

APPENDIX I

Enrollment form for the Aggregation to the Society of the Most Blessed Sacrament

For the greater glory of
Our Lord Jesus Christ
in the Most Blessed Sacrament¹

Mr./Mme. was received as a member of the Aggregation of the Blessed Sacrament by me, the undersigned.

(Place - date - year - signature)²

Aggregation to the Society of the Most Blessed Sacrament

1. There are two types of Aggregation: simple or personal affiliation, and Aggregation established as a fraternity.
2. To be a member of a fraternity, the person must be received by the fraternity in keeping with its specific rules.

Simple Aggregation

Conditions

To become a member of the Aggregation, a person should be received by the superior of the Society of the Blessed Sacrament, the center of which is in Paris, or by a professed priest of the same society, or finally by another priest specially delegated for this purpose.

Anyone can be a member of the Aggregation, provided they commit themselves to fulfill its duties.

Duties of the Aggregation Members

1. The adorer is committed to at least one hour of adoration a month. The hour can be broken up, if a person does not have time to do it in a single adoration. It is appropriate to go to Communion on that day.
2. The adorer should recite daily the *Tantum ergo*, or an Our Father or Hail Mary, and three times the eucharistic invocation:

*Laudes ac gratiae sint onmi momento
Sanctissimo ac divinissimo Sacramento.
Benedicta sit sancta et Immaculata Conceptio
beatissimae Virginis Mariae*

¹ Under this heading was a seal or stamp of two angels adoring the Blessed Sacrament on the altar.

² The name of the person, the place, date and signature were handwritten. The rest of the form was printed. This form enrolling Mme. Mathilde Giraud is reproduced in "*Une Reponse a la Prience*," dated Paris, April 11, 1862 and signed: Eymard

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Oh Sacrament most holy, oh Sacrament divine
All praise and all thanksgiving be every moment thine.
Blessed be the holy and Immaculate Conception of the Blessed Virgin Mary.

3. Have a Mass said for the deceased members each year during the octave of the Feast of the Body and Blood of Christ.
4. The members are urged to recite the Office of the Blessed Sacrament once a week. It can be said on a single day or split between the days of the week.

Spiritual Benefits

1. An adorer who is a member of the Aggregation becomes a spiritual member of the Society of the Blessed Sacrament: as such, he/she has a brother's/sister's share in all the adorations, Holy Masses, divine Offices, penances and good works of the Society, and after death, receives the benefit of its daily prayers and devotions.
2. The Sovereign Pontiff granted on December 20, 1858, to all the members of the Aggregation, in perpetuity a daily plenary indulgence every time they spend an hour of adoration in the presence of the Blessed Sacrament exposed, and seven years and seven 40 days for those who have not received Communion on that day. All these indulgences are applicable to the souls in Purgatory.

Spirit of the Aggregation

1. Love for Our Lord Jesus Christ in his divine Sacrament must be the rule and purpose of the life of the adorers and be the characteristic of their holiness.
2. They will have a tender devotion to the Immaculate Conception of the Blessed Virgin Mary, as this mystery has a close and special bond with the august Mystery of the Body and Blood of Jesus Christ.
3. They will love the holy Roman Church as the divine Bride of our Savior, and their mother in faith. They will profess a true disciple's fidelity³ to the Sovereign Pontiff and a religious respect for Bishops and priests, by whom Jesus Christ gives himself perpetually to mankind in the sacrament of his love.
4. Let truth and charity be their unchanging rule in their dealings with others, for Jesus Christ said: "I am the truth." St. John said: "God is love."

The Works of the Aggregation

Although the members of the Aggregation should esteem and support all works of zeal, nevertheless, those works which refer more especially to the worship and devotion of the Most Blessed Sacrament ought to be preferred.

The principal eucharistic works are:

1. To teach Christian doctrine to uneducated children and to adults who have not made their first Communion.

³ Literally: filial devotion.

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2. To devote themselves to holy Viaticum, which consists in preparing sick persons to receive the last sacraments; to prepare, especially among poor sick people, a little oratory for holy Viaticum and to accompany it as much as possible.
3. To collaborate actively in supporting worship, maintaining the cleanliness and suitability of sacred linens and vestments, for the proper decoration of the altar where the Blessed Sacrament is kept, maintaining the lamp in poor churches, as well as the luminary for exposition.

Feasts

The principal feasts are:

Epiphany, anniversary of the first exposition in the Society of the Blessed Sacrament;

The Annunciation, in which the Word was made flesh to become one day our food in the divine Eucharist;

Corpus Christi, patronal feast;

The Immaculate Conception;

St. John, the beloved disciple, second patron of the Society.

Act of Consecration

I, N..., consecrate and devote myself entirely, through the hands of the Immaculate Virgin Mary, to the service and glory of Our Lord Jesus Christ, truly, really and substantially present in the most Blessed Sacrament of the altar for the love of men; desiring to adore, love and serve It in fraternal union with the Society of the Blessed Sacrament, and to obtain its glory by every means which will be accessible to me. It is for this reason that I commit myself to monthly adoration. Henceforth, I want to live only for the love and extension of the eucharistic kingdom of Jesus Christ in me and in the whole world. Amen.

The priest adds:

*Et ego ex facultate mihi tradita et concessa, adscribo te Aggregationi sanctissimi Sacramenti, et reddo te participem omnium adoratimum, missarum, orationum et omnium honorum spiritualium, quae in societate sanctissimi Sacramenti ex gratia Dei fiunt, et insuper omnium indulgentiarum quae u sancta sedi ei concessa fuerunt. In nomine Patris + et Filii et Spiritus sancti. Amen.*⁴

⁴ And I, by the powers that have been given to me, enroll you in the Aggregation of the Blessed Sacrament and give you a share in all the adorations, Masses, prayers and all the good works which, by the grace of God, are accomplished in the Society of the Blessed Sacrament, and I also enable you to share in all the indulgences which the Holy See has granted to it. In the name of the Father +, and of the Son and of the Holy Spirit. Amen.

APPENDIX II

from “*Fr. Eymard’s Obedience and Sense of Responsibility*” by Fr. Herv Thibault

“In April, 1863, while Fr. Eymard was in Rome seeking the approbation of the Congregation, he was denounced to Pius IX for being a defector from the Society of Mary and for maintaining a cozy relationship with his lady catechists at faubourg Saint-Jacques with common choir and common purse. The charges were not true. Later, the religious who had made the accusations was recalled to France and made to apologize to Fr. Eymard.

