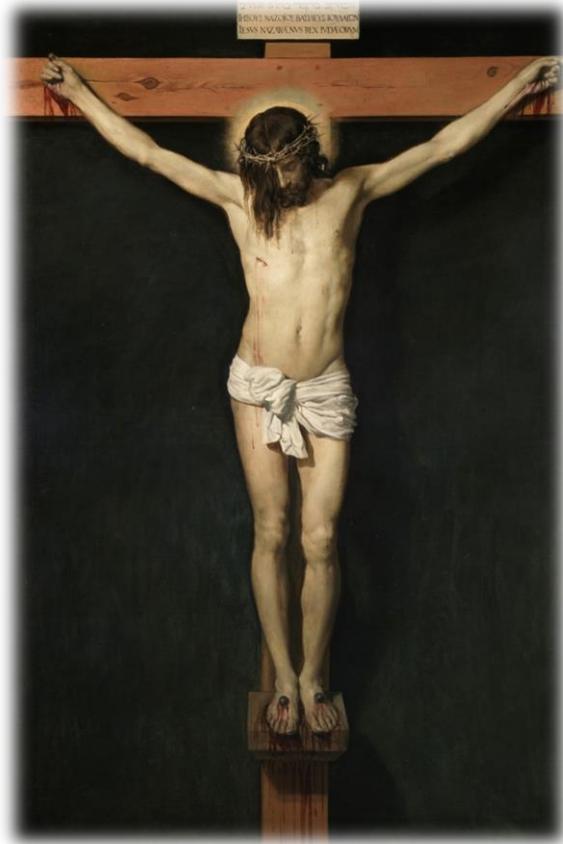


SACRED HEART OF JESUS PARISH
IN THE CITY & DIOCESE OF GRAND RAPIDS



Reparation Booklet

2018 ~ 2019

Dear Brothers and Sisters in Christ:

Over the last weeks and months (and if truth be told, over the last several years), we have become more and more aware of the breathtaking and vile betrayal of the core of Catholic morality and simple human decency on the part of numerous members of the Church and her hierarchy. Most notable are those solemnly vowed to live the faith with particular excellence. I speak here of the Church's religious, deacons, priests, bishops and cardinals. Many of us have become increasingly scandalized and angry. Some are in despair.

These feelings have been compounded by the deceit and moral ineptitude of many in the leadership of the Church who, knowing of the manipulation and abuse of others, have either ignored, covered over and in some cases even facilitated the abuse. We have seen leaders, *at the highest levels of the Church*, repeatedly refuse to respond openly and honestly to these betrayals of our deepest values and even hindering the investigation into these crimes against both man and God.

In response to this some have abandoned the Faith as untrue and unreliable. "How could the Catholic Church be the Church founded by Jesus?" they ask. Of course the Church is human as well as Divine; we could point to Judas among the first of the Church's bishops, chosen by our Lord Himself. Yet, this does not satisfy. The fact is that the judgment by which we must judge this evil is the relentless standard of the truth, the very standard of the Church and her Founder. Another reaction to this evil is to feel helpless. And in a sense we are helpless, and weak – in the face of a broken and at points corrupt institution. But at the heart of this enormous iniquity is sin, and in the face of sin we are not helpless.

I am not the pope, or a bishop. But I am a pastor, and the pastor of Sacred Heart of Jesus Parish, and here we can do something. We can build a faithful fortress of sanctity and purity, an environment that teaches and fortifies a culture of life and sanctity. Nor is this process of healing merely psychological. The effective way we can combat the *spiritual* degradation of sin is through the vivifying power of holiness and prayer. What you hold in your hands is our battle plan.

This booklet compiles and outlines a nine-month novena for members of the community of Sacred Heart. You will see that it is varied in its suggestions and approach and is not intended to be a simple check-list to run through. My hope is that it will give us a vision and concrete plan of how we can, as a community of faith, invite the presence of the Lord, through the intercession of the Immaculate Virgin Mary, into our parish, our school, our homes and our hearts. This, more than anything else, will torment Satan.

