

PROJECT OF LIFE

OF THE AGGREGATION OF THE BLESSED SACRAMENT

Second Edition



Contents

Publishing Notes & History	3
Foreword for the Second Edition	4
The Aggregation of the Blessed Sacrament <i>Project of Life</i>	
Part 1: Identity and Scope	6
Part 2: A Life Shaped by the Eucharist	9
Part 3: Mission & Service	12
Part 4: Admission & Ongoing Formation	14
Part 5: Organization, Structure & Leadership	17
Formula of the Promise	21

Publishing Notes & History

The Generalates of the Congregation of the Blessed Sacrament in Rome, Italy & Servants of the Blessed Sacrament in Sherbrooke, Quebec, Canada originally published the *Project of Life* on March 25, 2010 in Italian. Father Fiorenzo SALVI, SSS, *Superior General* & Sister Catherine Marie CARON, SSS, *Superior General* wrote the *Project of Life* and translated it into English.¹

A USA subcommittee of the Province of Saint Ann Aggregation Council (the Editorial Committee) reviewed, studied and edited this second edition of the *Project of Life* for the Aggregation of the Blessed Sacrament since the first edition copies all distributed and out of print. Rather than reprinting the first, a thorough review led to a revised *Project of Life*.

Second edition Editorial Committee:

- John Thomas Lane, SSS, Provincial, Publisher & General Editor, Highland Heights, OH
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¹ In 2008, there was a consultative draft called *Living a Eucharistic Life*. This served as the first draft to the *Project of Life* after an international consultation, completed in 2009.

Foreword to the Second Edition

In the original draft text of 2008, *Living a Eucharistic Life*, the Generals of the male and female branches of the Congregation of the Blessed Sacrament proposed a guide or “rule” for the Aggregation of the Blessed Sacrament.² We are grateful to Sister Catherine Marie Caron, SSS (USA) and Father Fiorenzo Salvi, SSS (Italy) for their hard work and dedication for this project, one that came directly from our founder Saint Peter Julian Eymard who used the phrase “Project of Life.” *Living a Eucharistic Life* became a proposal for the 21st Century. Saint Peter Julian Eymard wrote for the Aggregation an 1862 *Handbook of the Aggregation of the Blessed Sacrament*. There was no current universal edition for our modern times.

The Superior Generals sent the 2008 draft to their respective lay groups and provincials across the globe for comment. After some feedback, the Generals finalized the 2010 *Project of Life*. The *Project of Life* intended to be a way of living the Eucharistic life for lay people and clerics associated with the religious Institutes founded by Saint Peter Julian Eymard: The Congregation of the Blessed Sacrament and the Servants of the Blessed Sacrament (SSS). In 2008 and 2010, different provinces made editorial changes to the text to assist their local understandings of key canonical, theological and liturgical aspects of Religious and Institutes’ Eucharistic vocation.

The *Project of Life* stems from the long tradition of our religious families, which, starting from Father Eymard, gave life to a ‘public association of lay faithful’ called *Aggregation of the Blessed Sacrament*, in order to share the Eucharistic mission with the laity and interested clerics. After the first national Eucharistic Congress of 1895, the United States began the Priests and Peoples Eucharistic Leagues (two different groups) which were the modern name used to describe Eymard’s “Aggregation.” These groups began in 1896, a fruit of the first national Eucharistic Congress with Bishop Camillus Paul Maes of Covington, Kentucky implementing Priests Eucharistic League and founding *Emmanuel Magazine* (eventually published by the SSS, and Miss Eliza Lummins (Peoples Eucharistic League). These two USA Eucharistic groups formed before the SSS men came to New York City to begin the first SSS foundation at Église Saint Jean Baptiste.

After the Second Vatican Council, the Eucharistic groups around the world, especially in the Philippines for the Servants of the Blessed Sacrament and Congregation of the Blessed Sacrament, developed their own documents to promote the Aggregation (first called

² Lay associations may not have a “rule” or “constitution” for they do not proclaim or manifest vows as followed in Canon Law. Thus, members of the Aggregation have the term used by Father Eymard himself of taking “promises” and following what he initially wrote, the *Project of Life*.

“Associates”³) of the Blessed Sacrament. In North America (Canada and United States), the Servants of the Blessed Sacrament had various texts in the 1970s and groups (i.e., Membership of the Cenacle, Nocturnal Adoration Society).⁴

The original 2008 text expresses a renewed vision of associated life of lay faithful and clerics with our Congregations (women and men vowed religious) taking into account the experiences made over the last years, especially since the approval of the respective two Eymardian Institutes’ *Rule of Life*.