“Fr. Eymard’s reaction to those vexations is remarkable. In public, he had to vindicate himself and to defend the honor of the Society; in private, he tried to detect the facts beneath such exaggerations and misrepresentations that could lend themselves to such criticisms. He tried to correct the situation. When Pius IX advised him in order to prevent talk, to find another location for the ladies, Fr. Eymard obtained Bishop Angebault’s acceptance of the Servants in Angers, 12 September, 1863.

“And thus ended Fr. Eymard’s hope for a cenacle-community.”

APPENDIX III

from *"Tomorrow Will Be Too Late"* by Fr. Normand Pelletier SSS

Finally, on June 10, he received the long awaited Decree of Approbation. In part it read:

"The above named priest, Eymard... has presented to the Holy Father, Pope Pius IX, his humble petition for the approval of the religious Congregation...

"His Holiness approves and confirms by this Decree this Congregation... of the Blessed Sacrament as an institute with simple vows under the authority of a Superior General... and leaving to a future time the approval of the Constitutions regarding which the Holy Father seeks to make a few corrections.

Given in Rome... June 3, 1863".

It had been a long journey; all the pain, the wrenching departure from his Marist community, the poverty, the lack of vocations, and the last minute accusations which nearly derailed the whole project... it was all behind him now.

With the Decree of Approbation in hand and gratitude in his heart he hurried to share his joy with Fr. De Cuers who, upon scanning the document, broke into a rage waving the document in Eymard's face shouting.

"What is your name doing on this Decree?"

All along De Cuers had rejected every personal recognition in regard to the foundation of the Blessed Sacrament Congregation. He was seemingly not objecting to the absence of his own name on the document; rather, he would not tolerate any personal acknowledgement of any sort. All recognition belonged exclusively to the Lord and Master, neither to himself nor Eymard.

Whatever were De Cuers' motives for the outburst, it caused Father Eymard great suffering and strained their relationship. The two men were temperamentally very different. De Cuers, with his naval training, seemed more secure with a highly disciplined and ordered style of life. He was intensely motivated but often narrow and simplistic in his approach. The story is told of how he would exit the church backwards when the Blessed Sacrament was exposed so as not to turn his back to the Master. Another time, in Paris, Father Eymard had allowed the young religious to sit down in the sanctuary during their prayers. When Fr. De Cuers saw the chairs which had been provided for this purpose, he personally threw them out of the sanctuary claiming more discipline and austerity were required.

Their relationship was built perhaps more on a common, though equally profound, attraction to the Eucharist than on friendship or even on complete agreement concerning the means to be taken to make the Blessed Sacrament better known and loved. In any case, this incident did not help ameliorate their relationship, in point of fact, it very likely aggravated an already frayed one.

Perhaps the best conclusion to this episode is a line which Fr. Eymard wrote a few months later.

"Well, we have been approved, but we have not yet been sanctified."

APPENDIX IV

RULES OF ST. BONNET

CONSTITUTIONS OF THE CONGREGATION OF THE SERVANTS OF THE BLESSED SACRAMENT¹

First Part GENERAL RULES

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¹ These Constitutions are not an official text, but a scrap done at Saint Bonnet, in 1863. It has no Second Part.

Third Part
ON GOVERNMENT AND THE VARIOUS EMPLOYMENTS

- I On the Ecclesiastical Superior
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- XII On the Linen Room Sister
- XIII On the Bell Ringer

Rules (of St. Bonnet) 1863
First Part
GENERAL RULES
First Chapter

PURPOSE OF THE CONGREGATION

The Congregation of the Servants of the Most Blessed Sacrament, blessed in its purpose and its first members by his holiness Pius IX, presently reigning, on Jan. 5, 1859, devotes itself principally to the service of perpetual adoration of our Lord Jesus Christ, exposed to public veneration in union with the life of the Most Blessed Virgin in the Cenacle, according to the spirit and rules of the Holy Roman Church and with filial obedience to the local Bishop, whom they consider as their Superior and Father.

CHAPTER II
THE RELIGIOUS NAME

The Sisters will make to God the sacrifice of their name, as of their personality and will take a new name, their baptismal name as much as possible, as being the most honorable, joined to the lovely title of Servants of the Blessed Sacrament. Our Lord said: "Whoever is the conqueror of self and the World, to that one I will give a hidden manna and a new name."

CHAPTER III
THE EUCHARISTIC SERVICE

May the Eucharistic Service of Our Lord be the principle and the purpose of their actions, as of all their virtues: the good service of the Master is and must always be the purpose of the life and qualities of a good and faithful servant under pain of infidelity.

Therefore the sisters should correct their faults with holy indignation; even the least imperfection ought not to be found in the service of such a great master; it is no merit to be suitable; let them adorn themselves with all the Christian and evangelical virtues, like a robe of honor required for entrance into the Divine Palace.

When she is pure and adorned, an adorer is only what she should be for the active service of the heavenly King, lacking this first perfection of the Angels, she should at least bring to the feet of Jesus the humility of love.

CHAPTER IV
ON ADORATION

1. Each sister shall regularly make two hours of adoration a day, and one at night, in successive order, beginning with the first hour of the day and of the night.
2. The service of adoration shall be divided by intervals of eight hours [beginning in the morning] on twenty-four, the first hours shall be 4:00 a.m., noon, and eight at night.
3. Beginning at nine at night until 4:00 a.m. exclusively, there should always be two adorers.
4. The Superior can give the coadjutrix sisters set times if their work requires it.
5. For grave and urgent reasons she can dispense the sisters from a part or from a whole adoration, but not beyond eight days, and when she has done so, she shall inform the Superior. (masc.)
6. The Superior will do the same for all the other points of the General Rules.
7. A Bulletin Board showing each sister's hours of adoration will be posted in a public place and, if possible, each sister will have an exact copy of it in her room.
8. The Bell Ringer will see to it that each adorer be exact for the order and hour of her service: if necessary she will warn the person and if she is habitually negligent or late, she will inform the Superior.

