

APPENDIX I

The Following retreats given to the Blessed Sacrament Fathers and Brothers are undated, but could easily have been given in the period 1858 - 1862

Retreat to Blessed Sacrament Fathers and Brothers Six Days

Beginning of the Retreat - Preparatory Meditation.

First Day

First Meditation	God's Love in Creating Me
Second Meditation	Graces of Preservation
Third Meditation	The Love Shown in the Redemption

Second Day

First Meditation	My Need of the Redemption
Second Meditation	The Goodness Shown by God's Patience
Third Meditation	The Mercy of God

Third Day

First Meditation	The Love of Jesus Christ
Second Meditation	One Must Give Oneself Entirely to God
Third Meditation	One Must Consecrate Oneself Entirely to the Service of God

Fourth Day

First Meditation	Jesus My Highest Law
Second Meditation	The Life of Love
Third Meditation	Holy Abandonment to God

Fifth Day

First Meditation	Love's First Virtue: Humility
Second Meditation	Crucified Love
	Crucified Love (Second Part)
Third Meditation	The Holy Will of God

Sixth Day

First Meditation	Eucharistic Service
Second Meditation	The Holy Eucharist Is My Perfection
Third Meditation	The Eucharistic Life of Jesus

Retreat to Blessed Sacrament Fathers and Brothers
Eight Days
On the Eucharistic Vocation

Beginning of the Retreat - Preparatory Meditation.

First Day

First Meditation	On Salvation
Second Meditation	To Serve God
Third Meditation	Knowledge of Oneself

Second Day

First Meditation	The State of Grace
Second Meditation	The Supernatural Life
Third Meditation	Combats of the Supernatural Life

Third Day

First Meditation	The Priesthood
Second Meditation	The Service of Jesus Christ
Third Meditation	The Spirit of Jesus in the Priest

Fourth Day

First Meditation	Serving Jesus Christ with Mary
Second Meditation	Two Classes of God's Servants
Third Meditation	Sacrifices of the Religious Life

Fifth Day

First Meditation	The Graces of the Religious Life
Second Meditation	Purposes of the Society of the Most Blessed Sacrament
Third Meditation	Eucharistic Worship

Sixth Day

First Meditation	Adoration
Second Meditation	The Eucharistic Apostolate
Third Meditation	Love of Jesus Christ

Seventh Day

First Meditation	Poverty
Second Meditation	Purity
Third Meditation	Obedience

Eighth Day

First Meditation	The Eucharistic Life
Second Meditation	The Marks of a Eucharistic Vocation
Third Meditation	The Grace of Vocation

Conclusion of the Retreat

First Virtue of a Postulant: The Gift of Self

APPENDIX II
RULE OF THE SERVANTS OF THE BLESSED SACRAMENT

(Draft of Aug. 15, 1859)

FIRST PART
Basic Principles

CHAPTER I - PURPOSE OF THE SOCIETY

Art. 1 - The purpose of the Society of the Servants of the Most Blessed Sacrament is to devote itself exclusively and forever, under the guidance and protection of the Most Blessed Virgin, their mother, to the service of love of Our Lord Jesus Christ in the Most Blessed Sacrament of the altar.

Art. 2 - They shall serve their divine Master by the daily practice of perpetual adoration and reparation, in union with the eucharistic life of the Most Blessed Virgin in the Cenacle.

Art. 3 - They will apply themselves to honor principally the interior and hidden life of Our Lord in the divine Eucharist.

Art. 4 - In order to serve their divine King more perfectly, they will keep for his love the vows of poverty, chastity, obedience and the eucharistic vow.

CHAPTER II - THE SPIRIT OF THE SOCIETY

Art. 1 - The Servants of the Most Blessed Sacrament shall live by the spirit of Jesus, especially his spirit of love and sacrifice; the great motto of their lives will be: All for the service of Jesus in the Most Blessed Sacrament.

Art. 2 - They will strive for conversion and personal perfection only in order to be able to serve the God of the Eucharist more purely and more suitably, [which is] the goal of every grace and virtue of a Servant of the Most Blessed Sacrament.

Art. 3 - It is by detachment from everyone and continual death to themselves that they will establish the reign of Jesus in their hearts and will be changed into him.

Art. 4 - They shall love and carefully maintain a life of withdrawal and silence if they wish to live in happiness with Jesus.

