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Pius XI

Miserentissimus Redemptor: <sup>in</sup> Repar-  
ation to the Sacred Heart. 1928.

# MISERENTISSIMUS REDEMPTOR

## ON REPARATION DUE TO THE SACRED HEART

Encyclical Letter  
of  
His Holiness, Pope Pius XI

May 9, 1928

National Catholic Welfare Conference



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# Encyclical Letter

MISERENTISSIMUS REDEMPTOR

## ON REPARATION DUE TO THE SACRED HEART

HIS HOLINESS, POPE PIUS XI

VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENE-  
DICTION:

OUR most merciful Redeemer, having assured the salvation of the human race by His death on the Cross, before He ascended to His Heavenly Father, said these consoling words to His sorrowing Apostles and disciples: "Behold I am with you all days, even to the consummation of the world."<sup>1</sup> These happy words are also Our own source of hope and salvation, words which, Venerable Brothers, come readily to mind every time when, from this high watchtower, as it were, We look down upon the human family afflicted by so many grievous ills, and upon the Church, assailed without respite by attacks and plots. As a matter of fact, this promise of Our Divine Lord, as it once upon a time raised high the fallen spirits of the Apostles and urged them on to spread most zealously the seed of the Gospel through all the earth, so also it has guided the Church to victory over the powers of Hell. Assuredly, Our Lord Jesus Christ has always assisted His Church; and most powerfully and effectively on those very occasions when she was encompassed by the greatest dangers and calamities. Christ then bestowed on her precisely those helps most necessary to meet the conditions of the times, by His wisdom which "reacheth from end to end mightily and ordereth all things sweetly."<sup>2</sup> Nor in our own times has "the hand of the Lord been shortened,"<sup>3</sup> especially on such occasions when an erroneous doctrine is being taught and spread about throughout the world, and by reason of which we fear that the sources of the Christian life may be dried up, for by such errors men are led to forsake the Christian life and the love of God.

2. Since some Christians, perhaps, are ignorant of, and others are indifferent to, the sorrows which the most loving Jesus revealed to St. Margaret Mary Alacoque in His apparitions to her, as well as His wishes and desires which He manifested to mankind, all of which in the last analysis work to man's advantage, it is Our pleasure, Venerable Brothers, to write you at some length of the obligation which rests upon all to make those amends which we owe to the Most Sacred Heart of Jesus. We feel certain that each of you will zealously teach to your own flocks what We herein write and that you will exhort them to do all that We wish to be done.

3. From among all the proofs of the infinite goodness of Our Saviour none stands out more prominently than the fact that, as the love of the Faithful grew cold, He, Divine Love Itself, gave Himself to us to be honored by a very special devotion and that the rich treasury of the Church was thrown wide open in the interests of that devotion by which we honor the Most Sacred Heart of Jesus "in whom are hid all the treasures of wisdom and knowledge." <sup>4</sup> As formerly Divine Goodness wished to exhibit to the human race, as it came from the Ark of Noe, a sign of the renewed covenant between them, "my bow which appears in the clouds," <sup>5</sup> so in our own so troubled times, while that heresy held sway which is known as Jansenism, the most insidious of all heresies, enemy of the love of God and of filial affection for Him—for this heresy preached that God was not so much to be loved by us as a Father as to be feared as an unrelenting Judge—the most kind Jesus manifested to the nations His Sacred Heart, unfolding our banner of peace and love to the breeze, an augury of certain victory in the battle before us. Wherefore Our Predecessor, Leo XIII, admiring as he did the great possibilities which devotion to the Most Sacred Heart of Jesus contains, with reason wrote in his Encyclical *Annum Sacrum*: "Just as when the newly-born Church lay helpless under the yoke of the Cæsars, there appeared in the heavens a cross, at once the sign and cause of the marvelous victory which was soon to follow," so today behold before our very eyes there appears another most happy and holy sign, the Most Sacred Heart of Jesus, crowned by a brilliant cross set among raging flames. In this Sacred Heart we should place all our hopes, from it, too, we ask and await salvation.