CHAPTER V ON EUCHARISTIC WORSHIP

1. The Sisters should do nothing for worship which is not according to the liturgical laws and rules of the Holy Roman Church, either for vestments or for public prayers.
2. Twelve candles of pure wax will always be burning during exposition. Two of which shall be on each side of the throne and three on each side of the altar, slanted downward from the throne.
3. On solemn feast days there will be more candles according to the importance of the feast.
4. The sisters will kneel on a simple prie-Dieu, without drapings and outside the sanctuary.
5. They will remain kneeling as long as possible with great and simple reverence in their complete habit, their dress of honor, since they are in the royal service of the Divine Master on his throne surrounded by the splendor of the worship of Holy Church.
6. Except for extreme necessity, the adorers should never dare speak in the presence of the Blessed Sacrament exposed, which would be a fault or lack of politeness if it took place in the presence of the great ones of the world; on this point let them imitate the Angel adorers.
7. Half-way through the hour of adoration one of the adorers, if there are several, should read the act of reparation aloud.

CHAPTER VI IN WHAT SPIRIT WE ARE TO ADORE

1. As it is the spirit and not the letter which gives life to the soul and gives honor to God, the sisters should make their adorations according to the spirit of the four ends of sacrifice, that is: adoration, thanksgiving, reparation and petition.
2. In order to avoid routine and dryness of spirit and heart, the adorers should find inspiration from their attraction of grace or from the various Mysteries of the life of Our Lord, of the Blessed Virgin, or the virtues of the Saints in order to honor and glorify the God of the Eucharist by all the virtues of his mortal life as by those of all his Saints, whose grace and purpose He was, as He is their crown of glory.
3. The adorers should draw on their own depth of devotion and love before using a book; let them love the inexhaustible book of humility of love. However, they can help themselves a little with a book of devotion, in order to re-direct their thoughts toward their Good Master who prefers the poverty of their hearts to the most sublime thoughts and feelings of others.

CHAPTER VII PRACTICAL METHOD OF ADORATION

1. In order to adore well, my sisters, according to the spirit of the four ends of sacrifice, study the nature of each one carefully and then it will be easy for you to formulate these sentiments.

The four ends of sacrifice are a summary of religion and worship, of the practical faith found in prayer; all the virtues find their natural expression there as in a center of grace and love.

Adoration

The object of eucharistic adoration is the infinite excellence of Jesus Christ, worthy in himself of all honor and glory.

Unite yourselves, therefore, my sisters, to the praises of the heavenly court. Prostrate before the throne of the Lamb, they cry out in admiration:

“To the One who is seated on the throne and to the Lamb who was slain, honor, glory, thanksgiving, virtue, power and divinity, forever and ever.”

Like the twenty-four elders who cast their crowns at the feet of the throne of the Lamb in homage, so you also should place at the feet of the eucharistic throne the homage of your whole person, your faculties, and actions, saying to him: To you alone be love and glory.

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Then contemplate the greatness of the love of Jesus Christ, instituting, multiplying and perpetuating the divine Eucharist until the end of the world. Admire his wisdom in this marvelous gift which is the admiration of all the Angels. Praise his power which has overcome every obstacle.

Exalt his goodness which has determined all its gifts. Break into shouts of joy and love at this sign that you are the very purpose for the greatest and holiest Sacrament: for Jesus Christ would have done for you alone what he has done for all: what Love!

Though powerless to do so, adore Jesus in this Sacrament as he deserves, call on the help of your good Angel, the faithful companion of your life; he will be so happy to begin with you here below what he must continue to do eternally with you in glory.

Adore in union with the Church the very God she has entrusted to your adoration as her faithful representative at his feet.

Unite yourselves to the adoration of all the Saints on earth, of the angels and saints in Heaven; but especially unite yourselves to the adoration of the Blessed Virgin and St. Joseph when as sole possessors of the hidden God, they formed his only court and his whole family.

Adore Jesus by Jesus himself. That is the most perfect adoration. He is God and man, your savior and brother.

Adore the heavenly Father by means of his Son, the object of his good pleasure, and your adoration will be worth that of Jesus. It will be his own.

Thanksgiving

Thanksgiving is the act of love which is sweetest to the soul, the most pleasing to God. It is the perfect homage to this infinite goodness.

The Eucharist, itself, is perfect thanksgiving, that is the meaning of its name; Jesus gives thanks to his Father for us. He is our thanksgiving.

Therefore, my sisters, thank God the Father for having given you his divine Son, not only as your brother in the Incarnation, as your teacher of truth, as your Savior on the Cross, but especially as your Eucharist, your bread of life, your paradise begun.

Thank the Holy Spirit for continuing to bring him every day on the altar by means of the priest, as he did once in the virginal womb of Mary. But let your thanksgiving rise up toward the throne of the Lamb, toward the hidden God, like pleasing incense, like the most beautiful harmony of your soul, like the present most tender love of your heart!

Thank him in humility of heart, like St. Elizabeth in the presence of Mary and the incarnate Word; thank him with the emotion of John the Baptist as he felt the closeness of his divine Master, hidden as he was in the womb of his mother. Thank him with the joy and generosity of Zachaeus receiving the visit of Jesus in his house. Thank him with Holy Church, with the heavenly court. So that your thanksgiving may be continual and ever growing, imitate Heaven, consider the beauty and goodness of the God of the Eucharist, which are ever new and ever ancient, as he is constantly consumed and reborn on the altar for the love of mankind. Contemplate his sacramental state, the sacrifices he has made in the Cenacle to reach you; the struggle he has had to sustain against his own glory to humble himself in this way to the very limits of nothingness, to sacrifice his freedom, his body, his very person, and that without any conditions of time or place, but abandoning himself without any other defense than his love, to the love or hatred of men.

At the sight of so much goodness on the part of our Savior for all men, and especially for you, since you possess him, live by him, enjoy him, open your hearts and let thanksgiving arise from it like a flame from a powerful source; let it surround the eucharistic throne, let it join and become one with this divine fire, with the radiant and devouring flame of the heart of Jesus. Let these two flames rise to heaven to the throne of God the Father who gave you his Son, and to the entire Holy Trinity.

Propitiation

Reparation, propitiation must follow thanksgiving; from joy your heart must pass to sadness and tears of deepest sorrow at the sight of the ingratitude, indifference, and wickedness of most people toward the Eucharistic Savior.

See how people forget Jesus, after having loved and adored him. Isn't he still loveable? Has he stopped loving them? Ah, the ingrates, it is because he is too loving that they no longer want to receive him. It is because he has become too humble, too small, reduced to nothing for them, that they no longer want to see him and they flee from him, they chase away the thought of him, which disturbs and challenges them.