Herewith it is offered to all those, who moved by the Holy Spirit, feel themselves as belonging to the one spiritual family which draws inspiration from Saint Peter Julian Eymard. This 2025 second edition offers humble editorial, theological, religious and liturgical improvements to the first official edition of the *Project of Life* 2010 from Sherbrooke and Rome and our General Superiors.

Very Reverend John Thomas J. Lane, SSS,
Provincial Superior & Publisher
Province of Saint Ann (USA)
Published through the courtesy of Emmanuel Media
Easter Sunday 20 April 2025

*Permission granted “ad experimentum”
for the Second Edition for the Province of Saint Ann (USA)
by General Superior, Father Philip Benzy Romician, SSS, given at Rome, 1 April 2025*

³ The term “aggregation” is not a common English word or religious word for many. The first translations did not use the exact word into English, even though it is the same spelling as the French and what Father Eymard used. In the first translation another word, “aggregation,” was used. However, the General Council made the request for uniformity throughout the world with the word aggregation, since it is Eymard’s original word. Like “oblates” that describe other groups that are in a family with their religious community or institute, these words eventually become familiar and are used as their proper Church word from Canon Law.

⁴ From the history of the *Project of Life* (POL) from Sr Catherine Marie Caron, SSS, original co-author of the *Project of Life* in an interview with Fr John Thomas Lane, SSS, June 2023.

Part 1: Identity & Scope

1 Name

Animated by the spirit
of Saint Peter Julian Eymard,
we form the *Aggregation of the Blessed Sacrament*,
an association of faithful
closely linked with
the Congregation of the Blessed Sacrament
with the Servants of the Blessed Sacrament,
and the *Servitium Christi*⁵
and recognized by the Church.

We thus fulfill our Christian vocation
and our call to holiness
by following the evangelical path traced out by Father Eymard.

2 Our Ideal

Our ideal
is to live the mystery of the Eucharist fully and to make known its meaning,
so that Christ's reign may come
and the glory of God may be revealed to the world.

Answering our vocation
received in baptism,
we give witness to Christ
in the midst of our human society, starting from the Eucharist,
"source and summit"⁶ of all evangelizing,
to permeate all human realities.

⁵ This is the newer, fourth branch of the Eymardian Family, A Secular Institute of Pontifical Right (for Single Women and Widows) a recognized way of living the Consecrated Life (i.e. with the three Vows of Poverty, Chastity in Celibacy, and Obedience) but yet remaining in a secular setting, rather than in a Religious Community setting, founded on January 6, 1952 in The Hague, The Netherlands by Superior General Father Godfried Spiekman, SSS of the Congregation of the Blessed Sacrament. This institute follows its own *Rule of Life*.

⁶ See *Catechism of the Catholic Church* 1324-1327 for all the references on the Eucharist and Second Vatican Council documents.

3 The Founder

We take our inspiration from the teachings
and example of Saint Peter Julian Eymard,
an "outstanding apostle of the Eucharist."

Father Eymard responded to the needs of the people of his time
by proclaiming the love of God,
manifested in Christ's gift in the Eucharist
and encouraged the lay faithful and clerics to share,
as associated members,
in the charism and the mission
of the congregations he founded.

Convinced that a Eucharistic life must be fully consecrated to God
and the People of God,
Eymard left us an example
of contemplation and apostolic action.

4 Spirit

Called to live an authentically Eucharistic Christian spirituality,
we are animated by the Spirit of love
that led Christ to die so that we might live,
and live abundantly,⁷
we dedicate ourselves to perpetuating the Eucharistic gift
putting ourselves at the service of the Kingdom in realizing the Apostle's words:

*It is no longer I who live, but Christ who lives in me.*⁸

⁷ See John 10:10

⁸ See Galatians 2:20 and 3:28

5 The Life of the Aggregation Members

The Eucharistic form of Christian living is ecclesial and communal.

Following the example of the first Christian community,⁹ nourished by the Word, the "breaking of Bread," and the Cup of Blessing,¹⁰ by prayer and listening to the teaching of the Apostles, we grow in communion and solidarity.

Living with "one heart and one soul"¹¹ we witness to the presence of the Risen LORD.

We make our own the commitment and promise of being Aggregation members by sharing in meetings of formation and prayer.