Outlined here are opportunities for communal and private prayer; acts of repentance and reparation; fasting and abstinence; Adoration of the Blessed Sacrament and a

rich catechesis on how we might intelligently and devoutly face and stand against one of the greatest spiritual crisis to confront our beloved Church in centuries.

Please look over this material and build a spiritual plan of life by making commitments of your own to participate in the redemption offered by Christ on the Cross. I am hopeful that this precious gift, offered to the Most Sacred Heart of Jesus through the Intercession of the Immaculate Heart of the Blessed Virgin, will evoke graces for our parish and your homes and maybe even for our world.

Sincerely in Christ,



Fr. Robert Sirico
Pastor





SACRED HEART OF JESUS

Ember Days ~ Dates of Observation

Fasting & Abstinence will be a powerful means of reparation during our Nine Month Novena. Accordingly, Sacred Heart will observe communal days of fasting & abstinence known as the *Ember Days* of the Liturgical cycle. Please make note of the dates and encourage others to take up this practice for the sanctification and good of the Church.

- *December 19, 21, 22 (Advent III)*
- *March 13, 15, 16 (Lent I)*
- *June 12, 14, 15 (Octave of Pentecost)*

What are the Ember Days?

“At the beginning of the four seasons of the Ecclesiastical Year, the Ember Days have been instituted by the Church to thank God for blessings obtained during the past year and to implore further graces for the new season. Their importance in the Church was formerly very great. They are fixed on the Wednesday, Friday, and Saturday: after the First Sunday of Lent for Spring, after Whitsunday for Summer, after the Feast of the Exultation of the Holy Cross (14th of September) for Autumn, and after the Third Sunday of Advent for Winter. They are intended also to consecrate to God the various seasons in nature, and traditionally to prepare by penance those who are about to be ordained. Traditionally ordinations would generally take place on Ember Days. The faithful ought to pray on these days for good Priests. The Ember Days were once fastdays of obligation.” (*Roman Missal*)

“The days of fasting and abstinence of Ember Days, made allowance of one full meal, with meat at the principal meal only, except on Fridays where complete abstinence was required. The Code of Canon Law of 1983 no longer requires the observance of these fasting and abstinence rules for Ember Days.

The Ember Days also are no longer universally marked on the General Roman Calendar. In the 1969 Calendar the observance of Ember Days was left to the discretion of the conference of bishops, and can be adjusted and expanded. In the USA most bishops have chosen to not officially observe Ember Days, but in other countries they are observed. While Ember Days are not part of the whole community worship, personal observance at home or small communities is not discouraged.” (*Jennifer Gregory Miller – www.catholicculture.org*)



SACRED HEART OF JESUS

Novena of Reparation Liturgical Schedule

Beginning in October until the *Solemnity of the Most Sacred Heart of Jesus* Sacred Heart of Jesus parish will offer a monthly *Holy Hour of Reparation* on the last Thursday of the month beginning at 6:00 p.m. for the conversion of sinners, and in particular to make reparation for the sins of abuse committed by deacons, priests, and bishops. Everyone is welcome. Invite others to take part with us.

2018-2019 HOLY HOUR OF REPARATION SCHEDULE

On last Thursdays of the Month – 6:00 PM

Opening Holy Hour

Monday, Oct. 8th at 6:15PM
followed by Town Hall in Gym

Thursday, October 25th

Thursday, November 29th

Thursday, December 27th

Thursday, January 31st

Thursday, February 28th

Thursday, March 28th

Thursday, April 25

Thursday, May 30th - *with Solemn Vespers followed by Mass of the Ascension*

Thursday, June 27th – *with Solemn Vespers of the Most Sacred Heart*



FRIDAY MASSES *of REPARATION*

Adoration ~ Atonement ~ Thanksgiving ~ Petition

Beginning on Friday, October 12th through Friday, June 28th Sacred Heart of Jesus will offer each Friday morning daily Mass as a *Mass of Reparation*. On the last Friday of the month the morning Mass will be a *Sung Mass*. At the conclusion of Friday morning daily mass an *Act of Reparation* will be prayed (see pg. 7).