There are some who insult and deny him as revenge for his excessive love, since they cannot deny this good Father, this gentle Master. They close their eyes to this sun of love in order no longer to see it, and among these ingrates there are sacrilegious virgins, unworthy priests, apostate hearts, fallen seraphim and cherubim. Oh, my sisters, that is your important responsibility: to cry at the feet of Jesus, scorned by his own, forsaken and crucified in so many hearts, in so many places. It is to console the heart of this tender Father from whom his enemy, the devil, has taken so many children. The eucharistic prisoner can no longer run after his strayed sheep which are exposed to be devoured.

It is your responsibility to implore for grace for the guilty ones, to pay their ransom to divine mercy, by proxy, to make yourself a victim of propitiation, with Jesus our Savior, who can no longer suffer in his risen state, but will suffer through you and with you.

Finally, impetration ought to crown your adoration and be its glorious triumph. Impetration is the strength and power of eucharistic prayer. You cannot and ought not to preach Jesus Christ, work directly for the conversion of sinners, for the greater sanctification of the Just ones: your mission is that of Mary at the feet of Jesus. It is the apostolic mission of prayer and of eucharistic prayer in the midst of the splendors of worship at the feet of the throne of grace and mercy.

To pray is to glorify the infinite goodness of God. It is to set divine mercy into action; to rejoice and release the infinite love of God for his created people, by fulfilling the law of grace which is prayer.

Prayer is therefore the greatest glory a human being can give to God.

Prayer is the greatest virtue of human beings. It contains all the virtues, because they all prepare it and are part of it. Faith believes, hope prays, charity petitions in order to give. Humility of heart composes the prayer, confidence expresses it, perseverance triumphs over his heart, over God himself. Eucharistic prayer has one other quality; it goes directly to his heart like a flaming arrow. It calls on Jesus in his Sacrament to work and live again. It releases his power.

The adorer does even more, she prays with Jesus Christ. She puts him on his throne of intercession near to his Father like a divine advocate for his redeemed brethren.

But for whom ought she to pray?

This sentence "May your kingdom come," ought to summarize and guide the prayer of an adorer. She ought to pray so that the light of truth of Jesus Christ would enlighten all men, especially infidels, Jews, heretics and schismatics, so that they may come to true faith and charity.

She must pray so that the holiness of Jesus Christ might reign in his faithful, religious and priests so that he may live in them once again through love.

She must pray especially for the Sovereign Pontiff, for the intentions of his heart, for the Bishop of the place, for the intentions of his zeal, for all the priests of the diocese in order that God may bless their apostolic works and set them on fire with zeal for the glory and love of the Holy Church.

To vary her prayer, the adorer will sometimes paraphrase the Our Father, at other times the following beautiful prayer:

Soul of my Savior sanctify me

Body of Christ, save me

Most pure heart of Jesus purify, enlighten me, set me on fire

Appendix IV

Blood of Jesus, inebriate me;
Sacred water from the side of Jesus, wash me,
Passion of Jesus, strengthen me
In your wounds, hide me.
Do not permit me to be separated from you by sin,
Defend me against the wicked spirit;
Call me to you at the hour of death
So that I may praise you eternally,
In union with the Saints. Amen.

Or else, paraphrase the devout litanies of the Holy Name of Jesus.

The adorer should not leave the presence of her divine Master without thanking him for his audience of love, ask his forgiveness for her distractions and lack of reverence, offer him as a sign of fidelity a flower of virtue, a bouquet of little sacrifices, then leave the place as from the Cenacle, like an Angel leaving the throne of God to go and carry out his divine orders.

[For the purposes of the Appendix, Chapters VIII - XXVII are omitted.]

CHAPTER XXVIII ON EXTERNAL CONTACTS

[points 1-5 skipped]

6. The sisters will not undertake works of charity or zeal which would draw them from their life of silence and recollection. They will be satisfied to encourage them and pray for them.

CHAPTER XXIX ON EUCHARISTIC WORKS

1. The principal work to which the sisters should devote themselves with happiness is the work of eucharistic worship,² in union with the Blessed Virgin working in the Cenacle for the service of the holy altars, and of the priests of Jesus her divine Son.

2. The sisters should study with care the subject of sacred linens and vestments, the form used or prescribed by the liturgical laws of the Holy Roman Church, being careful not to invent, change anything but to adhere closely to the rule.

3. As much as possible, they should receive in the convent for eucharistic retreats, devout or recommended persons; never persons unknown or suspect. The retreatants will have contacts only with the sisters designated to help or serve them; they will lodge outside the cloister of the sisters. The Superior should favor eucharistic retreats in order to obtain good adorers in the world for Our Lord.

4. They will teach catechism to poor unlearned girls or those who may be behind for the first Communion; they will teach them solid doctrine and Christian devotion under the ecclesiastical direction of the Pastors and will make it an honor to prepare them and dress them suitably for this holy day of Jesus Christ.

² French: cult - a work which embodies worship and everything that pertains to worship.

APPENDIX V

CONSTITUTIONS OF THE CONGREGATION OF THE SERVANTS OF THE BLESSED SACRAMENT

PARIS

Adrien le Clere & Co.
Printers for our Holy Father the Pope
and the Archdiocese.
1864

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FIRST PART
GENERAL RULES

CHAPTER I

The Purpose of the Congregation

This [religious] family, the smallest of the families of our Holy Mother Church, blessed with so much affection by His Holiness Pius IX under the title of the Servants of the Blessed Sacrament on January 5, 1859, devotes itself with all its soul and all its strength to its two purposes, which are:

1. To render in the first place and by all its members a solemn and perpetual service of adoration to our Lord Jesus Christ ever dwelling in the Blessed Sacrament of the altar for the love of mankind.
2. To dedicate itself to the love and glory of this most August Sacrament by the unceasing apostolate of the four ends of sacrifice: by retreats of adoration; and by the promotion of eucharistic worship (cult) under the auspices and guidance of the Immaculate Virgin Mary, Mother and Model of true adorers in spirit and in truth.
3. To attain more effectively this double purpose, they will make the perpetual vows of poverty, chastity, obedience and the eucharistic vow and will live under a common rule of life.
4. The law and spirit of divine love will be the inspiration and the guiding principle of their lives and the bond of union among them as among the members of a same body, so that vivified by that love, having only one heart in his service, they may consecrate themselves entirely to the greater glory of our Sacramental Lord.