⁹ Confer Acts of the Apostles 2:42-27; 4:32-37

¹⁰ See the Eucharistic Prayers for "Various Needs and Occasions" of the *Roman Missal*, third edition

¹¹ See Acts of the Apostles 4:32-35

Part 2: A Life Shaped by the Eucharist

6 The Eucharist at the Center of Our Life

The Eucharist shapes our lifestyle as individuals, as family members and as members of society. We endeavor to understand every reality in the light of this sacrament, and as Christians we work to permeate our temporal realities with a Eucharistic Vision.

Through a continuing formation program, we strive to acquire an ever more profound appreciation of the requirements pertaining to a Eucharistic life, to enhance the maturity of our faith and to enrich our being present in history, society and in the Church.

7 The Eucharistic Celebration

The celebration of the Memorial of the LORD is at the center of our life as individual persons and as family members.

The LORD'S Supper is the starting point of our understanding of the Eucharist and the inspiration of our prayer and our commitment.

We actively share joyously in the banquet of the Risen Christ on the LORD'S Day, feast days, and whenever possible, including on weekdays.

We nourish our faith at the Table of the Word of God, particularly through the readings that the liturgy offers each day.

Since we are called to witness to the Eucharistic form of life, we become by our entire lives the adorers in Spirit and truth whom God seeks.

8 Prayer in the Presence of the Blessed Sacrament¹²

In the prayer of contemplation and adoration of Christ present in the Eucharist solemnly exposed or in the tabernacle, we prolong the grace of the Eucharistic mystery celebrated, thereby intensifying our union with Christ so as to become bread broken for a new world.

Insofar as we can, we undertake the commitment of personal Eucharistic prayer in the presence of the Blessed Sacrament¹³ whether monthly, weekly or daily. This prayer is part of our mission and holds an important place in our lives.

Following the method taught by Saint Peter Julian Eymard, this worship is inspired by our Eucharistic celebration.

9 Liturgy of the Hours

The Liturgy of the Hours is the voice of the Church praising her LORD God¹⁴ and with Christ offering the spiritual worship of the whole Mystical Body to the Father.

Over the various hours of the day, the Liturgy of the Hours spreads the riches of the Eucharistic mystery; and at the same time, the Hours prepare for its celebration of the Mass.

¹² A technical phrase adopted to include prayer "in front of a tabernacle" to the liturgical setting of exposition of the Blessed Sacrament from the second edition of *Holy Communion and Worship of the Eucharistic Mystery outside of Mass* or making a visit with the Blessed Sacrament.

¹³ This reflects the goal of the "4-ends of the sacrifice of the Mass" by Fr Eymard. One may sit and pray on the side(s) of a tabernacle, and one may be in the setting of exposition of the Blessed Sacrament, so to be broader in scope of praying styles with the Eucharist we use this terminology in our praying.

¹⁴ See the "General Instruction of the Liturgy of the Hours" for greater reflection.

Insofar as we can, we share this prayer of the Church, both in a communal and personal way, giving particular importance to Morning Prayer (Lauds) and Evening Prayer, (Vespers).

10 The Liturgical Year

Called to be transformed into Christ, we interiorize and live the seasons of the Liturgical Year. Our liturgical calendar constitutes the context of our journey of faith and offers us a Christian orientation for our day. Thus Christ's saving action throughout the Paschal Mysteries shapes our life and our commitment.

Joyously we celebrate the feasts pertaining to the Aggregation:

- the Solemnity of the Most Holy Body and Blood of Christ,
- the Feast of Our Lady of the Blessed Sacrament on May 13,
- the Solemnity of Saint Peter Julian Eymard on August 2 or on February 5, the day of his baptism.
- the establishment of the Aggregation on November 17

11 In Communion with Mary

The Virgin Mary, the mother of Jesus Christ and of the Church, is the indispensable model of the Eucharistic life. She shared the disciples' life of prayer in the Cenacle and their apostolic journeying in the world.

Like her,
we let ourselves be guided by the Spirit so that,
docile to the Spirit's action,
we contribute effectively
to the coming of God's reign.

We honor and also invoke her by the title:
Our Lady of the Blessed Sacrament.

Part 3: Mission & Service

12 Sharing in the Mission of the Church

Welcoming Christ's mandate to the apostles,
we proclaim the Gospel and give witness to it with our lives.
We invite all people to communion with God,
which we celebrate in the Eucharist.
We collaborate with men and women of good will
toward the growth of a world of justice and solidarity.

We are ready to assume ministries in liturgy,
in the transmission of faith
and in the pastoral structures of the church.