4. Are we not to see, Venerable Brothers, in that blessed sign and in the devotion which flows from it, the very substance of our

holy religion, as well as the rules to guide us toward a more perfect form of life, since the Sacred Heart is the road which will most surely lead us to know intimately Jesus Christ and will cause our hearts to love more tenderly and to imitate Him more generously than we have heretofore done? Since this is so, it is no wonder then that Our Predecessors have always defended this most praiseworthy devotion to the Sacred Heart from the objections launched by those who will not accept it, that they have praised it most highly and have always promoted it with the greatest possible zeal in so far as the conditions of time and place seemed to demand such action. Certainly, it is due to nothing short of the inspiration of God that the childlike love of the Faithful for the Sacred Heart increases day by day; that pious associations to promote devotion to the Sacred Heart have come into being everywhere, and that the custom has become quite common of receiving Holy Communion on the First Friday of the month, a custom which had its origin in the wish of Jesus Christ Himself.

5. Among the different practices which directly accompany devotion to the Most Sacred Heart assuredly the foremost is the act of consecration by which we offer to the Heart of Jesus both ourselves and all that belongs to us, recognizing that all we have comes to us from the infinite charity of God. Our Lord, having revealed to that most pure lover of His Sacred Heart, St. Margaret Mary how much more He insisted on the immense love which He has borne toward us than on His rights over us, asked that mankind pay Him this tribute of devotion. Therefore the Saint herself, together with her Spiritual Director, Claude de la Colombière, first of all offered Him an act of consecration. In the course of time individuals began paying Him the same tribute, then whole families and certain associations, and last of all, public officials, the inhabitants of cities, and whole nations. Due to the machinations of wicked persons, both in the century just ended and in this century, things had come to such a pass that men despised the rule of Christ and publicly declared war upon His Church by means of laws and popular enactments contrary to both the Divine and natural law, even going so far as to cry out publicly: "We will not have this man to reign over us." <sup>6</sup> But by this act of consecration there burst forth, in startling contrast to these cries, the unanimous voice of the lovers of the Sacred Heart, rising to vindicate the glory and defend the rights of the same Sacred Heart, "for he must reign"; "may Thy King-

dom come." Finally, at the beginning of the century as a happy consequence of all this, the whole human race which belongs by inherent right to Christ, "in whom all things are reestablished,"<sup>8</sup> was consecrated to His Most Sacred Heart by Our Predecessor then happily reigning, Leo XIII, amid the applause of the whole Christian world.

6. These auspicious and happy beginnings We Ourselves, through the great goodness of God, brought to completion, as was pointed out in Our Encyclical *Quas Primas*, on the occasion when, acceding to the desires and wishes expressed by numerous bishops and the Faithful, We instituted at the close of the Jubilee Year the Feast of Christ the King of all men, which feast We ordered to be celebrated solemnly all over the Christian world. By that act We not only brought forth clearly into the light of day the fact of the supreme dominion of Christ over all things, over civil society and the home, as well as over individuals; We also experienced beforehand the joy of that most happy day when the whole world will submit joyfully and willingly to the sweet yoke of Christ the King. Wherefore We commanded that, together with the celebration of this feast, there should be renewed annually the act of consecration, and this We did in order to obtain more surely and in greater quantities the fruits of such a consecration and to bind with Christian love in the communion of peace all peoples to the heart of the King of Kings and Sovereign of Sovereigns.

7. Moreover, to all these expressions of veneration, and especially to that most fruitful one, the act of consecration, which by means of the institution of the Feast of Christ the King has been, as it were, again confirmed, it is expedient that another be added, and of this last, Venerable Brothers, We wish to speak now somewhat at length. We refer to the act of expiation or of reparation, as it is called, to be made to the Sacred Heart of Jesus.

8. If in the act of consecration the intention to exchange, as it were, for the love of the Creator the love of us creatures stands out most prominently, there follows almost naturally from this another fact, namely, that if this same Uncreated Love has either been passed over through forgetfulness or saddened by reason of our sins, then we should repair such outrages, no matter in what manner they have occurred. Ordinarily, we call this duty, reparation. If we are held to both these duties for the same reasons, we are held to the

duty of making reparation by the most powerful motives of justice and of love of justice, in order to expiate the injury done God by our sins and to reestablish, by means by penance, the Divine order which has been violated; and of love, in order to suffer together with Christ, patient and covered with opprobrium, so that we may bring to Him, in so far as our human weakness permits, some comfort in His sufferings. Since we are all sinners, burdened with many offenses, we should honor God. This should take place not only by means of that cult by which we adore, in the veneration due Him from us, His Infinite Majesty, or by means of prayer when we recognize His supreme dominion over us, or by acts of thanksgiving when we praise His infinite generosity toward us; it is necessary to do more than all this. We must also satisfy the just anger of God because of "the numberless sins, offenses, and negligences" which we have committed. Therefore, we must add to the act of consecration, by virtue of which we offer ourselves to God and become thereby, as it were, sacred to Him by reason of the sanctity which necessarily flows from an act of consecration, as the Angelic Doctor teaches,<sup>9</sup> an act of expiation, by means of which all our faults are blotted out, lest perchance the sanctity of infinite Justice spurn our arrogant unworthiness and look upon our gift as something to be rejected rather than to be accepted.