CHAPTER II

The Service of Adoration

1. Let them understand clearly that they have been chosen and been admitted to profession only to devote themselves to the service of the divine person of Jesus Christ our King and our God, truly, really and substantially present in the Sacrament of his Love. Therefore, as good and faithful servants of so great a King, they shall consecrate faithfully to his greater glory their talents and virtues, their piety and labors, without any self-seeking.

Appendix V

2. They shall serve our Lord Jesus Christ according to the law and spirit of the Holy Roman Church to which they should cling with all their heart and strength, as children to their mother.
3. In order to be exclusively dedicated to the sovereign service of their heavenly King and to always be ready to fulfill the duties of their vocation as adorers they shall keep their independence and freedom toward any exterior work or personal obligations to anyone; their watchword as well as their motto shall be: All for the Service of Jesus in the Blessed Sacrament.
4. They should never forget that a true servant of our Lord should be exclusively and constantly devoted to the service of their good Master; serve him as did the Blessed Virgin Mary the happy servant of the Lord, by purity of life, humility of love and the joy of a pure and entire devotedness.

CHAPTER III

Rules for Exposition

1. Exposition of the Blessed Sacrament will take place only with the consent of the local Ordinary.
2. Exposition of the August Sacrament will take place at the main altar where nothing else is placed, such as paintings, relics, that may divert attention from the divine Sacrament.
3. Exposition will always be festive, and more so on major feasts. Thursdays shall be celebrated with special devotion in memory of the Lord's Supper. The altar will be decorated as on Sundays, in order to recall and reverence the greatest day of our Lord's love.
4. Twelve candles of pure wax are to be kept burning during the time of Exposition. The candles offered by the devotion of the people shall be in addition to these and only placed before the tabernacle on the altar step.
5. On solemn feasts, the luminary for exposition shall be more abundant. That is: for second class feasts, from 12-20 candles; for first class feasts, from 20-24; for first class ferias, at least from 24-28; but for the feast of Corpus Christi, the titular feast of the Congregation, our King and God shall be honored by the most magnificent cult in keeping with the means of each house. The festive luminary of Exposition shall begin at Prime and last until after Vespers.
6. Each adorer ought to conduct herself in the presence of the Blessed Sacrament exposed with the greatest reverence and devotion and observe the strictest silence.
7. No one should ever enter the holy place without being respectful and edifying by her external clothing and holy modesty, by cleanliness of face, hands, clothing and shoes.
8. Everything that is to be used to decorate the altar and the throne of exposition should be white and of precious material. The canopy should be of the same color.
9. The monstrance should be at least of gilded silver. There shall always be six candelabra on the altar, three on each side of the monstrance, with candles of various heights. The altar table shall be covered with three cloths, hanging down to the floor on each side, the carpet on the altar step shall be of better quality than the rest; those which cover the sanctuary shall be green. The prie-Dieu for the professed sisters shall be covered with a white covering; those of the novices with a green covering. These coverings shall be of better quality for the solemn feasts.

CHAPTER IV

How the Sisters are to Adore

1. The professed sisters, the novices and the postulants shall personally make three hours of adoration daily of one hour each, two during the day, and one at night.
2. The adorer spends her hour of adoration kneeling, in full choir costume. Whoever could not remain kneeling shall make her adoration at the place reserved for invalids and shall be replaced at the prie-Dieu if she is alone at that hour.
3. The Superior shall also divide the hours of the day and the night among all the sisters in such a way that each one can do them in succession, beginning with the first which is 5 a.m., then noon, and then 8 at night, and continue them until the last.
4. The adorers shall apply themselves during their adoration to honor the four ends of sacrifice, that is, to offer perpetually to God the Father through our Lord Jesus Christ Sacramental, a sacrifice of praise and honor, of love and thanksgiving, of propitiation and impetration, for the greater service the greater reign of Jesus Christ Sacramental; for the Sovereign Pontiff, for all the religious orders, for priests and the princes, for the destruction of all heresies and schisms; in order that the Jews may see the light, that pagans may adore their Savior, that all may love Our lord Jesus Christ and come running to his Sacrament of life.
5. The adorers shall prepare themselves with care for the exercise of adoration in order to avoid the damaging effects of routine and tepidity. Let them learn to honor and as if to bring back to life in the supreme cult of the Eucharist all the mysteries of our Lord Jesus Christ, to glorify all his virtues in this supreme gift of his love. They should also celebrate, for the honor and glory of the hidden God, the feasts of the Blessed Virgin Mary and the Saints.
6. However, the best way of adoring the Lord is the one which the Holy Spirit inspires and favors in a humble and upright heart. Let each one therefore be faithful to her grace, progress in recollection at the feet of the Lord and the virtue of sacred love as having received the best part with Mary.
7. The adorers shall avoid during their hour of service reciting prayers which are foreign to adoration itself, especially the rosary. They should as much as possible, make on their own the various considerations and the various acts of the exercises of adoration, and should use books only to turn their thoughts toward Our Lord, or to struggle against spiritual or physical laziness.
8. The Holy See having granted daily indulgences for the exercises of adoration, let all, whether novice or professed be attentive to gain them and to pray for the intentions of the Sovereign Pontiff by reciting 5 Our Fathers and 5 Hail Mary's at the end of their adorations.
9. In a public place a list shall be posted with the names of the adorers and their hours of adoration. The Directress of the service shall be attentive that each one carry out her responsibility strictly and regularly. She shall correct the negligent; if this is not effective, she will warn the Superior, who is bound to correct and even to punish the negligent sister.
10. Let no one of her own authority dare to change her hour of adoration with another, delay it or omit it. If there is grave necessity or a charitable reason to do so, she will present the reason to the Superior and obtain a dispensation. The sisters who are responsible for the kitchen, the infirmary, or the turn, shall be given set times for their day adorations in order that the service of the community may not suffer.