Schedule of Monthly Friday Morning *Sung Masses*
Sung Mass the Last Friday of Each Month, 7:45AM

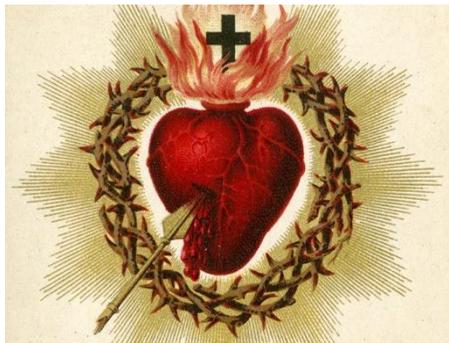
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Friday, October 26th – *Votive Mass of the Sacred Heart*
 Friday, November 30th – *Feast of St. Andrew*
 Friday, December 28th – *Feast of the Holy Innocents*
 Friday, January 25th – *Feast of the Conversion of St. Paul*
 Friday, February 22nd – *Feast of the Chair of St. Peter*
 Friday, March 29th – *Votive Mass of the Sacred Heart*
 Friday, April 26th – *Friday of the Octave of Easter*
 Friday, May 31st – *Visitation of the Blessed Virgin Mary*

~

Friday, June 28th at 5:00 PM
Extraordinary Form Mass for the
Solemnity of the Most Sacred Heart of Jesus
followed by Act of consecration to the Sacred Heart

(Parish celebration in courtyard after Mass & Consecration)



ACT of REPARATION

(After Friday morning mass)

~

O Jesus, my Savior and Redeemer, Son of the living God, behold, we kneel before Thee and offer Thee our reparation; we would make amends for all the blasphemies uttered against Thy holy name, for all the injuries done to Thee in the Blessed Sacrament, for all the irreverence shown toward Thine

immaculate Virgin Mother, for all the calumnies and slanders spoken against Thy spouse, the holy Catholic Church.

O Jesus, who hast said: "If you ask the Father anything in My name, He will give it to you", we pray and beseech Thee for all our brethren who are in danger of sin; shield them from every temptation to fall away from the true faith; save those who are even now standing on the brink of the abyss; to all of them give light and knowledge of the truth, courage and strength for the conflict with evil, perseverance in faith and active charity!

For this do we pray, most merciful Jesus, in Thy name, unto God the Father, with whom Thou livest and reignest in the unity of the Holy Spirit world without end. Amen

*May the Most Holy, Most Sacred, Most Adorable,
Most Incomprehensible and ineffable Name of God
be forever praised, blessed, loved, adored and glorified in Heaven, on earth, and under
the earth, by all the creatures of God, and by the Sacred Heart of Our Lord Jesus Christ,
in the Most Holy Sacrament of the Altar. Amen.*





FORTY HOURS DEVOTION SACRED HEART OF JESUS:

Sunday, March 3rd, at 12:45 PM
to Tuesday, March 5th, 7:45 AM.

The Forty Hours Devotion is a special forty-hour period of continuous prayer made before the Blessed Sacrament in solemn exposition. The focus of this devotion is on the Holy Eucharist. As Catholics, the words of our Lord burn in our hearts: “I myself am the living bread come down from Heaven. If anyone eats this bread, He shall live forever; the bread I will give is my flesh for the life of the world” (John 6:51).

Affirming our belief in the real presence of our Lord in the Blessed Sacrament, the Second Vatican Council taught that the Holy Eucharist is “the source and summit of the Christian life” (*Lumen Gentium*, #11). While the Mass is the central act of worship for us Catholics, an act which participates in the eternal reality of our Lord’s passion, death, and resurrection, the Council upheld and encouraged the adoration of the Blessed Sacrament outside of Mass. Of course such devotion derives from the sacrifice of the Mass and moves the faithful to both sacramental and spiritual communion with our Lord (*Eucharisticum Mysterium*, #50). As Pope Pius XII taught in *Mediator Dei*, “This practice of adoration has a valid and firm foundation.” Our Holy Father, Saint Pope John Paul II has repeatedly “highly recommended” public and private devotion of the Blessed Sacrament, including processions on the Feast of Corpus Christi and the 40 Hours Devotion (cf. *Dominicae Caeae*, #3, and *Inaestimabile Donum*, #20-22).

