sovereign Pontiff on the following days and feasts of the year:
 - a. The Nativity.
 - b. The Circumcision of Our Lord Jesus Christ.
 - c. The Epiphany.
 - d. On Passion Friday, Feast of the Sorrows of the Blessed Virgin Mary.
 - e. On Holy Thursday.
 - f. On Easter Sunday.

- g. The Ascension.
- h. Pentecost Sunday.
- i. Feast of the Blessed Trinity.
- j. Corpus Christi.
- k. On the Octave of Corpus Christi.
- 1. On August 2nd (Indulgence of the Portiúncula) by visiting the Church where the Pious Union is established and praying there for peace among Christian rulers, the extirpation of heresy, and the exaltation of Holy Mother Church.
 - m. Once a month by having an hour of prayer before the Most Blessed Sacrament exposed or hidden in the Tabernacle.
 - n. On the third Sunday of September, Feast of the Sorrows of Mary.
 - o. At the hour of death, if truly repentant, having confessed and received communion, and if this is not possible at least repentant, by invoking the Holy Name of Jesus with the heart if it is impossible to do so with the lips.
 - p. The same, by visiting the Church where the Pious Union is established on the days noted by the Roman Missal, gain the same indulgences as if they visited the Church of the Station in Rome or outside the City.

Indulgences of seven years and seven quarantines:

1). To all the members on each of the six days of the Octave of Corpus Christi, by devoutly visiting the

- Most Blessed Sacrament at least with a contrite heart.
- 2). To the same every time that at least with a contrite heart they devoutly recite the prayer: "Eternal Father, I offer Thee the Life, Passion and Death of Jesus Christ, with all His merits and those of His Divine Mother, for the needs of the Holy Church, for the conservation of Her visible head, the Sovereign Roman Pontiff, and for the conversion of poor sinners. Through the merits of His Precious Blood, which He shed for our love, and through the bitter sorrows of the Virgin Mary, grant us all the graces that we ask of Thee."
- 3). By accompanying the Most Blessed Sacrament with a contrite heart and devoutly when it is carried to the sick.

Indulgences of three years and the same number of quarantines:

For every hour or half hour that the members spend before the Most Blessed Sacrament.

Indulgence of three hundred days:

- 1). To the same members every day that they recite the Divine Office or the Office of the Blessed Virgin Mary.
- 2). For every visit that they make to the Most Blessed Sacrament.

Indulgence of two hundred days:

Every time that they utter the ejaculation: "Eternal Father, through the Blood of Jesus Christ, have mercy."

All the above-mentioned indulgences are applicable to the souls in Purgatory.

INDULT:

All the foregoing indulgences can also be gained in case of sickness by practicing some acts of piety indicated by the confessor.

PRIVILEGE

All the altars of the Church where the Pious Union is established are daily privileged for the Masses that are said, in suffrage for the deceased members.

Sacra Congregation Indulgentiis Sacrisque Reliquis praeposita, facto verbo cum Sanctissimo in Audientia habita die 16 Julii 1887 ab infrascripto Secretario, praefatum Summarium Indulgentiarum denuo revisum approbavit, simulque imprimi et publicari posse permisit.

Satum Romae ex Secretaria ejusdem S. Congregationis die 16 Julii 1887. Loco Signii.

Fr. THOMAS M. Card. SIGLIARA
Praefectus.
Alexander Episcopus Oensis

B). Summary of the Indulgences and Privileges Granted by the Sovereign Pontiffs to the Churches of Institution of the Perpetual Adorers of the Blessed Sacrament:

Plenary Indulgence:

This may be gained by the Religious and by all the faithful who, truly repentant, having confessed and received Holy Communion, visit the said Church praying there for some time for the intentions of the Holy Father on the following days and feasts of the year:

- 1). Once a year on any day that they wish (Leo XII. Resc. Autograph. Aug. 13, 1828).
- 2). On the Feast of Corpus Christi or on any day chosen during the octave of the feast (Dec. S.C. Indul., April 29, 1844).
- 3). By making as long as possible a visit to the Most Blessed Sacrament exposed for public veneration, praying for peace and concord between Christian rulers, for the extirpation of heresies, for the exaltation of the Holy Mother Church or with any other prayer (Pius VII. Brief Aug. 28, 1818).

Indulgences of ten years and ten quarantines:

For every visit made to the Most Blessed Sacrament exposed for public adoration, truly contrite and with the firm purpose of confessing, praying for the needs of the Church, etc. (Brief cited, Aug. 28, 1818).

Indulgences of seven years and seven quarantines:

Once a day only on every day of the year by visiting the Most Blessed Sacrament at least with a contrite heart.

Indulgence of three hundred days:

On every day of all the Novenas, seven-day prayers, and Triduums made in the said Church (Decr. Cited. April 20, 1844).

Indulgence of two hundred days:

(Decr. April 20, 1844)

To all those who at least with a contrite heart and devoutly in the same Church:

- 1). Attend the Divine Office that is said or chanted by the Religious before the Most Blessed Sacrament.
- 2). Attend the ceremonies there held.
- 3). Attend also the other prayers which, besides the Divine Office, are said aloud either in Choir or in the Church.
- 4). For every genuflection made before the Blessed Sacrament.
- 5). By saying the following four ejaculations: I adore Thee at every moment, Thou Living Bread of Heaven, Great Sacrament. Heart of Jesus and of Mary, bless I beg Ye this soul of mine. I give Thee my heart, Blessed Jesus, my Savior. May the

Blessed and Divine Sacrament be known, adored, and acknowledged by all at every moment.