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11. The Superior could in a serious case, considering the common good, change in favor of individuals only, the order of the service of adoration, or dispense them of part or even of everything in case of necessity and for one week only. She shall inform the Superior (masc.) about this dispensation and also of its reasons.
12. The sick, the infirm or the sisters who are prevented by a serious reason from making their regular hour of adoration, shall make up for it by holy recollection and unite themselves in spirit to their sisters who replace them at the feet of our Lord.
13. In order that the daily service of adoration be easily maintained, the Superior shall see to it that the adorers have seven hours of interval between their adoration during the day and return to their service only at the eighth hour.
14. From nine o'clock at night inclusively until 4 o'clock in the morning, there shall always be two adorers, for fear of being overtaken by sleep, and also so that one of the adorers may awaken those who are to follow, and that the Blessed Sacrament exposed never remain alone.
15. The one who is guilty of having omitted an adoration shall deprive herself of recreation that day; the one who will have omitted two shall go without recreation, dessert and wine at the following meal; the one who omits three, in addition to the preceding penances, shall make up for her fault by fasting; the one who will have violated silence before the Blessed Sacrament exposed shall go without wine at the following meal.

...[for the purposes of this Appendix, Chapters 5-16 are omitted.]

CHAPTER 17

External Relations

1. As a true servant is attached and bound exclusively to the service of her master and not that of outsiders, the servants of the Blessed Sacrament should subordinate everything to the service of Our Lord and have with outsiders and even with their relatives only contacts of necessity and Christian propriety.
2. The sisters shall maintain enclosure. In case of necessity which is considered serious by the Superior, they can go out only with the consent of the Council, the permission of the Superior (masc.) and accompanied.
3. They will not go to the parlor on retreat days, during Lent, (except on Thursday in mid-Lent), Ember Days and Vigils which are fast days. On these Holy Days they will avoid contact with the outside; however, the Superior could give permission either to write or to go to the parlor if necessary.
4. The sisters should not maintain any frequent or unnecessary correspondence. An adorer owes her time and her heart to her divine Spouse; the law of duty and charity should guide all her contacts with the outside; her love for our Lord should bury her with him.
5. The letters shall be handed over open to the Superior and received as such, except those written to the Superior (masc.). It is a wise and prudent means to prevent the infernal serpent from entering into the Eucharistic Paradise. The letters of the novices will be submitted to the Novice Mistress, also open; in case of difficulty they shall submit them to the Superior of the House.

... [Chapters 18-22 are omitted here.]

CHAPTER 23

Means by which the sisters should devote themselves to the
glory of the Holy Eucharist.

1. Prayer joined to penance and especially adoration being the most necessary and effective apostolate to obtain the glory of God and the salvation of souls, the sisters shall devote themselves to the perpetual practice of the four ends of sacrifice, in such wise that in the continual exercise of adoration each hour of the day and night shall be given one of the four ends of sacrifice to honor.
2. Working to decorate altars more suitably, to make linens, vestments for the Holy Sacrifice, especially for poor churches, such ought to be the privileged work of zeal of the adorers.
3. They shall receive with great charity and joy for the eucharistic exercises of retreat, devout souls known or recommended to them in order that at the feet of the Lord, like Mary, they should listen to him in silence, enjoy him in peace and give themselves entirely to his service of love.
4. The purpose of the retreat being to form good and fervent adorers for our Lord in the world, all the exercises which compose it should lead the soul to interior recollection as the first condition of devotion, then to the knowledge of what the love of Jesus has done for us in the Eucharist, in order to communicate his life and obtain her love by his very own very love.

[The remaining chapters are omitted here as being of secondary interest.]

APPENDIX VI

Constitutions
of the Congregation of the Most Blessed Sacrament
1864⁷

First Part

General Rules

- Chapter 1 The Specific Purpose of Our Institute
- Chapter 2 The Service of Adoration
- Chapter 3 Rules for Exposition
- Chapter 4 How Our Religious Should Adore
- Chapter 5 Observance of the Sacred Rites
- Chapter 6 Celebration of the Sacred Rites
- Chapter 7 On Holy Communion
- Chapter 8 Divine Office
- Chapter 9 Sacrament of Penance
- Chapter 10 Our Form of Prayer
- Chapter 11 Silence
- Chapter 12 Common Life
- Chapter 13 Exercises of Piety
- Chapter 14 Studies (3)
- Chapter 15 Chapter of Faults
- Chapter 16 On Modesty
- Chapter 17 Relations with the Outside
- Chapter 18 Behavior Toward Superior and Brothers
- Chapter 19 Duties Toward the Holy See
- Chapter 20 Duties Toward the Local Ordinary and Authorities
- Chapter 21 Charity Toward the Sick
- Chapter 22 Suffrages for the Deceased
- Chapter 23 Order of Precedence
- Chapter 24 Means by Which our Religious Ought to Glorify the Eucharist
- Chapter 25 Preaching
- Chapter 26 The Sacrament of Penance
- Chapter 27 Retreats
- Chapter 28 Vow of Obedience
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Second Part

- Chapter 1 The Various Houses and Foundations
- Chapter 2 House of Formation and Master of Novices
- Chapter 3 Houses of Study
- Chapter 4 Professed House
- Chapter 5 House of Solitude
- Chapter 6 Admission of Candidates
- Chapter 7 Admission of Postulants to Novitiate
- Chapter 8 Guidelines for the Examiner

⁷ Taken from “*Constitutions de la Congregation du Tres Saint Sacrement.*”

Appendix VI

Chapter 9	Length of Formation
Chapter 10	The Spirit in Which the Novices Should be Formed
Chapter 11	Formation of the Novices
Chapter 12	Acceptance of Novices
Chapter 13	Nature of the Vows
Chapter 14	Profession
Schedule	Penances

Constitutions of the Congregation of the Most Blessed Sacrament

First Part

Common Rules

Part I

The Specific Purpose of the Institute

This family, the smallest of the families of our holy Mother the Church, approved on May 8, 1863, by Pius IX gloriously reigning, under the name of the Congregation of the Most Blessed Sacrament, devotes itself with all its soul and all its strength to its two purposes, that is:

1. To render above all and by all its members, a solemn and perpetual cult of adoration to Our Lord Jesus Christ, dwelling perpetually in the Most Blessed Sacrament of the altar for the love of men.
2. To devote itself to the love and glory of this most august Sacrament by the apostolate of each of its members, who, under the auspices and the guidance of the Immaculate Virgin Mary, should apply themselves to it in keeping with their graces and virtues.
3. To obtain this double purpose more effectively, they will make the three perpetual vows of poverty, chastity and obedience and live according to the common life.
4. The law and spirit of divine love will be the inspiration and supreme rule of their lives and the bond of unity among them as among the members of the same body, so that, enlivened by that love, having only one heart in his service, they may consecrate themselves entirely to the greater glory of Our Lord Jesus in the Eucharist, strengthened by love and inspired by a same zeal.