While the Forty Hours Devotion nurtures the love of the faithful for our Lord in the Blessed Sacrament, three special dimensions have also surrounded this devotion: the protection from evil and temptation; reparation for our own sins and for the Poor Souls in Purgatory; and deliverance from political, material, or spiritual calamities. Here the faithful implore our Lord to pour forth His abundant graces not only for themselves, but their neighbors, not only for their own personal needs, but for those of the world.
(catholicstraightanswers.com)



PENANCE, REPARATION, AND MORTIFICATION

The distinction between mortification (synonymous in most spiritual writers with self-denial, abnegation, self-renunciation, dying to self) and penance (synonymous with penitence, sacrifice or self-sacrifice, and “reparation”) has to do with the interior motive behind the action. In other words, the exterior action (fasting, for example, or taking a cold shower on a cold morning) can be exactly the same, but depending on the reason why I am doing the action (my intention), the spiritual nature of the act can be either mortification or penance.

The intentionality of an act of mortification is to “punish [i.e., discipline] my body [i.e., self-seeking tendencies] and bring it under control, to avoid any risk that, having acted as herald for others, I myself may be disqualified” (1 Corinthians 9:27). In other words, I freely deny the satisfaction of a normal and healthy desire in order to grow in my spiritual maturity, to learn to govern the self-seeking tendencies built into my fallen nature. For example, I purposefully mortify my perfectly legitimate desire for dessert on Wednesdays and Fridays during Lent, so that I am better able to control an illegitimate desire to become inebriated whenever that desire happens to surface. Mortification is spiritual training, tempering of the willpower in order to be able to better govern our passions and instincts, starving the bad plants in the garden (vices and selfish tendencies) so the good plants (virtues) can flourish.

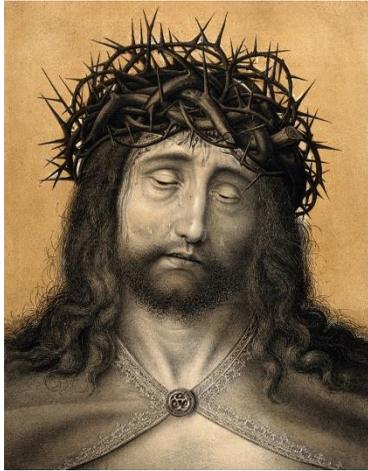
The intentionality of an act of penance is to “make up in my own body what is lacking in the sufferings of Christ” (Colossians 1:24). I am doing penance for sin, making up for an evil, destructive deed, just as Christ did by dying on the cross. He offered his obedience as “payment” (or atonement) for our disobedience. This is how he repaired (made “reparation” for) the breach between God and man created by original sin. He sacrificed himself (made himself into an offering to God) on our behalf. Penance, therefore, is done as a way to tell God we are sorry for our sins, or for the sins of others, and to make up for them. Thus, my teenage son refused to go to Mass on Sunday, and so, to make up for this ungrateful offense against the majesty and goodness of God, I do penance on his behalf – perhaps making a Holy Hour on Monday evening instead of

watching a favorite television show, or not listening to music during my morning commute this week, just to show God that someone (I) does indeed love the Giver more than the gifts. A good dad would do something similar if his son broke a neighbor's window by throwing a rock; he would make up for it himself if his son refused to do so. When we do penance, we are repairing for sin, reversing the self-indulgent act of sin by replacing it with a self-giving act of mortification.