9. All men are obliged to make reparation since, according to the teachings of our holy Faith, our souls have been disfigured, as a result of the pitiable fall of Adam, by original sin; we are subject also to our passions and corrupted in a truly sad way, and have thus made ourselves worthy of eternal damnation. It is true that the proud philosophers of this world deny the above truth, resurrecting in its place the ancient heresy of Pelagius which conceded to human nature a certain inborn goodness which, by our own powers, raises us up to ever higher levels of perfection. These false theories, born of human pride, have been condemned by the Apostle who admonishes us that "we were by nature children of wrath."<sup>10</sup> As a matter of fact, from the very creation of the world mankind has recognized, in one way or another, the obligation of making reparation, and impelled, as it were, by a natural instinct, has tried to placate the Deity by offering Him public sacrifices.

10. But no effort on our part would have been great enough to expiate the faults of men if the Son of God had not assumed human nature in order to redeem us. The Saviour of mankind announced

this truth speaking through the Psalmist: "Sacrifice and oblation Thou wouldst not: but a body Thou hast fitted to Me. Holocausts for sin did not please Thee. Then said I: Behold I come." <sup>11</sup> In truth "He hath borne our infirmities and carried our sorrows: He was wounded for our iniquities," <sup>12</sup> "who His own self bore our sins in His body on the tree," <sup>13</sup> "blotting out the handwriting of the decree that was against us, which was contrary to us, and He hath taken the same out of the way, fastening it to the cross," <sup>14</sup> so "that we, being dead to sins, should live to justice." <sup>15</sup>

11. Though the ample redemption of Christ more than abundantly satisfied for all our offenses,<sup>16</sup> nevertheless, by reason of that marvelous disposition of Divine Wisdom by which we may complete those "things that are wanting of the sufferings of Christ in our own flesh, for His body, which is the Church," <sup>17</sup> we are able, in fact, we should add to the acts of praise and satisfaction which "Christ in the name of sinners has presented to God," our own acts of praise and satisfaction. However, we must always remember that the expiatory value of our acts depends solely on the bloody sacrifice of Christ, which is renewed without interruption on our altars in an unbloody manner, since in both cases "the victim is the same, the one who offers himself by means of the ministry of the priesthood is the same, the very same one who offered Himself on the Cross, the only difference being in the manner in which the sacrifice is made." <sup>18</sup> For this reason we must bring together, in the august sacrifice of the Blessed Eucharist, the act of immolation made by the priest with that of the Faithful, so that they, too, may offer themselves up as "a living sacrifice, holy, pleasing unto God." <sup>19</sup> Therefore, St. Cyprian dared to affirm that "the sacrifice of Our Lord is not complete as far as our sanctification is concerned unless our offerings and sacrifices correspond to His passion." <sup>20</sup>

12. The Apostle admonished us that "bearing about in our body the mortification of Jesus" <sup>21</sup> and "buried together with him by Baptism unto death," <sup>22</sup> not only should we "crucify our flesh with the vices and concupiscences," <sup>23</sup> "flying the corruption of that concupiscence which is in the world," <sup>24</sup> but also that the "life of Jesus be made manifest in our bodies," <sup>25</sup> and, having become partakers in His holy and eternal priesthood, we should offer up "gifts and sacrifices for sins." <sup>26</sup> For not only are they partakers in the mysteries of this priesthood and in the duty of offering sacrifices



and satisfaction to God, who have been appointed by Jesus Christ the High Priest as the ministers of such sacrifices, to offer God "a clean oblation in every place from the rising of the sun even to the going down,"<sup>27</sup> but also those Christians called, and rightly so, by the Prince of the Apostles, "a chosen generation, a kingly priesthood,"<sup>28</sup> who are to offer "sacrifices for sin"<sup>29</sup> not only for themselves but for all mankind, and this is much the same way as every priest and "high priest taken from among men is ordained for men in the things that appertain to God."<sup>30</sup>