Chapter II

The Service of Adoration

1. All should know that they have been and have made profession for the sole purpose of dedicating themselves to the service of the divine person of Jesus Christ our King and our God, truly, really and substantially present in his Sacrament of love. That is why, as good and faithful servants of so great a King, they shall faithfully consecrate to his greater glory their qualities and their virtues, their studies and their work without any self-seeking.
2. They will serve Our Lord Jesus Christ according to the law and spirit of the holy Roman Church, to which they must be united with their whole heart and all their strength, like children to their mother.

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3. In order to be exclusively attached to the sovereign service of their heavenly King, and always prepared to fulfill the purpose of their vocation as adorers, they will maintain their freedom and independence toward any exterior works and obligations to anyone; their motto as well as their banner shall be to carry out this desire of our Lord:

May your Kingdom come.

4. Lest any external functions, whether preaching or spiritual direction, lead our religious to lose their fervor for the service of adoration, the Superior should not keep them too long a time in external ministries. If, however, the preaching of these retreats would bring about great fruitfulness for souls and a greater glory for the holy Eucharist, they could dedicate themselves to it, with the permission of the Superior General or Provincial, which, however, they should never grant if it were to be detrimental to the service of adoration.

Chapter III **Rules for Exposition**

1. Exposition of the Blessed Sacrament should take place only with the consent of the local Ordinary.

2. Exposition of the august Sacrament should take place only at the main altar where no relics or paintings should be placed, in order that nothing may distract from the divine Sacrament.

3. The practice (cult) of Exposition should always be festive, more so on the major feasts. Thursdays shall be celebrated with special devotion in memory of the Lord's Supper; on that day a sermon should be given, as much as possible, as well as on the major feasts of Our Lord and the Blessed Virgin Mary.

4. Twelve candles of pure wax should always be kept burning during Exposition. Candles offered by the devotion of the people will be added to these, only in front of the tabernacle on the altar step.

5. (number of candles on feast days)

6. (reverence and piety)

7. (external appearance)

8. (white decor)

9. (quality of liturgical accessories)

Chapter IV **How Our Religious Should Adore**

1. Professed priests and brothers assigned to a house and travelers, the day after their arrival, shall personally make three hours of adoration daily, lasting one hour each, two during the day, one at night.

2. The adorer shall make his adoration kneeling, head uncovered, wearing a surplice and, if he is a priest or deacon, a white stole. He should never be seated during his adoration; it would be better to withdraw.

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3. The superior should divide equally among all the religious the hours of the day and night, in such a way that each one may spend all the hours of the day and night successively, beginning with the first, that is four in the morning, then noon, and eight o'clock at night, continuing until the last.
4. During their adorations, the adorers shall strive to honor the four ends of sacrifice, that is: to offer perpetually to God the Father through Our Lord Jesus Christ, an offering of praise and honor, love and thanksgiving, propitiation and impetration, for the greater service and reign of Jesus Christ in the Eucharist; for the sovereign Pontiff, for all religious orders, for priests and princes, for the destruction of all heresies and schisms; in order that the Jews may see the light; that pagans adore their Savior; finally, in order that all may love Our Lord Jesus Christ and hasten to his Sacrament of life.
5. That adorers should prepare themselves with care for the practice of adoration in order to avoid the disastrous effects of routine and tepidity. Let them learn to honor, and relive in the supreme worship of the Eucharist, all the mysteries, to glorify all his virtues in this supreme gift of his love. They should also celebrate the feasts of the Blessed virgin Mary and the Saints for the honor and glory of the hidden God.
6. However, the best way to adore the Lord is the one which the Holy Spirit inspires and favors in a humble and simple heart. Therefore, let each one be faithful to his own grace and progress at the feet of our Lord in recollection and sacred love as having received the better part with Mary.
7. After a half-hour of adoration, the adorers could recite together and standing the part of the office of the Blessed Sacrament which corresponds to the canonical hour: that is, from six to nine in the morning, Prime; from nine to noon, Terce; from noon to three o'clock, Sext; from three to six, Nones; from six to eight, Vespers; from eight to ten, Compline; from ten to midnight, first Nocturn; from midnight to two o'clock, second Nocturn; from two to four, third Nocturn, from four to six, Lauds.
8. (Indulgences)
9. (Organization of adoration)
10. (Authority of Superior)
11. (Dispensations)
12. (Travellers)
13. (Intervals)
14. (Need for two adorers at night)
15. (Penances for breach of rule)

Chapter V
Observance of Sacred Rites

1. As it pertains to the Holy See alone to determine and make rules for the worship due to Our Lord Jesus Christ, all the members of the society will affectionately observe, as their supreme and inflexible rule, all the liturgical rules, decrees and sacred observances of the Holy Roman Church.
2. They should apply themselves very ardently to know the liturgy, spread it everywhere and defend it with all their strength against false or private inventions or vain practices which destroy divine worship.
3. Every week, every house shall have a liturgical conference of at least one-half hour, to which all shall attend.
- 4, 5. (liturgical training)
- 6, 7, 8, 9. (Sacred linens, architecture, songs, solemn Benediction)
10. (Organization)

Chapter VI
The Celebration and Participation at Holy Mass

1. Priests shall celebrate Mass daily for the intentions of the Superior of the house, and the brothers shall attend devoutly. Visiting priests all do the same.
2. Priests should never omit the celebration of Mass, except in cases of illness, or impossibility, with the consent of the Superior.
3. On Holy Thursday, the priests and brothers will receive Holy Communion from the Superior, the celebrant.
4. (Occasions to be presided by the Superior)
5. (Mass intentions)
6. Private Mass should not ordinarily go beyond one half hour.
7. Those who will celebrate (Mass) and those who are to receive Communion will devoutly consecrate fifteen minutes in preparation and one-half hour in thanksgiving.
- 8, 9, 10, 11. (Penances)

Chapter VII
On Holy Communion

1. They must live of (by) Jesus Christ who have given themselves for his love and glory to his Eucharistic service: therefore, let each one apply himself fervently to the practice of the virtues, in order to approach Holy Communion fruitfully and be judged worthy to receive it often, even daily.