Two important points:

- **First**, the only way that mortification and penance really help advance Christ's Kingdom is if we are united to Christ. We must be living the life of grace – Christ must be alive in us – in order for us to unite our actions to his, so that they share in his merits. It's like having a bank account with co-signers. The check only draws from the vault of merit if it is signed both by me (junior partner) and by Christ (senior partner). We cannot save ourselves by ourselves; we cannot grow in holiness apart from the source of holiness: “for cut off from me you can do nothing” (John 15:5).
- **Second**, the concept of sacrifice also includes an element of intercession and petition. Offering God a sacrifice can be a way of intensifying a prayer of intercession. Thus, when St. Thérèse of the Child Jesus was interceding for the conversion of a criminal condemned to death, she and her sisters joined sacrifices (acts of self-denial) to their prayers. In the same way, we can offer sacrifices (acts of self-denial, obedience, patience...) to God in order to benefit other members of the Body of Christ who may be in need – those in temptation or sorrow, those in prison or suffering persecution. We are connected to them through our membership in Christ. It's like a tug of war. We are all on the same team, pulling in the same direction. But sometimes someone on our team stumbles, loses their balance, or stops pulling as hard as they can. In those moments, we can pull harder, making up for their momentary lack, picking up the slack, so that they can have a quick breather and then get back into action.

Since the distinction between mortification and penance is in the spiritual intention, not the physical action, the same physical action can serve simultaneously as both an act of mortification and of penance. We can do one action with multiple intentions. So don't worry too much about whether your sacrifice is for mortification or for penance – make it for both! (*Fr John Bartunek, LC, ThD – CatholicExchange.com*)



HOW *to* PRACTICE PENANCE & REPARATION

As a parish we are being asked during these nine months to abstain from meat every Friday. We are also being encouraged to increase our fervor in becoming more holy, and in offering our penances in reparation for sin. During this nine month “novena” of reparation, besides our collective effort of Friday abstinence, Ember Day observation, and our Masses & Holy Hours, we are being asked to personally embrace one act of penance/mortification or one act of mercy (Corporal or Spiritual) each week. Let us take this final step and ask

ourselves what are we going to do? The following is seven rules written by Fr. John Hardon on how to practice Penance & Reparation:

“Let me give you what I call seven rules, three for penance and four for reparation. They can be expressed in seven words, where each word is a divine command as follows:

1. Pray!
2. Share!
3. And forgive! - for penance, to make up for our failure in loving God.
4. Work!
5. Endure!
6. Deprive!
7. And sacrifice! - in reparation for the punishment that we and others have deserved for our sins.

Suppose we spend a moment on each of these seven rules, and ask Our Lord, to open our hearts to respond with generosity to His offended Sacred Heart.

Rule #1 - Pray

God expects more of us because we have sinned. And the first more that all of us can put into practice, is more prayer.

- Call it giving more time each day to prayer.
- Call it attending Mass more often.
- Call it reciting the Rosary more frequently.
- Call it being more attentive when we pray.
- Call it more fervor in our life of prayer.
- Call it getting more people to join us when we pray.
- No matter, the first rule of salutary penance is more prayer.

Rule #2 - Share

Remember what Christ told us the night before He died. "A new commandment I give to you, that you love one another as I have loved you." If all sin is a failure in loving God, and we mainly show our love for God by loving one another, then we had better show our love for others by sharing with them what God has given to us.

Again the word **more** comes in. We are to examine our conscience and ask ourselves, what **more** can I share with those whom God has placed into my life?

- Can I give more of my time to others?
- Can I share more of my knowledge with others?
- Can I share more of my skill with others?
- Can I share more of my money with others?
- Can I share more of my Catholic faith with others?

Each of us is different in this matter of sharing because each of us is living a different life with different people whom God's Providence places in our path. The second rule for the practice of penance is more sharing.

Rule #3 - Forgive

Christ could not have been more explicit in urging us to forgive others who offend us. He gave us whole parables on the subject of forgiveness. He warned us that God will be as

merciful to us as we are forgiving to others. He placed, in the center of The Lord's Prayer, a frightening invocation, "Forgive us our trespasses as we forgive those who trespass against us."