Art. 5 - Their contacts with the world will be only those which duty and obedience prescribe: to live unknown and unnoticed by the world, to belong uniquely to Jesus such ought to be the glory of a Servant of the Blessed Sacrament.

Art. 6 - They will serve Jesus in union with the Most Blessed Virgin, his first as his most perfect adorer, finding inspiration from the spirit of Mary, clothing themselves with her merits, her virtues, praying and adoring with her and through her, like a child adoring, praying and working with its mother.

CHAPTER III - THE PRACTICE OF ADORATION

Art. 1 - Precept: Each sister shall make three hours of adoration daily by rule, two during the day and one at night; each adoration will be for one hour.

Appendix II

Art. 2 - Directive. The hours of the day and the night will be divided equally among the sisters by the Superior. However, she could assign regular hours for the employments that require it.

Art. 3 - P. The Superior will not dispense anyone from the adoration prescribed by the rule without the permission of the Superior (masc.) She will submit to him the temporary dispensations she may have granted because of necessity.

Art. 4 - D. There will always be two adorers at night from 10 p.m. to 4 a.m.

Art. 5 - D. A Board indicating the hour of adorations and the name of the adorers will be placed in an obvious place. The coordinator for adoration will see to it that each Sister be exact and faithful to her appointed times.

Art. 6 - D. The adorers will maintain great modesty and reverence in the presence of the Blessed Sacrament. They will avoid any posture or action which would not be respectful. They will especially avoid speaking unless there is a great necessity.

Art. 7 - D. They will honor the Most Holy Eucharist by the four ends of Sacrifice by the practice of adoration and love, by praise and thanksgiving, by propitiation and impetration, in union with holy Church.

Art. 8 - D. In the practice of adoration, each Sister will follow her attraction of grace and devotion, and will apply herself especially to honor the various mysteries of Our Lord in the Most Holy Eucharist, according to the feast and season as well as the feasts and virtues of the Most Blessed Virgin and the Saints.

Art. 9 - D. All the virtues of the Sisters as well as all the gifts and graces of God ought to make them fervent and perfect adorers. It is toward this goal that they should direct all their efforts, as toward their sovereign purpose on earth.

Art. 10 - D. They ought never forget that a Servant belongs entirely to her Master and for her Master, that their great mission is at the foot of the throne of grace and mercy, that they ought to consume themselves for his glory, like the torch which burns and is consumed at the altar, and becomes a victim of love with the divine Lamb, always immolated for the salvation of the world and the reign of God their Father on earth.

Art. 11 - D. They shall maintain in the presence of the adorable Host a perpetual mission of supplication and prayer, according to the intentions of the Sovereign Pontiff, for all the needs of holy Church, for the members of the priesthood, especially to obtain good priests and holy apostles of Jesus Christ. They shall forget themselves, so to speak, to be entirely concerned with the needs of the Church, the salvation of souls and the glory of their divine Master.

CHAPTER IV - REPARATION

Art. 1 - P. Each Sister will be responsible, at least once a month, for the duty of reparation in the presence of the Most Blessed Sacrament.

Art. 2 - D. Her day of reparation shall be a day of retreat and penance. The Sister who is doing reparation will maintain deepest recollection on that day, and ask the Superior for some private or public penance.

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Art. 3 - D. Although all sins committed against the divine Majesty ought to be the object of reparation on the part of the adorers, they will however, consider themselves especially responsible to make reparation and to expiate the crimes committed against the adorable Sacrament of the Altar, especially by Christians and by those who are more especially consecrated to the service of Our Lord, and who belong to him by vocation.

CHAPTER V - THE DIVINE OFFICE

Art. 1 - P. All the Sisters will psalmody together the Office of the Feast of the Most Holy Body of our Lord in the presence of the Blessed Sacrament and during this recitation they will observe all the signs of reverence and ceremonies prescribed by the Roman Liturgy which they will follow with complete exactness.

Art. 2 - P. The Sisters who could not recite the Office for a legitimate reason will recite in its place the Crown of Our Lord, composed of 33 Pater and Ave and Gloria Patri, divided as follows: nine for Matins, five for Lauds, three for each of the Minor Hours of Prime, Terce, Sext and Nones, five for Vespers and two for Compline.

Art. 3 - D. They will apply themselves to recite the Divine Office well, with faith, as being the prayer of the Church; with devotion, in union with the heavenly court; with modesty, in order to honor God with their body and soul; with deliberateness, reciting it with attention, distinctly on a moderate tone, and observing the mediant carefully; the ordinary tone shall be mi or fa.