2, 3, 4, 5, 6. (Frequency and authorizations for receiving Communion)

(Chapter VIII omitted here)

Chapter IX
Sacrament of Penance

It is proper that adorers who fulfill the same ministry as the angels near their heavenly King should shine with outstanding purity, and if they do not have all the other virtues, they at least should stand out by their purity of conscience. It was formerly said to the Levites: Be pure, you who carry the vases of the Lord. How much more so should they be who serve him in his throne. Therefore, our religious should fear nothing more than sin, which soils body and soul; let them avoid with greatest care and energy, temptations and occasions of sin.

1, 2, 3, 4. (frequency and organization)

5. On entering in the society, let each one make a general confession of his whole life to a priest named by the Superior, in order that, like a new man in Jesus Christ, he devote himself entirely to the Eucharistic life with a pure and joyful heart. Each year, during the annual retreat, let them make a sacramental review of the year; at the monthly retreat, that of the month, in order to walk more carefully and with greater purity in the footsteps of the Lord.

6. They shall avoid wordiness in their confessions, vague and unnecessary explanations which are more harmful than helpful to the soul. Let them be stricter for sins that originate from pride, unruly affections, sensuality, as well as those which are against obedience, charity and especially against the reverence and worship of the Blessed Sacrament.

7. Let them learn true compunction of heart and firm resolve, especially motivated by the love and glory of our God and Lord Jesus Christ, on which the fruitfulness of this sacrament depends.

8. Out of respect for this sacrament which is so necessary for salvation and for the grace it confers, they shall spend fifteen minutes in preparation and as much in thanksgiving. Whoever has not done so will make up for it by reciting the seven penitential psalms.

9. Each one will greatly benefit from a full and simple openness of his heart to his ordinary confessor, about his temptations and even sadness of heart. This helps to avoid the traps of the devil and the sadness of discouragement which is like the death of the soul, and they will go forward with strength and confidence in the paths of the Lord.

The Confessors should receive their brothers with paternal kindness, even if they should often request their charity.

Chapter X
Our Form of Prayer

As the form of prayer is the rule of life, that of the society shall be the form of prayer of holy Mother Church in carrying out the four ends of sacrifice.

1. Let them adore Jesus Christ Our Lord and our God in the praise and love of his perfections and greatness, to whom be all honor and glory.
2. They shall glorify his divine goodness, the inexhaustible source of all graces and gifts. They shall glorify it first in itself and then in all creatures.
3. They shall weep bitterly over their own sins and the sins of others, offering to God the Father, in propitiation and reparation for so much evil, the merits of the Passion of Jesus Christ, together with their own penances, united to the sacrifice of the Cross, grace and salvation for all.
4. They shall pray unceasingly for the establishment and the spreading of the greater kingdom of Jesus Christ in the whole world, in order that all, recognizing him through faith, may follow him through love, and live of his life. Therefore, all our religious should dedicate themselves generously to the glory of Jesus in his sacrament of love unto the very sacrifice of their freedom and even unto the sacrifice of their lives.
5. They shall recommend to all this method of prayer of Holy Church; they shall strive to explain its meaning and especially the virtues it involves and the precious graces that flow from it.

Chapter XI
Silence

1. As the silent soul is always attentive to God and thereby becomes worthy of an even greater grace, our religious shall faithfully maintain the virtue of silence, and holy recollection shall be like the soul of our houses of adoration.
- 2, 3, 4, 5. (Places and time of silence)
6. If our religious always want to enjoy closeness to Jesus and be happy in their excellent vocation, they need distance from the world, even the pious world. It is in silence and spiritual repose that the devout soul grows in holiness and his cell becomes a place of delight.
(Chapters 12 - 23 omitted here)

Chapter XXIV
Means to glorify the Holy Eucharist

Each one ought to devote himself, in keeping with his graces and gifts, to the greater love and worship of the Holy Eucharist, and apply himself with zeal to awaken and nourish the faith of the faithful toward this sacrament of life. To realize more surely this second purpose of the Society, they shall apply themselves preferably to the following works:

1. Those who have the better part of adoration at the feet of the Lord in a life of solitude and withdrawal from the world will dedicate themselves to the apostolate of prayer, in the perpetual exercise of the four ends of sacrifice before the throne of grace and mercy.

Appendix VI

They will honor with a special devotion the life of adoration of the Blessed Virgin in the Cenacle, entirely devoted to the salvation of the world, and they will share her love for Our Lord Jesus Christ and her dedication to his glory.

2. They will cultivate the knowledge and skills which could serve the improvement of worship and devotion toward the Blessed Sacrament.
3. Let them devote themselves with inflexible courage to the strict observance of and zeal for the ceremonies of the Holy Roman Liturgy.
4. They shall receive with fond charity in their Cenacle the priests who seek recollection and strive to help them become ardent adorers of Our Sacramental Lord and his real apostles in spirit and in truth.
5. They will prepare poor adult workers for first Communion, instruct them in Christian doctrine, and prepare them by solid piety to receive worthily the most holy Body of Jesus Christ.
6. They will give spiritual exercises to stimulate the faithful to adoration and worship, to frequent Communion done with ever increasing faith and devotion.

Preachers and confessors approved by the Superior will have nothing else in view other than the reign of love of Our Lord Jesus Christ in all men, rejoicing with St. John the Baptist to see Jesus live and grow in souls, while they are forgotten and left unknown.

Therefore, in the Society, let us never praise the talent or the zeal, the eloquence or the virtue of anyone in his presence, but let us refer everything to the honor and glory of God, the grace and purpose of every good thing.

Chapter XXV **Preaching**

1. Our preachers should not flaunt themselves, but proclaim Jesus and Jesus sacramental, rejecting any vain worldly eloquence and human glory. Let their words be simple and devout, preaching for the edification of all, especially the unlearned and the poor, shunning worldliness, the scandal of the Cross of Jesus Christ.
2. Although the preachers should feed upon the Holy Scriptures and be filled with the doctrine of the holy Fathers, that is not sufficient for their mission: it is especially at the feet of the Lord that they ought to find their knowledge and seek inspiration in the spirit of Our Lord, be filled with the grace of their vocation in order to set everywhere the fire of divine love, and so fulfill the wish of the Lord, who said: I have come to bring fire in the earth and all I desire is to see it set the world on fire.
- 3, 4. (Choice of preachers)
5. In our churches, if there are lay people present, preaching will be done on Thursdays, on solemn feasts and during the Octaves of Corpus Christi and Epiphany.