Once again, it behooves us to look to our practice of forgiveness of injuries, so to be more forgiving in the future than we have been in the past.

- Can I be more forgiving by forgetting what others have done to me?
- Can I be more forgiving by ignoring the unkindness and thoughtlessness and perhaps meanness that others commit against me?

No two of us is living the same life. Each of us has different people saying or doing or failing to say or do things that hurt us and, perhaps, crush the very heart of our souls. The third rule of penance is to be more forgiving.

Rule #4 - Work

We now shift from penance to reparation, and our first directive is to work. How is work a form of reparation of sin? It is reparation because our fallen human nature dislikes exerting itself. Work is a form of mortification that all of us can look to see whether we could not work harder than we are doing - in performance of tasks that are part of our state in life.

By nature we are prone to first do what we like, then what is useful, and finally, what is necessary.

I cannot think of a more effective kind of reparation than to set our minds to reversing that order.

We should first do what is necessary, then what is useful, and only then what is pleasant or what we like.

Rule #5 - Endure

In some ways this is the keystone of reparation, the patient endurance of the sufferings and trials that God sends us.

God in His mercy sends us the Cross in order to try our patience that we might save our souls and the souls of many others besides.

The variety of these trials sent us by God defies classification and their intensity depends on a thousand factors that differ with different people. If we are to expiate sin we must resign ourselves to endure pain. But, as we know, there are degrees and degrees to this resignation.

- Can we accept misunderstanding from others with greater peace of mind?
- Can we be more generous in doing what we know God wants us to do, although doing it is painful?
- Can we suffer without pitying ourselves?
- Can we put up with discomfort, or distaste, or disability, without becoming bitter about what we are tempted to consider injustice on the part of God?

Yes, God's violations are blessings, and the crosses He sends us are tokens of His love. But how we need the light of faith to see this, and the strength of His grace to do this -- in reparation for sin, as the price we must pay to reach heaven, where every tear will be wiped away and all the past, which is now the present, will have passed away.

Rule #6 - Deprive

Our sixth rule is to practice reparation by depriving ourselves of something we now have that we could, if we wanted to, do without.

- It may be some luxury in the home,
- Or some delicacy at table,
- Or some comfort in our way of living,
- Or some trinket, or adult toy that we could just as well do without.

Call it mortification or self-denial; whatever the name, the basic idea is to expiate for sins of self-indulgence by giving up. When we sin we offend God by choosing some creature to which we have no right. When we practice mortification, we make reparation by choosing to deprive ourselves of some creature we have a right to -- why, in order to undo the harm caused by sin and thus propitiate the offended justice of God.

Rule #7 - Sacrifice

I have saved sacrifice for the end because it synthesizes everything we have so far said.

- What is sacrifice? Sacrifice is the surrender of something to God.
- Sacrifice is the heart of penance and reparation.

When we sacrifice, we let go with our wills of whatever we could legitimately possess and enjoy because we want to make up to God for having stupidly chosen some creature in preference to the Creator.

We return to where we began by stressing that when we sacrifice, we do **more** than we would have done; we give up more than we would have given up; we surrender more of what we like in order to -- in plain English -- prove to God that we love Him.

There is an episode in the Gospels that perfectly synthesizes this cardinal mystery of sin and penitential reparation.

Remember after the Resurrection when Christ asked Peter, "Simon, son of John, do you love me more than the others do?" Why the question? Because Peter had sinned; sinned more than the others who had remained faithful to the Master. Peter was expected to love Christ more. Why more? Because he had more to sacrifice in order to expiate more because he had so deeply sinned in denying the Savior.

Conclusion

As we look into our hearts we must humbly confess that truly, we have sinned, sinned often, sinned deeply, sinned willfully.

But God is good. He gives us the privilege of not only expiating what we have done wrong, but actually becoming more pleasing to Him by our penance and reparation.

It was no pious statement that St. Paul gave us when he said, "Where sin abounded, grace has even more abounded." In other words, in God's providence, He allows us to sin so we might repent and become saints."