13. In the degree to which our oblation and sacrifice will the more perfectly correspond to the sacrifice of Our Lord, that is to say, to the extent to which we have immolated love of self and our passions and crucified our flesh in that mystical crucifixion of which the Apostle writes, so much the more plentiful fruits of propitiation and of expiation will we garner for ourselves and for others. A wondrous bond joins all the Faithful to Christ, the same bond which unites the head with the other members of the body, namely, the communion of saints, a bond full of mystery which we believe in as Catholics and by virtue of which individuals and nations are not only united to one another but likewise with the head itself, "who is Christ: from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity."<sup>31</sup> This, too, was the prayer which Jesus Christ Himself, the Mediator between God and men, at the hour of His death made to His Father, "I in them and Thou in Me: that they may be made perfect in one."<sup>32</sup>

14. As the act of consecration proclaims and confirms our union with Christ, so the act of expiation, by purifying us from sins, is the beginning of such union; our participation in the sufferings of Christ perfects it, the offering we make to Him of our sacrifices for the welfare of our brethren brings such union to its final consummation. This was precisely the design of the mercy of Jesus when He unveiled to our gaze His Sacred Heart, surrounded by the emblems of His Passion, and aflame with the fire of love, that we, on the one hand, perceiving the infinite malice of sin, and on the other, filled with a knowledge of the infinite love of Our Redeemer, might detest more cordially sin and substitute for it an ardent love of Him.

15. The spirit of expiation or of reparation has always played one of the chief roles in the devotion to the Sacred Heart of Jesus. Certainly, reparation is most consonant, with the origin, nature, efficacy, and particular practices of this special devotion, a fact confirmed by history and the customs of the Faithful, by the sacred liturgy, and by the official documents of Roman Pontiffs. As a matter of fact, on the occasion when Jesus revealed Himself to St. Margaret Mary, though He then insisted on the immensity of His love, at the same time, with sorrowful mien, He grieved over the great number of horrible outrages heaped upon Him by the ingratitude of mankind. He used then these words, words which should be graven on the hearts of all pious souls so as never to be forgotten by them: "Behold this Heart which has loved men so much, which has heaped upon them so many benefits. In exchange for this infinite love It finds ingratitude; instead It meets with forgetfulness, indifference, outrages, and all this at times even from souls bound closely to It in the bonds of a very special love."

16. In order to make reparation for such faults, He, among other requests, made this special request as one which would be most acceptable to Him, namely, that the Faithful, inspired by the intention of making reparation, should receive Holy Communion—and for this reason it is called the "Communion of Reparation"—and for an hour should practice acts and prayers of reparation before the Blessed Sacrament—which devotion is rightly called the "Holy Hour." The Church has not only approved these devotions but has enriched them with very special spiritual favors.

17. But how can we, one may ask, believe that Christ reigns happily in Heaven if it is possible to console Him by such acts as those of reparation? We answer in the language of St. Augustine, words quite apposite to our subject: "The soul which truly loves will comprehend what I say."<sup>33</sup>

18. Every soul which burns with true love of God, if it but turns its thoughts to the past, sees in meditation and can contemplate Jesus suffering for mankind, afflicted by grief in the midst of sorrows suffered "for us men and for our salvation," weighed down by agony and reproaches, "bruised for our sins,"<sup>34</sup> in the very act of healing us by His bruises. With so much the more understanding can pious souls meditate upon these mysteries if they appreciate that the sins and crimes of men, no matter when com-

mitted, were the real reason why the Son of God was condemned to death and that even sins committed now would be able of themselves to cause Christ to die a death accompanied by the same sufferings and agonies as His death on the cross, since every sin must be said to renew in a certain way the Passion of Our Lord, "crucifying again to themselves the Son of God and making Him a mockery."<sup>35</sup> And if, in view of our own future sins, foreseen by Him, the soul of Jesus became sad even unto death, there can be no doubt that by His prevision at the same time of our acts of reparation He was in some way comforted when "there appeared an angel from heaven"<sup>36</sup> to console that Heart of His bowed down with sorrow and anguish.