CHAPTER VI - EUCHARISTIC WORKS

Art. 1 - P. All eucharistic works shall be dear to them, and they shall favor them insofar as the service of adoration allows, but, in order not to be turned away from adoration, their fundamental exercise, they will not direct any exterior works, nor accept to preside over them.

Art. 2 - D. The Work of First Communions will be their work of predilection; they will instruct, with charity and patience in Christian Doctrine, young girls or older ones who might have forgotten the truths of religion. They will prepare them for the grace of First Communion with all the piety and zeal which such a great Sacrament requires.

Art. 3 - D. In order to become capable of instructing others in our holy religion, they will become skilled themselves, and for that purpose, they will try to read or learn some truths of the Catechism every day, and from time to time they will be given some Doctrinal Instruction.

Art. 4 - D. They receive in their Cenacle persons who are worthy of trust and wish to make a eucharistic retreat at the feet of the most Blessed Sacrament. The retreatants will not be introduced into the community and they will have contacts only with the Superior, or with those she designates for this purpose.

Art. 5 - D. The sisters will labor at whatever relates to divine worship, especially in favor of poor Churches, insofar as their means allow. In this matter let them follow the rules and designs of the Roman liturgy, whether for materials or form.

Chapter VII	On the Members
Chapter VIII	Aspirants
Chapter IX	Postulants
Chapter X	Novices- Formula of Profession
Chapter XI	On the Vows

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Chapter IX	On Fraternal Charity
Chapter X	On Relations toward Superiors
Chapter XI	Declaration

APPENDIX III

Letter of Father Carri to Mr. Perret - cf Doc. 1012

Very dear Mr. Perret,

Allow me to wish you a holy and happy New Year as I tell you the details about the beautiful feast we had last Tuesday. May the Lord always be known and loved by means of the holy and spiritual endeavors which you undertake to spread his kingdom and perpetuate his glory.

On the Holy Day of Christmas, at the early hour of 7:00 a.m., our 42 adults began arriving in the house; after examining their attire and several reconciliations (confessions?) the procession began. Given the size of our chapel, the adults found their relatives standing (among the 42 adults, there were 16 poor girls who made their first Communion; among them was the one who was accompanying your poor blind woman who is constantly coming to get some news about you.)

After going to their places, morning prayer began. Then the hymn to the Holy Spirit, then a meditation on first Communion, a hymn and then Holy Mass. When the Gospel was over, Rev. Father Superior, who was celebrating the Holy Sacrifice, gave them an instruction on the mystery of the day--he succeeded in coordinating so well the birth of our Lord with their first Communion, that the whole assembly was hanging on his every word. It was sometimes very moving. Finally holy Communion took place in the greatest silence, and in perfect recollection for children such as these. It was admirable. The Mass of thanksgiving took place afterwards during which they sang various hymns. Then the ceremony ended with the 5 Paters for the Church, our Holy Father the Pope, and the Benefactors. Before leaving they sang a hymn with so much heart that they really understood what they were singing.

At 10:00 o'clock we had a breakfast of sausages, meat patties, and for dessert, three spoonfuls of stewed apples; bread and wine to their hearts content. They were as happy as kings.

At 2:00 p.m. they were confirmed by a Neapolitan Bishop, who had been exiled from his See because he refused a Te Deum to the Piedmontese. I believe that it is Bishop Sanseno. After Confirmation, they had Benediction. When Benediction was over, they went to receive their gifts and rosaries.

Afterwards, they immediately returned to their relatives who were impatient to embrace their dear children. The weather was very bad. Snow never stopped all day. So these poor children were not able to play as usual. However, their joy was very great and last night, Monday, they came to spend their Credits. Some objects went for nearly 80 thousand B.P. [?]¹⁰¹ They would make you think they were acting like the rich. Most of them brought someone with them to replace them.

While we wait for the joy of having you among us, please receive, dear Mr. Perret, as of now, my wishes for a happy and holy year, and my fond expression of friendship in our Lord,

Fr. Carrie, Priest of the Blessed Sacrament
January 1, 1861

¹⁰¹ perhaps "Bon Points" - that is: good marks.

APPENDIX IV

A summary of the writings and teachings of St. Peter Julian Eymard to be found in the SSS Archives in Rome and microfilm in Cleveland, as compiled by Fr. Eugenio Nunez SSS, now residing in N.Y.

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