SUGGESTED PRAYERS

Pray the seven penitential psalms

- *Psalm 6 - Prayer for Mercy in Time of Trouble*
- *Psalm 32 - Blessedness of Forgiveness and of Trust in God*
- *Psalm 38 - Prayer of a Suffering Penitent*
- *Psalm 51 - A Contrite Sinner's Prayer for Pardon*
- *Psalm 102 - A Prayer of the Afflicted when he is faint*
- *Psalm 130 - Hope in the Lord's Forgiving Love*
- *Psalm 143 - Prayer for Deliverance and Guidance*

Our Father - Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Hail Mary – Hail Mary, Full of Grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

Glory Be – Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen

Fatima Prayer - Oh my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven especially those most in need of thy mercy. Amen.

Prayer to St. Michael – St. Michael the Archangel defend us in battle. Be our protection against the wickedness and snares of the devil. May God rebuke him we humbly pray, and do thou, O Prince of the heavenly host, by the power of God, cast into hell, Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

Our Lady's Tears – The Seven Sorrows of Mary

- *The prophecy of Simeon*
- *The flight into Egypt*
- *The loss of the child Jesus in the temple*
- *The meeting of Jesus & Mary on the way to the cross*
- *The crucifixion*
- *The taking down of the body of Jesus from the cross*
- *The burial of Jesus*

Our Lady revealed to St. Bridget of Sweden that those who say 7-Hail Mary's daily in honor of her tears and sorrows, she promises:

1. "I will grant peace to their families"
2. "They will be enlightened about the Divine Mysteries"
3. "I will console them in their pains and I will accompany them in their work"
4. "I will give them as much as they ask for as long as it does not oppose the adorable will of My Divine Son or the sanctification of their souls"
5. "I will defend them in their spiritual battles with the infernal enemy and I will protect them at every instant of their life"
6. "I will visibly help them at the moment of their death, they will see the face of their Mother"
7. "I have obtained this grace from My Divine Son that those who propagate this devotion to My tears and sorrows will be taken directly from their earthly life to eternal happiness, since all their sins will be forgiven and My Divine Son and I will be their eternal consolation and joy"

The Morning Offering - O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys and sufferings of this day for all the intentions of Your Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all my relatives and friends, and in particular for the intentions of the Holy Father. Amen.

Litany of Reparation In Honor of the Blessed Sacrament

Lord, have mercy on us; *Lord, have mercy on us*

Christ, have mercy on us; *Christ, have mercy on us*

Lord, have mercy on us; *Lord, have mercy on us*

God the Father of Mercy, *Have mercy on us.*

God the Son, Mediator between God and man, *Have mercy on us.*

God the Holy Spirit, the Enlightener of hearts, *Have mercy on us.*

Holy and undivided Trinity, *Have mercy on us.*

O Sacred Host! Victim of reparation for the sins of the world, *Have mercy on us.*

O Sacred Host! Annihilated on the altar for us and by us, *Have mercy on us.*

O Sacred Host! Despised and neglected, *Have mercy on us.*

O Sacred Host! Neglected and abandoned in Your temples, *Have mercy on us.*

Be merciful unto us: *Spare us, O Lord.*

Be merciful unto us: *Hear us, O Lord.*

For so many unworthy Communions, *We offer You our reparations, O Lord.*

For the irreverence of Christians, *We offer You our reparations, O Lord.*

For the continual blasphemies of the impious, *We offer You our reparations, O Lord.*

For the infamous discourses made in Your Holy Temples, *We offer You our reparations, O Lord.*

For the crimes of sinners, *We offer You our reparations, O Lord.*

For the sacrileges which profane Your sacrament of love, *We offer You our reparations, O Lord.*

For the coldness of the greater part of Your children, *We offer You our reparations, O Lord.*

For their contempt of Your loving invitations, *We offer You our reparations, O Lord.*

For the infidelity of those who call themselves Your friends, *We offer You our reparations, O Lord.*