19. At the present time, we too, in a marvelous but no less true manner, may and ought to console that Sacred Heart which is being wounded continually by the sins of thoughtless men, since—and we read this also in the sacred liturgy—Christ Himself grieved over the fact that He was abandoned by His friends. For He said, in the words of the Psalmist, "My heart hath expected reproach and misery. And I looked for one that would grieve together with Me, but there was none: and for one that would comfort Me, and I found none."<sup>37</sup>

20. To the above we may add that the expiatory passion of Jesus Christ is renewed and in a certain manner continued in His mystic body, the Church. To use again the words of St. Augustine, "Christ suffered all that He had to suffer: nothing at all is lacking to the number of His sufferings. Therefore His sufferings are complete, but in Him as in the head; there remain even now the sufferings of Christ to be endured in the body."<sup>38</sup> In fact, Christ Himself made the same statement, for to Saul "breathing out threatenings and slaughter against the disciples of the Lord,"<sup>39</sup> He said, "I am Jesus whom thou persecutest."<sup>40</sup> By this He plainly affirmed that persecutions visited on the Church are in reality directed against the Head of the Church. Therefore, Christ, suffering in His mystical body, with reason desires to have us as companions in His own acts of expiation. He asks to be united with us for since we "are the body of Christ, and member for member,"<sup>41</sup> in so far as the Head suffers so also should the members suffer with it.<sup>42</sup>

21. Now, anyone who uses his eye and mind, if he but think of this world "seated in wickedness,"<sup>43</sup> can see, as We stated

above, how urgent, especially in our own times, is the need of expiation or of reparation. There come to Our ears from every side the cries of nations, whose rulers or governments have actually risen up and have conspired together against the Lord and against His Church <sup>44</sup> We have seen both human and Divine rights overthrown in these countries, church destroyed to their very foundations, religious and consecrated virgins driven from their homes, thrown in prison, made to go hungry, treated with unspeakable savagery. We have seen troops of boys and girls, torn from the bosom of Holy Mother Church, made to deny and blaspheme Christ, and urged to commit the worst sins against purity. We have seen a whole Christian people menaced, oppressed, in constant peril of apostasy from the Faith or of a most barbarous death. These happenings, sorrowful as they are, seem to have been foreseen in such calamities as are now occurring, and to anticipate "the beginning of those sorrows" which will be revealed by "the man of sin who is lifted above all that is called God or that is worshipped." <sup>45</sup>

22. Nor is that other spectacle, Venerable Brothers, less sad that even among the Faithful, washed as they have been by Baptism in the Blood of the Innocent Lamb and enriched by His grace, we encounter so many of every station of life who, ignorant of things Divine, are poisoned by false doctrines and live a sinful life far from their Father's house, without the light of the true Faith, without the joy of hope in a future life, deprived of the strength and comfort which come with the spirit of love. Of them one may say quite truthfully that they are immersed in darkness and in the shadow of death. Moreover, disrespect for the discipline of the Church is on the increase among the Faithful as also disrespect for ancient traditions, upon which the Christian life has been built, by which domestic society is governed, by which the sanctity of marriage is protected. The process of educating youth has been weakened or spoiled by too much effeminacy, and even the right to educate children in their religion has been taken away from the Church. Christian modesty is forgotten, sad to say, both in our manner of life and of dress, especially by women. There has come into existence, too, an uncontrollable desire to possess the base things of this world, an unreasonable regard for civil interests, an intemperate searching after popular applause, a despisal of legitimate authority and of the

Word of God, by all of which the Faith itself is shaken to its foundations or placed in jeopardy.

23. There must be added to this accumulation of evils the sloth and laziness of those who, like the Apostles asleep or like those disciples who had fled away, since they are not firmly rooted in the Faith, have shamefully abandoned Christ, burdened with sorrows and attacked by the satellites of Satan, as well as the perfidy of those others who, following in the footsteps of Judas the traitor, either with sacrilegious temerity approach Holy Communion or go over to the camp of the enemy. There thus comes to mind, almost involuntarily, the thought that we have arrived at the hour prophesied by Our Lord when He said: "And because iniquity has abounded, the charity of many shall grow cold." <sup>46</sup>

24. If the Faithful, burning with love for the suffering Christ, should meditate on all these considerations, it would be unthinkable that they should not expiate with greater zeal both their own and the faults of others, that they should not repair the honor of Christ, be filled with zeal for the eternal salvation of souls. Assuredly, We may adapt to our own age to describe it what the Apostle wrote: "When sin abounded, grace did more abound," <sup>47</sup> for even though the sinfulness of man has greatly increased, by the grace of the Holy Ghost, there has also increased the number of the Faithful who most gladly try to make satisfaction to the Divine Heart of Jesus for the numerous injuries heaped on Him. What is more, they joyfully offer themselves to Christ as victims for sin.