6). Every time that the act of Reparation: "With that most profound respect..." is said.

Indulgence of Thirty Days:

By bending the head at the recitation of the Gloria Patri, etc.

All the above-mentioned indulgences are applicable to the souls in Purgatory (Decree cited).

PRIVILEGE

During the time of Solemn Exposition all the altars of the Church are privileged (Brief cited, Aug. 28, 1818).

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, facto verbo cum Sanctissimo in Audientia habita die 16 Julii 1887 ab infrascripto Secretario, praefatum Summarium denuo revisum approbavit simulque imprimi ac publicari posse permisit.

Datum Romae ex Secretaria ejusdem S. Congregationis die 16 Julii 1887.

F. Thomas M. Card. Sigliara Praefectus. Loco Signi

Alexander Episcopus Oensis Secretarius.

CHAPTER IX

Acts of Adoration and of Reparation to Jesus in the Sacrament That Serve for the Visit at Home Too:

I

O Jesus, Victim of Love for our salvation, who, not content with dying upon Calvary dost renew this same sacrifice in a bloodless manner on our altars: by this act of adoration, I wish to make reparation for the indifference of Christians who fail to hear Mass on feast days, and in order to make reparation for this guilty omission, I promise to unite myself to all the masses that are daily said, renewing this intention of mine as often as possible.

Ejaculation: Eternal Father, through the Blood of Jesus, mercy.

II.

O Jesus, Divine Prisoner of Love, Thou who in the Most Blessed Sacrament dost find Thy delight in being with the children of men, I adore Thee profoundly, and I thank Thee for Thy Mercy; and in reparation for the coldness of those who come to Church only to offend Thee, I propose to come to visit Thee daily even if only for a few brief moments.

Ejaculation: I adore Thee at every moment O Living Bread of Heaven, Great Sacrament.

O Jesus, Living Bread come down from heaven, who in the excess of Thy infinite charity hast wished to become our food and our drink in Holy Communion and dost command us to receive Thee in order to have life within us; I adore Thee and I thank Thee for so munificent a gift, and in order to compensate in some way for the ingratitude of those Christians who do not perform their Easter Duty and that of those who approach to receive Thee in mortal sin, I promise to make frequent spiritual Communion and to approach the Holy Table with the best dispositions of which I am capable helped by Thy grace.

Ejaculation: I give Thee my Heart, Most Blessed Jesus, my Savior.

IV.

O Adorable Savior, most faithful Friend of Souls, who not wishing to abandon men even in the last moments of their lives dost become their companion to eternity, I give Thee thanks for this and for that hour; and in reparation for the culpable negligence with which many fail to receive Thee in those last moments, I propose to take advantage of all possible means for taking the priest to the poor sick and to accompany Thee when Thou art taken as Viaticum to console them.

Ejaculation: May the Most Blessed and Divine Sacrament be known, adored and acknowledged at every moment by all.

CHAPTER X

Instructions for the Use of the Pious Oil Before the Most Blessed Sacrament:

The custom of using the oil of the lamp that burns before the Most Blessed Sacrament in order to implore the cure of a sick person is not contrary to the spirit of the Church. Our Lord, really present in the Most August Sacrament of the Altar, can renew the same marvels that He worked in other times with the unfortunate of Palestine. St. John Chrysostom, in his Homily 33 on the Gospel of St. Matthew, says with reference to this that all the sick who used the oil of the lamp that was wont to burn before the Most Blessed Sacrament were cured of their ills, so long as they did it with real faith. And this should not surprise us because recent events confirm the efficacy of this ancient custom. To God nothing is impossible. He only desires to be implored with lively faith and with perfect submission to His Holy Will.

Triddum or Novena or Prayers to implore a cure by applying the oil of the lamp:

O Divine Redeemer, Who through Thy Infinite Charity dost remain day and night in the Most Blessed Sacrament of the Altar even when men leave Thee all alone for hours content with allowing a lamp to burn before Thee to symbolize their faith and their love; behold me here in spirit prostrate at Thy feet imploring pity and mercy in this my grievous illness.... As I am unable to approach Thee as did the woman suffering for twelve years, who by merely touching the hem of Thy garment was instantly cured, I beg Thee to give to this oil the power of returning my health to me for Thy greater glory.

Yes, Lord, Thou hast said: Verily, verily I say unto Thee, seek and ye shall find, knock and it shall be opened unto you, ask and it shall be given to you; I do not cease to ask Thee so that Thou mayest deign to listen to me. Thou art the omnipotent Physician of our souls, as well as of our bodies, and Thy word will not fail to be fulfilled; trusting that Thou wilt hear me, I give Thee thanks and I promise Thee to approach to receive the Holy Sacraments and to visit Thee frequently, fleeing occasions of sin, combating my passions, especially....

(In the act of applying the oil to the patient, bless yourself saying: In the name of the Father and of the Son and of the Holy Ghost. Amen.)

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