

Act of Consecration of the Human Race to the Sacred Heart of Jesus for the Feast of Christ the King

It is recommended that you kneel, lie prostrate, or take whatever position of humility you are able to take in front of an image of Jesus (you could use the one included in this packet) to show your honor and submission to Christ as your king.

*Read the prayer together, if possible
(if not all can read, do the first and last paragraph as a call and response, repeating each line,
and have a single reader read the middle section):*

**Most sweet Jesus, Redeemer of the human race,
look down upon us humbly prostrate before you.
We are yours, and yours we wish to be;
but to be more surely united with you,
behold, each one of us freely consecrates himself
today to your Most Sacred Heart.**

Many indeed have never known you; many, too, despising your precepts, have rejected you. Have mercy on them all, most merciful Jesus, and draw them to your Sacred Heart. Be King, O Lord, not only of the faithful who have never forsaken you, but also of the prodigal children who have abandoned you; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and the unity of faith, so that soon there may be but one flock and one Shepherd. Grant, O Lord, to your Church assurance of freedom and immunity from harm; give tranquility of order to all nations; make the earth resound from pole to pole with one cry:

**Praise to the divine Heart that wrought our salvation;
to it be glory and honor for ever. Amen.**

*Prayer Source: Enchiridion of Indulgences, June 29, 1968**

*A partial indulgence is granted to the faithful, who piously recite the Act of Dedication of the Human Race to Jesus Christ King. A plenary indulgence is granted, if it is recited publicly on the feast of our Lord Jesus Christ King. An indulgence means that by the merits of Jesus Christ, the temporal punishment (often referred to as time in purgatory) due to sins forgiven in Confession is removed. Plenary means full removal, vs partial, which removes only a portion. An example will perhaps better illustrate these points. A boy playing ball breaks a window of his home. Contrite and sorrowful he goes to his father, who forgives him. However, despite the forgiveness the window is still broken and must be repaired. Since the boy's personal resources are insufficient to pay for a new window, the father requires him to pay a few dollars from his savings and forego some of his allowance for several weeks, but that he, the father, will pay the rest. This balances justice and mercy (generous love). To ask the boy to do nothing, when it is possible for him to make some reparation, would not be in accordance with the truth, or even the boy's good. Yet, even this temporal debt is beyond the boy's possibilities. Therefore, from his own treasury the father generously makes up what the child cannot provide. This is indulgence. (Find this example and more at: <https://www.ewtn.com/catholicism/devotions/what-13361>)

The conditions for plenary (full) indulgence are:

1. do the prescribed prayer (in this case, the prayer above);
2. pray for the intentions of the Pope (you could say an our father for the Pope's intentions, for example);
3. receive Holy Eucharist and go to the Sacrament of Confession within 8 days or so of the indulgenced act or prayer; and
4. be free of all attachment to even venial sin.

If one is not able to meet all these conditions, then one can still earn a partial indulgence.