25. Anyone who has been considering in a spirit of love all that has been recalled to his mind up to this, if he has impressed these thoughts, as it were, upon the fleshy tablets of his heart, such a one assuredly cannot but abhor and flee all sin as the greatest of evils. He will also offer himself whole and entire to the will of God and will strive to repair the injured majesty of God by constant prayer, by voluntary penances, by patient suffering of all those ills which shall befall him; in a word, he will so organize his life that in all things it will be inspired by the spirit of reparation.

26. From the spirit of reparation there have been born many families of religious men and women, who, day and night, in tireless manner, have set before themselves the task of taking, in as far as that is possible, the place of the Angel who comforted Jesus in the

garden. Likewise, certain pious associations, approved by the Holy See and enriched with indulgences, have as their ideal to make reparation for sin by means of certain practices of piety and of the virtues. And not to speak of all these holy works, We select out one for mention, namely, the frequent practice of making solemn reparation not only by individuals but often by whole parishes, dioceses, and even nations.

27. Venerable Brothers, just as the act of consecration, which began in a small way and afterwards came into general use, achieved, by reason of Our approval, the splendid purposes and ends desired, so We wish ardently that this devotion of reparation, which has already been introduced and is the pious custom of certain places, possess the seal of highest approval of Our Apostolic authority, so that it likewise may come to be practiced universally and in a most solemn manner by all Christian peoples. We establish, therefore, and We order that annually, on the Feast of the Sacred Heart, in all the churches of the world, there take place a solemn act of reparation (the same formula must be used by all and is the one attached to this Encyclical) to our most loving Redeemer, in order that we may, by this act, make reparation for our own sins and may repair the rights of Christ, the King of Kings and our most loving Master, which have been violated.

28. Nor can We doubt, Venerable Brothers, that from this holy practice now reestablished and extended to the whole Church We may expect many signal blessings, not only for individuals but for society itself, domestic and civil, since Christ Himself promised to St. Margaret Mary that "He would shower abundantly His graces upon those who rendered this honor to His Sacred Heart." Assuredly sinners "looking on Him whom they pierced,"<sup>48</sup> stricken by the sorrow of the Church, detesting the injuries offered to the King of Kings "will return to themselves,"<sup>49</sup> for they cannot become obstinate in sin in the presence of Him whom they have wounded "coming in the clouds of heaven"<sup>50</sup> for then too late and without hope, shall they "bewail themselves of him."<sup>51</sup>

29. But the just will "be justified still and the holy will be justified still."<sup>52</sup> They will consecrate themselves with renewed ardor to the service of their King. Seeing Him so despised and so often attacked, seeing too that so many injuries are inflicted on Him, certainly their zeal for the salvation of souls will be increased

when they hear the lament of the Divine Victim, "What profit is there in My Blood?"<sup>53</sup> and, at the same time, meditate upon the joy of the Sacred Heart "over the sinner who doth penance."<sup>54</sup>

30. We, before all other things, hope and greatly desire that the justice of God, which would have pardoned Sodom if only ten just had been found therein, shall be exercised with more mercy towards all mankind. The Faithful, in union with Christ, the Mediator and our Head, will pray for and ask from God such mercy. May the most gracious Mother of God be propitious to these Our wishes and to these Our commands; she who gave us Christ the Redeemer, who watched over Him, and, at the foot of the Cross, offered Him a victim for our sins. She, too, by reason of her wondrous union with Him and of a most singular grace of God, became and is piously known as the Mother of Reparation. Confiding in her intercession with Jesus, "the one mediator of God and man,"<sup>55</sup> who wished to associate his own Mother with Himself as the advocate of sinners, as the dispenser and mediatrix of grace, We impart from Our heart, as an augury of Divine favors and a proof of Our fatherly love, to you, Venerable Brothers, and to all the flock confided to your care, the Apostolic Blessing.

Given at Rome, at St. Peter's, the ninth of May, 1928, the seventh year of Our Pontificate.

PIUS XI.