13 Bringing Christ into the World

Nourished by the Eucharist,
a force of liberation and communion,
we work towards significant choices at the social and political level,
in the world of labor and economy, in the promotion of family and of life,
in the realm of culture, school, sciences and arts, in the media,
in the search for justice and peace and in the preservation of creation.

14 Proclamation and Eucharistic Catechesis

Like the disciples of Emmaus,
who encountered the Risen LORD and recognized him in the breaking of Bread,
we accompany all those who are seeking meaning in their lives
and we proclaim Christ, the Word of eternal life.

To realize the Word among us, Emmanuel,
we pay careful attention to our own formation and we make ourselves available
to assist in providing catechesis in our parish,
especially towards those preparing
for their First Communion, both children and adults.¹⁵

¹⁵ On addressing the Aggregation, Fr Eymard wished for three aspects for the Aggregation in the 1862 *Handbook of the Aggregation of the Blessed Sacrament*.

We collaborate in the various initiatives concerning the proclamation and formation in an authentic Christian and Eucharistic spirituality.

15 Liturgy

As members of the Aggregation, we have a special love for the liturgy. We offer our availability for preparing and animating liturgical celebrations, especially the Sunday Eucharist in our parish, shrine or oratory.

We, who having the talent to undertake the following ministries volunteer our availability to become lectors, acolytes, ushers or greeters, ministers of Holy Communion at Mass and to the sick, singers or other ministers called by God to serve.¹⁶

We make our contribution regarding the Eucharistic formation of those who exercise or are preparing to undertake these ministries.

We collaborate in taking care of our sacred spaces and everything that is required for the worthy celebration of the sacred Mysteries of the Lord.

16 Worship of the Eucharist

We collaborate in the various initiatives regarding the worship of the Eucharist in all its expressions: solemn exposition, Eucharistic days of recollection, Forty Hours, the Solemnity of the Most Holy Body and Blood of Christ, and Eucharistic Congresses.

We foster worship and prayer in the presence of the Blessed Sacrament by inviting the faithful and in being available to take our part in organized exposition and/or adoration services.

We participate and collaborate in animating occasions of other types of communal prayer set up by the parish, shrine or oratory.

¹⁶ There are many ministries and liturgical roles evolving in the church and including videographers to the Mass.

17 Service of Charity and Social Commitment

In the Eucharist,
Christ totally offers us the total "gift of self,"
and food for the journey,
by which we receive the inspiration,
the strength for our service of charity
and our commitment to transform society.

We share in Christ's mission
of bringing the Good News of salvation to the least and the excluded,
to those oppressed by poverty, weakness, illness and hardship
and to those who suffer persecution for the sake of justice.

We take an active part in the actions of our local Church
to foster solidarity, human dignity and the holistic development of peoples.
We take our inspiration for this mission from the social doctrine of the Church.

Part 4: Admission & Ongoing Formation

18 Conditions for Admission

All the faithful living a coherent Christian life
who are at least 18 years old
can become members of the Aggregation of the Blessed Sacrament.
To belong to the Aggregation requires a free choice
that is motivated and gradually matured under the Holy Spirit's action.
After making known to the Local Director
their desire to join the Aggregation of the Blessed Sacrament,
candidates follow a program of preparation
and period of probation (at least one year)¹⁷ in view of making their Promise.

19 Program of Preparation

Under the guidance of the Director,
the initial formation program of preparation comprises:

- 1) prayer,
- 2) deepening of the life of faith,
- 3) assimilation of the specific vocation of lay persons in the Church,
- 4) a catechesis about the Eucharist,
- 5) knowledge of the life and charism of Saint Peter Julian Eymard,
- 6) study of the *Project of Life* of the Aggregation,
- 7) and sharing in the life and activities of the Aggregation.

¹⁷ It is important to note that our initial formation handbook highlights twelve educational sessions, plus the additional discernment needed for a process to take seriously becoming a member of the Aggregation. Like becoming Catholic, which is recommended for a minimum of 18-months in some bishops' conferences, we recommend a proper period of "novitiate," as do the religious with the profession of vows. As part of the initial formation, with the twelve sessions, there are retreat experiences (Life in the Eucharist), study of this *Project of Life*, service projects and religious worship that deepen and strengthen our Eucharistic vocation to proclaim our promise to the Aggregation.

20 Admission to the Aggregation

At the end of the period of preparation and probation, a candidate makes the Promise to commit to the baptismal consecration along the evangelical path traced out by Saint Peter Julian Eymard, in accordance with the *Project of Life* of the Aggregation of the Blessed Sacrament.

