

# SACRED HEART NEWSLETTER

No. 8

A Quarterly Newsletter on Devotion to the Sacred Heart

June 2012

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## Pope Pius XI Called World to Practice of Reparation

Among the popes fostering devotion to the Sacred Heart in the 20<sup>th</sup> century (Leo XIII, Pius XI and XII and John Paul II), Pius XI was responsible for designating, annually, the Consecration of the Human Race to be said on the new feast of Christ the King, and for assigning the Act of Reparation to the feast of the Sacred Heart at the end of the paschal cycle. The Pope devoted his encyclical *Redemptor Misericordissimus* (“Most merciful Redeemer”) to the subject of reparation to the Sacred Heart.

As devotion to the Sacred Heart of Jesus grew ever stronger during the 250 years since Christ’s appearances to St. Margaret Mary in 1673-75, consecrating the human race to the Sacred Heart seemed an obvious development following upon the consecration of individual countries all over the world. Pope Leo XIII consecrated the whole human race to the Sacred Heart in 1899 through his encyclical *Annum Sacrum*.

But Christ had also expressed his desire for reparation to his Sacred Heart because of the coldness and indifference of people to his love. This rejection reached a high point when the followers of Jansenius in the late 1600’s claimed that people were so inherently sinful that they should be very slow to receive Holy Communion even once a year. This was an affront to the goodness and love of Christ and it called for reparation.

However, the response to Christ’s request for reparation had not been accorded such prominence and in fact lacked the impetus that had promoted the act of consecration. Reparation seemed much more difficult to understand and required

more careful theological elaboration. This was the task Pius XI presented himself when he produced *Redemptor Misericordissimus* in 1928.

The Pope reminded us that the Jansenist teaching had caused people’s hearts to grow cold and indifferent to God’s love. Because of this, in appearing to St. Margaret Mary, Christ recalled God’s love in sending his divine Son into the

world, and people were asked to make the Heart of Christ the special object of their devotion

Pope Pius summed all this up when he said: “[While] the first and foremost thing in consecration is this, that the creature’s love should be given in return for the love of the Creator, another thing follows from this at once, namely, that to the same uncreated Love, if it has been neglected by forgetfulness or violated by offense, some sort of compensation must be rendered for the injury, and this debt is commonly called by the name of reparation.”

He continued “We are held to the duty of reparation and expiation in justice and in love: in justice, so that the offense offered to God by our sins may be expiated and that the violated order may be repaired by penance; and of love too, so that we may suffer together with Christ suffering and ‘filled with reproaches’ (Lamentations 3:30), and for all our poverty may offer Him some little solace.”

He said: “Truly the spirit of expiation or reparation has always had the first and foremost place in the worship given to the Most Sacred Heart of Jesus.... “Behold this Heart,” Christ said, “which has loved men so much and has loaded them with all benefits, and for this boundless love has had no return but neglect and contumely, and this often from those who were bound by a debt and duty of a more special love.”

The Pope then recommended the practice of a Communion of Reparation and a Holy Hour with expiatory supplications and prayers. The Pope finally asked how such actions done today can console Christ in the blessedness of heaven.. He mentioned two ways. In summary: first, if Christ foresaw our sins in his passion, he could also receive some solace in foreseeing our reparation, Secondly, Christ suffers today in the members of his Mystical Body the Church. In responding to this suffering, we can offer some expiation by way of reparation. (*Act of Reparation is on reverse side.*)

## Act of Reparation of Pope Pius XI (1928) (slightly modified)

Good Jesus,  
whose overflowing charity towards men  
is most ungratefully repaid  
by such great forgetfulness, neglect and  
contempt, see, prostrate before Your altars,  
we strive by special honor to make amends  
for the wicked coldness of men  
and the contumely with which  
Your most loving Heart is everywhere  
treated.

At the same time, we are mindful  
of the fact that we too have sometimes  
not been free from unworthiness.  
Moved therefore with most vehement  
sorrow,

First of all we implore Your mercy on us,  
who are prepared by voluntary expiation  
to make amends for the sins we ourselves  
have committed, and also for the sins of  
those who wander far from the way of  
salvation.

It may be because, being obstinate in their  
unbelief, they refuse to follow You as their  
shepherd and leader, or because,  
spurning the promises of their Baptism,  
they have cast off the most sweet yoke  
of Your law.