For the abuse of Your grace, *We offer You our reparations, O Lord.*

For our unfaithfulness, *We offer You our reparations, O Lord.*

For our delay in loving You, *We offer You our reparations, O Lord.*

For our tepidity in Your Holy Service, *We offer You our reparations, O Lord.*

For Your bitter sadness at the loss of souls, *We offer You our reparations, O Lord.*

For Your long waiting at the door of our hearts, *We offer You our reparations, O Lord.*

For Your loving sighs, *We offer You our reparations, O Lord.*

For Your loving tears, *We offer You our reparations, O Lord.*

For Your loving imprisonment, *We offer You our reparations, O Lord.*

For Your loving death, *We offer You our reparations, O Lord.*

That You spare us, that You hear us, *We sinners beseech You, hear us.*

That You will make known Your love for us in this most Holy Sacrament, *We sinners beseech You, hear us.*

That You will vouchsafe to accept our reparation, made in the spirit of humility, *We sinners beseech You, hear us.*

Lamb of God, who takes away the sins of the world: *Spare us, O Lord.*

Lamb of God, who takes away the sins of the world: *Hear us, O Lord.*

Lamb of God, who takes away the sins of the world: *Have mercy on us, O Lord.*

Let us pray: Lord Jesus, Who has chosen to expose Yourself to all the outrages of the impious, rather than withdraw Your Sacred Body from our Churches, grant us the grace to bewail, with true bitterness of heart, the injuries and sacrileges committed against you, and to repair as far as lies in our power, and with sincere love, the many ignominies and contempts You have received, and still continue to receive, in this ineffable mystery, Who lives and reigns with God, in the unity of the Holy Spirit, for ever and ever. Amen.

An Act of Spiritual Communion - My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

Pardon Prayer - My God, I believe, I adore, I hope and I love Thee! I ask pardon for those who do not believe, do not adore, do not hope and do not love Thee. *(Prayer taught by the angel to the children of Fatima)*

Holy Trinity Prayer - Most Holy Trinity – Father, Son and Holy Spirit- I adore Thee profoundly. I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifferences whereby He is offended. And through the infinite merits of His Most Sacred Heart and the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners. *(Prayer taught by the Angel to the children of Fatima)*

Prayer given to St. Faustina from Our Lord - Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ for our sins and those of the whole world; for the sake of His sorrowful Passion, have mercy on us.

(The next morning, when I entered chapel, I heard these words interiorly: **Every time you enter the chapel, immediately recite the prayer which I taught you yesterday.** When I had said the prayer, in my soul I heard these words: **This prayer will serve to appease My wrath.** *Diary of Saint Maria Faustina Kowalska, entries 474-476)*

CORPORAL & SPIRITUAL WORKS *of* MERCY

The corporal works of mercy are:

Feed the hungry
Give drink to the thirsty
Clothe the naked
Shelter the homeless
Visit the sick
Visit those in prison
Bury the dead

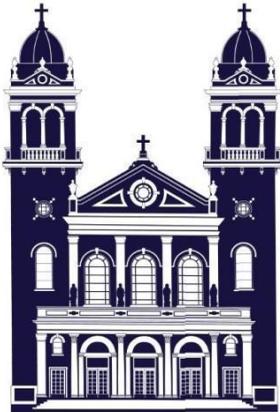
The spiritual works of mercy are:

Converting the sinner
Instructing the ignorant
Counseling the doubtful
Comforting the sorrowful
Bearing wrongs patiently
Forgiving injuries
Praying for the living and the dead

Prayer for priests & Bishops

O God, who hast appointed Thine only-begotten Son to be the eternal High Priest for the glory of Thy Majesty and the salvation of mankind; grant that they whom He hath chosen to be His ministers and the stewards of His mysteries, may be found faithful in the fulfillment of the ministry which they have received. Through the same Christ Our Lord.

Amen.



SACRED HEART OF JESUS PARISH

156 Valley Avenue SW

Grand Rapids, Michigan 49504

616-459-8362

www.SacredHeartGR.org

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