Being admitted entails inscription in the Register of Members of the Aggregation. As is fitting, the occasion of admission will be marked by a public celebration of welcome, with the giving of an emblem and the pronouncing of the Formula of the Promise.

For just and valid reasons, the commitment undertaken can end either be a personal decision that has seriously matured and made known to the Director, or be the decision of the Director, after having explained the reasons for it and after having dialoged with the person concerned.

21 Ongoing Formation

Members of the Aggregation share in the charism of an authentic Eucharistic spirit in accord with the spirituality and the mission of the Institute itself.

To foster this purpose, we take part in the initiatives of national and international formation and meetings arranged at the local and general level of the Congregation of the Blessed Sacrament, Servants of the Blessed Sacrament and Servitium Christi.

Each one will take care to ensure a deepening of a personal formation through study and reflection, an understanding of the Holy Scriptures, the Church's teaching, the content and spirit of the promise to the Aggregation, and the spirituality of the Founder, Saint Peter Julian Eymard.

Part 5: Organization, Structure & Leadership

22 One Single Spiritual Family

The same spirituality and ideal unite consecrated and lay and cleric members of the Blessed Sacrament Congregations as one spiritual family in three branches, and additionally with *Servitium Christi*.

Where there exists a house of the Congregation of the Blessed Sacrament or the Servants of the Blessed Sacrament, the lay and cleric members share times of prayer and fraternity, mission and communal initiatives of formation.

Associated lay and clerics are part of the great Eymardian family, which recognizes itself in the spirit and mission of Saint Peter Julian Eymard.

The Aggregation of the Blessed Sacrament in its essential features is structured as described here, yet capable of being adapted according to local circumstances, individuals and specific places.

23 Juridical Configuration

The Aggregation of the Blessed Sacrament is configured, according to the Code of Canon Law, as an "*Association of Christian Faithful*."¹⁸

The organization consequently follows the specific norms of the Code as set out in canons 298-311 and 312-320, which relate to public Associations of the faithful.

It is united to the Congregations of religious women and men as its "*own Aggregation*" since it was founded by Saint Peter Julian Eymard as a spiritual affiliation of his Congregations, but also because it has been officially declared as such

¹⁸ Code of Canon Law 298.

by the Holy See for the Congregation of the Blessed Sacrament¹⁹
and the Servants of the Blessed Sacrament.²⁰

The Aggregation was erected
as a "Public, universal and international Association,"²¹
and it was constituted almost from its beginnings
as such by the Holy See²²
and thus enabled to follow its objectives in the name of the Church.²³
From August 1, 1923 until now, we are affiliated as Aggregation members
with the two religious Congregations,
thus officially confirming also the communion
that unites all lay and cleric Aggregation members of the great Eymardian family
who share the same Eucharistic spirituality and mission.

24 Leadership at the General, Provincial and Local Levels

The Aggregation, by participating in the charism of the two Institutes
founded by Saint Peter Julian Eymard,
is placed under their overall direction²⁴
It is organized on international, national, and local levels.

The overall direction of the Aggregation
is entrusted to the Superior Generals of the two Institutes;
its headquarters is at the respective Generalates:

- Via Giovanni Battista de Rossi 46, 00161 Roma Italia (men);
- 20 rue Cortambert, 75116 Paris France (women)²⁵

For the Servants of the Blessed Sacrament the National Director
is the Provincial Superior or a delegated religious.

¹⁹ 20.12.1858; cf. SC Rei. Decree 15.10.1957 in "Analecta" V p. 62.

²⁰ Laudatory Brief 2.8.1872.

²¹ Code of Canon Law 312 § 1, 1°.

²² Confer Lit. Ap. 29.1.1875 and 8.5.1897

²³ Code of Canon Law 313.

²⁴ Code of Canon Law 303.

²⁵ The new Servants' Generalate moved to Paris, France in 2024.

Likewise for the Congregation of the Blessed Sacrament,
a national leader is discerned
for leading the Aggregation of the Blessed Sacrament,
and where there is one or more of branches of the Eymardian Family,
the vowed religious assist in the selection of leaders for the Aggregation.²⁶

The Local Director of the Aggregation
in the churches and shrines of the Congregation
is by right the Superior of the house,
who can delegate this task to another Religious of the Congregation.
Apart from churches or shrines of the Congregation,
the Local Director is named by the local Ordinary,²⁷
in dialogue with the Provincial Superior.