We now endeavor to expiate all these  
lamentable crimes together.  
And it is also our purpose to make amends  
for each one of them severally— for the  
want of modesty in life and dress,  
for impurities, for so many snares  
set for the minds of the innocent.

Also, for the violation of feast days,  
for the terrible blasphemies against You  
and Your saints, for the insults offered to  
Your Vicar and to the priestly order, for  
the neglect of the Sacrament of Divine

love or its profanation by horrible sacri-  
leges; and lastly for the public sins of  
nations which resist the rights and the  
teaching authority of the Church  
which You have instituted. Would that we  
could wash away these crimes with our  
own blood!

And now, to make amends for the outrage  
offered to the Divine honor, we offer  
to You the same satisfaction which You  
once offered to Your Father on the Cross  
and which You continually renew on our  
altars. We offer this conjoined with the  
expiations of the Virgin Mother and of all  
the Saints, and of all pious Christians.

We promise from our heart that so far  
as in us lies, with the help of Your grace,  
we will make amends for our own past  
sins, and for the sins of others,  
and for the neglect of Your boundless love,  
by firm faith, by a pure way of life, and by  
a perfect observance of the Gospel law,  
especially that of charity.

We will also strive with all our strength  
to prevent injuries being offered to You,  
and gather as many as we can  
to become Your followers. Receive,  
we beseech You, O most benign Jesus,  
by the intercession of the Blessed Virgin  
Mary, the Reparatrix, the voluntary  
homage of this expiation.

Grant, by that great gift of final  
perseverance, to keep us most faithful until  
death in our duty and in Your service,  
so that at length we may all come  
to that fatherland, where You with the  
Father and the Holy Spirit live and reign  
God for ever and ever. Amen.

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This newsletter is produced at Loyola High School, P.O.  
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Editorial contributions to the newsletter are warmly  
welcomed. Please send us the names and email addresses of  
additional persons who would like to receive issues of the  
newsletter. (To send such names or for items to contrib-  
ute, you may email: <twwalters2002@yahoo.co.uk>)  
Thank you.

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Appendix

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## Three centuries after the death of St. Margaret Mary, Bl. Pope John Paul II reflected on the influence of devotion to the Sacred Heart on our ability to love

“When I was on pilgrimage in 1986 to the tomb of Margaret Mary, I asked, in the spirit of what has been handed down in the Church, that veneration to the Sacred Heart be faithfully restored. For it is in the Heart of Christ that the human heart learns to know the true and unique meaning of its life and destiny; it is in the Heart of Christ that the human heart receives its capacity to love.

“[St. Margaret Mary] invites us to contemplate the Heart of Christ, that is, to recognize in the humanity of the Word incarnate, the infinite riches of his love for the Father and for all human beings. It is the love of Christ which makes a person worthy of being loved. . . .

“To give to veneration of the Sacred Heart the place due to it in the Church, it is necessary to take up again the exhortation of St. Paul: ‘Have within you the sentiments which were in Christ Jesus.’ (Phil 2:5) All the gospel accounts should be re-read from this perspective. Each verse, meditated with love will reveal an aspect of the mystery hidden for centuries and now revealed to our eyes (Col 1:26).

“The only Son of God, becoming incarnate, takes a human heart. Through the years he passed in the midst of man, ‘gentle and humble of heart’ (Mt 11:29). He revealed the riches of his interior life by each of his gestures, his looks, his words, his silences. In Christ Jesus is fulfilled the fulness of the commandment of the Old Testament: ‘You shall love the Lord with all your heart’ (Dt 6:4) In fact, only the Heart of



Christ has loved the Father with an undivided love.

“And behold we are called to share in this love and to receive through the Holy Spirit this extraordinary capacity to love. . . . Yes, the human heart is inflamed by contact with the Heart of Christ, for it discovers in this love for the Father that the risen Lord has accomplished ‘all that the prophets have announced.’ (Lk 24:25)

“The humanity of the Lord Jesus dead and risen reveals itself to us through contemplation of his Heart. Nourished by meditation on the Word of God, prayer of adoration places us in the closest, most intimate relationship with this ‘Heart that has so loved human beings.’”  
(Letter of 22 June, 1990)

“The young Visitation nun of Paray-le-Monial heard these bewildering words: ‘Behold this heart,’ [Christ said] ‘which has so loved human beings and which has spared itself nothing, even to exhausting and expending itself to give witness to this love; and in recompense for the most part I have received only ingratitude.’”