# PRAYER

## AN ACT OF REPARATION TO THE SACRED HEART OF JESUS

O sweet Jesus, Whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thy altar eager to repair by a special act of homage the cruel indifference and injuries, to which Thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offences, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of Thy law.

We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behaviour, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holidays, and the shocking blasphemies uttered against Thee and Thy Saints. We wish also to make amends for the insults to which Thy Vicar on earth and Thy priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which Thou hast founded.

Would, O divine Jesus, we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of Thy divine honour, the satisfaction Thou didst once make to Thy eternal Father on the cross and which Thou dost



continue to renew daily on our altars; we offer it in union with the acts of atonement of Thy Virgin Mother and all the Saints and of the pious faithful on earth; and we sincerely promise to make recompense, as far as we can with the help of Thy grace, for all neglect of Thy great love and for the sins we and others have committed in the past. Henceforth we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the gospel and especially that of charity. We promise to the best of our power to prevent others from offending Thee and to bring as many as possible to follow Thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to Thee, so that we may all one day come to that happy home, where Thou with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

## FOOTNOTES

- <sup>1</sup> *Matt.* 28, 20.
- <sup>2</sup> *Wisdom* 8, 1.
- <sup>3</sup> *Isaias* 59, 1.
- <sup>4</sup> *Col.* 2, 3.
- <sup>5</sup> *Gen.* 9, 14.
- <sup>6</sup> *Luke* 19, 14.
- <sup>7</sup> *I Cor.* 15, 25.
- <sup>8</sup> *Eph.* 1, 10.
- <sup>9</sup> *Summa Theol.* IIa-IIae,  
q. 81, a. 8, c.
- <sup>10</sup> *Eph.* 2, 3.
- <sup>11</sup> *Heb.* 11, 5-7.
- <sup>12</sup> *Isaias*, 53, 4, 5.
- <sup>13</sup> *I Peter* 2, 24.
- <sup>14</sup> *Col.* 2, 14.
- <sup>15</sup> *I Peter* 2, 24.
- <sup>16</sup> cf. *Col.* 2, 13.
- <sup>17</sup> *Col.* 1, 24.
- <sup>18</sup> *Conc. Trid. Sess.* 22, c. 2.
- <sup>19</sup> *Rom.* 12, 1.
- <sup>20</sup> *Ep.* 63, n. 381.
- <sup>21</sup> *II Cor.* 4, 10.
- <sup>22</sup> *Rom.* 6, 4.
- <sup>23</sup> *Gal.* 5, 24.
- <sup>24</sup> *II Peter* 1, 4.
- <sup>25</sup> *II Cor.* 4, 10.
- <sup>26</sup> *Heb.* 5, 1.
- <sup>27</sup> *Malach.* 1, 10.
- <sup>28</sup> *I Peter* 2, 9.
- <sup>29</sup> *Heb.* 5, 1.
- <sup>30</sup> *Heb.* 5, 1.
- <sup>31</sup> *Eph.* 5, 15, 16
- <sup>32</sup> *John* 17, 23.
- <sup>33</sup> *In Ioan. Evang. Tract.* 26, 4.
- <sup>34</sup> *Isaias* 53, 5.
- <sup>35</sup> *Heb.* 6, 6.
- <sup>36</sup> *Luke* 22, 43.
- <sup>37</sup> *Psalms* 68, 21.
- <sup>38</sup> *On Psalm* 86.
- <sup>39</sup> *Acts* 9, 1.
- <sup>40</sup> *Acts* 9, 5.
- <sup>41</sup> *I Cor.* 12, 27.
- <sup>42</sup> Cf. *I Cor.* 12, 26.
- <sup>43</sup> *I John* 5, 19.
- <sup>44</sup> Cf. *Psalms* 2, 2.
- <sup>45</sup> *II Thes.* 2, 4.
- <sup>46</sup> *Matt.* 24, 12.
- <sup>47</sup> *Rom.* 5, 20.
- <sup>48</sup> *John* 19, 37.
- <sup>49</sup> *Isaias* 46, 8.
- <sup>50</sup> *Matt.* 26, 64.
- <sup>51</sup> *Apoc.* 1, 7.
- <sup>52</sup> *Apoc.* 22, 11.
- <sup>53</sup> *Psalms* 29, 10.
- <sup>54</sup> *Luke* 15, 7.
- <sup>55</sup> *I Tim.* 2, 5.





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