The Provincial Superior writes a letter with the Local Director
to ask for recognition from the Ordinary,
or (arch)bishop of the (arch)diocese.

Where both religious Congregations are present,
there is close collaboration between those responsible
and the members of the Aggregation
in common initiatives regarding formation and mission.'

Insofar as possible,
there will be a means of liaison and communication
among the Aggregation members.
Local Directors and their Council will develop a communication plan.

25 Development of Individual Branches

The Aggregation can be established in each community
of the Congregation of the Blessed Sacrament
or the Servants of the Blessed Sacrament
or at churches or shrines or oratories

²⁶ This allows for assistance, as many Associates request, for the women and men religious to assist with leadership appointments, discernment and other needs that the Eymardian family need from one another.

²⁷ Code of Canon Law 317 § 2.

connected to each house of the two Institutes,
by their Provincial Superiors in accordance with Canons 312 § 2 and 611 § 2.
Apart from its houses and churches or shrines or oratories
in the domain of the territory of a diocese,
the Aggregation can be established with the written permission
of the Provincial Superior of either religious community (men or women)
to the (arch)diocesan bishop.²⁸

26 Unity and Diversity

The Aggregation can include various groups
(i.e., Nocturnal Adoration Society, Peoples/Priest Eucharistic League(s))
or sections, according to different ways of participating
in the Eucharistic spirituality, apostolate and respective commitments.
Each group can have an appropriate name
(Eucharistic Community, Eucharistic Movement, Blessed Sacrament Laity, etc.)
and will determine all further particular aspects
with some regulations of its own.

27 Tasks of the Local Director and the Council

The Local Director has full authority
for the discipline of Aggregation members.
In carrying out this responsibility
the director is assisted by a Council of at least two members.
These members of the Council
are elected by the Aggregation members
for a determined period (one, two or three years)
and are re-eligible.

In dialogue with the Council, the Director will take care that the Aggregation:

- 1) be formed in Eucharistic spirituality,

²⁸ Code of Canon Law 312 § 2.

- 2) be introduced into prayer according to Saint Peter Julian Eymard's charism,
- 3) grow in a life of witness and service inspired by the Eucharist,
- 4) deepen knowledge of the Church's social doctrine,
- 5) and express an apostolate in communion with the local Church.²⁹

In dialogue with the Council, the Director convokes and presides at the meetings, which are normally held each month.

At the national level, a National Director and Council assist the Provincial and province's Religious Council in collaborating projects and future direction of the Aggregation.

28 Administration and Sharing in the Works of Charity

Each Aggregation member will contribute to the annual stewardship³⁰ established for the requirements of the life of the Aggregation, and will share in the initiatives and works of charity promoted by the Aggregation.

³⁰ While we do not tend to use the word "quota" (original word in the POL in English, it stands for a more theological concept of stewardship with relationship throughout the community where folks share amounts of money, time, talent and treasure, sharing a portion of their life as true stewards in the Eucharistic, Eymardian Family. We do not wish to use the word "budget," (in the *Rule of Life for Associates* – the first document for the English-speaking world Associates - ROLA) since that only relates with money and other aspects of stewardship.

Formula of the Promise

Summoned by the love of God,³¹
you raised up in Saint Peter Julian Eymard a deep love for the Eucharist,
which Christ, your Son,
offers for the life of the world.
Seized by this love,
Father Eymard consecrated his life
to proclaim it to his contemporaries.

In wishing to live my baptismal consecration
according to Saint Peter Julian Eymard's charism,
I want to place at the center of my life the Paschal Mystery,
interiorizing it in prayer and sharing with people
the life following from it.

To this purpose, I, [*add one's name*],
express freely my desire to become part of
the AGGREGATION OF THE BLESSED SACRAMENT,
and be inspired
by the *Project of Life* of the Aggregation.

Placing my trust in Mary, Our Lady of the Cenacle,³²
I ask you, LORD God, to enable me
to work for the building up of a world founded on justice and love,
so that Christ's reign may come and your glory may be revealed.

Acclamation of the Assembly:

For the Kingdom, the power and the glory are yours, now and forever. Amen.

ADVENIAT REGNUM TUUM Eucharisticum

³¹ From the Congregation of the Blessed Sacrament *Rule of Life* 102 and the Servants of the Blessed Sacrament *Rule of Life* Norms 18.1

³² From the USA *ROLA* and acknowledgement of this important image of Eymard and our history.



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