

Archdiocese of Palo
2020 Day of Sanctification 8.4
Adapted Module: Guide of the Clergy

Two hour Prayer and Adoration

Part I: Holy Rosary

Part II: Exposition of the Blessed Sacrament

- a. 1 hour Personal Prayer
- b. Suggested spiritual Readings (3 sets)

b.1 From the Exhortation Haerent Animo addressed to the Catholic Clergy by the Roman Pontiff St. Pius X, no. 8.

““...We must now consider what is the nature of this sanctity, which the priest cannot lack without being culpable; ignorance or misunderstanding of it leaves one exposed to grave peril.

There are some who think, and even declare openly, that the true measure of the merits of a priest is his dedication to the service of others; consequently, with an almost complete disregard for the cultivation of the virtues which lead to the personal sanctification of priest (these they describe as passive virtues), they assert that all his energies and fervor should be directed to the development and practice of what they call the active virtues. One can only be astonished by this gravely erroneous and pernicious teaching.

Our predecessor of happy memory in his wisdom spoke as follows of this teaching: “to maintain that some Christian virtues are more suited to one period than to another is to forget the words of the Apostle: Those whom he foreknew he also predestined to be conformed to the image of his Son. [Rom. 8:29] Christ is the teacher and the model of all sanctity [...] Now Christ [...] is the same yesterday and today and forever [Heb. 13:8]. The words: Learn of me because I am meek and humble fo heart, [Mt. 11:29] apply to men of every age; [...] and true for every age are the words of the Apostle: They that are Christ’s have crucified the flesh, with the vices and concupiscences.””

b.2 From the Decree on Priestly life and ministry Presbyterorum Ordinis, December 7, 1965 (nos. 12-13)

““...By the sacred actions which are theirs daily as well as by their entire ministry which they share with the bishop and their fellow priests, they are directed to perfection in their lives. Holiness does much for priests in carrying on a fruitful ministry. Although divine grace could use unworthy ministers to effect the work of salvation, yet for the most part of God chooses, to show forth his wonders, those who are more open to the power and direction of the Holy Spirit, and who can by reason of their close union with Christ and their holiness of life say with St. Paul: “And yet I am alive; or rather, not I; it is Christ that lives in me” (Gal 2:20). Priests who perform their duties sincerely and indefatigably in the Spirit of Christ arrive at holiness by this very fact [...]. Priests act especially in the person of Christ as

ministers of holy things, particularly in the Sacrifice of the Mass, the sacrifice of Christ who gave himself for the sanctification of men. hence, they are asked to take example from that with which they deal, and inasmuch as they celebrate the mystery of the Lord's death they should keep their bodies free of wantonness and lusts..."

b.3 From the Holy of Pope Benedict XVI on the occasion of the Priestly Ordination of May 7, 2006, Good Shepherd Sunday.

“... The Eucharist must become for us a school of life in which we learn to give our lives. Life is not only given at the time of death and not only in the manner of martyrdom. We must give it day by day. Day after day it is necessary to learn that I do not possess my life for myself. Day by day I must learn to abandon myself; to keep myself available for whatever he, the Lord, needs of me at a given moment, even if other things seem more appealing and more important to me: it means giving life, not taking it. It is in this very way that we experience freedom: freedom from ourselves, the vastness of being. In this very way, by being useful in being a person who the world needs, our life becomes important and beautiful. Only those who give up their own life find it...”

Part III: Examination of Conscience (see guide below...)

Part IV: Reposition and Singing of the Salve

Guide for the Examination of Conscience....

1. Have I faced squarely the fact that my priesthood demands a heroic effort on my part in order to attain personal sanctity?
2. Am I convinced that the apostolic efficacy of my Priestly Ministry depends greatly on God's grace and my cooperation?
3. Do I asked God for the courage to give up everything that is an obstacle to my sanctity and that makes my work less efficacious?
4. Have I tried to go deep in order to recognize clearly my predominant fault, the cause of my of my faults and imperfections?
5. Have I encouraged pain for mays ins, or have I, on the contrary, tried to overlook them or to justify them?
6. Do I truly take advantage of the time that God gives me in order to gain merit, to sanctify myself and to sanctify others? Is the thought of death for me a stimulus in order to work with greater effort?

7. Do I fight with humility and courage my predominant defects knowing that God is always ready to help me attain personal sanctity, according to His plan?

8. Does my lifestyle correspond to the fact that I am a Priest? Or, on the contrary, is it empty and frivolous or overly human?

9. Do I fight against realness or superficially or disorderliness, which leads me to be careless in my priestly duties? Do I fulfill my responsibilities with the intention of pleasing God and doing His will even if nobody sees me or knows? Do I sincerely try to be priestly or Christ like in my conversations, personal activities and recreation?

10. Have I considered the importance which spiritual direction and frequent confession can have in order to improve my interior life and consequently, my priestly ministry?

11. When I realize that I have done something bad or sinful, or have not acted with the right intention, do I immediately make an act of contrition, without losing my peace, with humility?

12. Do I fight against the tendency to go to the sacrament of penance without a deep examination of conscience or without a sincere sorrow of my faults?

13. Do I faithfully recite the breviary; and meditate on the office of the readings daily? Do I frequently meditate on the life of Mary, mother of all Priests? Do I recite the rosary every day?

14. Do I realize that I need to have a personal relationship with the Lord and to really fall in love with Him in order to serve Him?

15. Contemplating the life of Jesus, do I really try to personify the example of the priestly life that He has left for me?

16. Do I think often of the hidden life of Our Lord, of His work - finished, intense and constant, of His humility, of His self-denial, of His passing unnoticed, of the sanctification of those who surrounded Him? Do I really try to imitate Him?

17. In my work and in the fulfillment of my priestly obligation, do I allow myself to be motivated by human respect? Do I seek the applause and consideration of others or on the contrary, do I do everything face to face with God, in such a way that although no one on earth should see my work, I would do it with the same effort and with the same desire of perfection?

18. Do I always complain about my assignment? do I easily criticize others or even all about their defects?

19. Do I imitate Our Lord in His poverty? Am I detached from the material things that I possess? Am I ready to renounce - in order to serve God better - my present comforts, my personal plans, my own likes, no matter how legitimate they are?