

THE POWER OF
“REPARATION AND
ADORATION”

✠ JMJ ✠ ADORATION IS THE SWEETEST PENANCE.

I ADORE YOU, O BREAD OF LIFE!

*Penance and
Reparation by Fr.
John A. Hardon, S.J.*



Penance and reparation are the consequence of sin. Or again, penance and reparation are the price we have to pay for our own and other people's sin. Penance and reparation, finally, are what God requires from sinners as a condition for showing them His mercy.

In order to better understand the meaning of penance and reparation, we have to look for a moment at what happens whenever we sin. Two things happen:

- First: we incur guilt before God for the self-will that caused us to sin. We become more or less separated or estranged from God, depending on the gravity of our sin.
- Second: We deserve punishment for the disorder we cause by our sinful conduct. We become liable to suffering pain, again more or less pain, depending on how seriously we have done wrong.

Against this background, we can more easily see the meaning of penance and reparation.

- Penance is the **repentance** we must make to remove the guilt, or to reinstate ourselves in God's friendship.
- Reparation is the **pain** we must endure to make up for the harm we brought about by our self-indulgence when we sinned.

What then do penance and reparation have in common? They have this in common, that they are absolutely necessary if the justice of God is to be satisfied after we have offended the divine Majesty. They also have this in common, that God now has a

right to demand more of us than He would have required had we not committed sin. The word more is basic to any correct understanding of penance and reparation.

But if penance and reparation have this in common, how do they differ? They differ, as we have seen, in the two different ways that we do wrong whenever we sin. Because we have failed in loving God, we now owe Him more love than He would have required had we not offended Him.

We did wrong by our willful love of self. So now we have to make up by our selfless love of God. This is Penance.

And because we have brought disorder into the world by our sins, we must undergo pain to undo this harm we have caused. This is reparation.

Why Penance and Reparation?

If we ask, why penance and reparation, the first answer is: (1) **Because God wants it.**

But if we press the question: Why does God want it? Then we must say, (2) **because in His mysterious wisdom, His justice requires it.** We may legitimately say, without really understanding it, that He has no choice.

Having given us a free will, if we abuse liberty, **we must use our freedom to repay to God the love we have stolen from Him (which is penance) and repair the damage we have done (which is reparation).**

Notice, all along I have been using the first person plural, "we", because penance and reparation are owed to God not only because I have individually sinned, but because we human beings have sinned and are sinning, in our day, on a scale never before conceived in the annals of history.

We know better than Cain after he killed his brother, Abel. We are our brother's keepers. We are mysteriously co-responsible for what other people do wrong. There is a profound sense in which all of us are somehow to do penance and make reparation, not only for our sinful misdeeds, but for the sins of our country and, indeed, for the sins of the whole human race.

We return to our question: Why penance and reparation? (3) **Because, in Christ's words, "Unless you do penance, you shall all likewise perish."**

Is it any wonder that on Pentecost Sunday, after Peter preached his sermon, and rebuked the people for their sins, and they asked him, "What must we do?," his first word to the multitude was the imperative verb, "Repent!"

Is it any wonder that Our Lady of Fatima's message to a sinful world in our day, may be summarized in the same imperative: "Do penance."

Indeed, the calamities that we have so far seen in this present century: two world wars with more casualties than in all the previous wars of history, and the threat of a nuclear holocaust that hangs over us like a tornado cloud. All of this is God's warning to do penance and reparation. Why? (4) **Because God is not mocked.**

You do not offend God with impunity. You do not sin without retribution. You do not ignore the will of the Almighty and expect the Almighty to ignore what you do.

What bears emphasis, however, is that this retribution is either to be paid willingly, with our penance and reparation, or will be paid unwillingly within the divine punishment.

The divine logic is simple, awfully simple, and all we have to do is learn what God is telling us. **Either we do penance and reparation because we want to, or we shall suffer (against our will) the consequences of our sins in this life, and in the life to come.**

God's mercy is conditional. It is conditional on our practice of penance and reparation.

CATECHESIM ON REPARATION

1491 The sacrament of Penance is a whole consisting in three actions of the penitent and the priest's absolution. The penitent's acts are (1) repentance, (2) confession or disclosure of sins to the priest, and the (3) intention **to make reparation and do works of reparation.**

2509-Reparation: An offense committed **against the Truth** requires reparation.

2487-Duty of Reparation: Every offense committed **against Justice and Truth** entails the duty of reparation, even if its author has been forgiven (temporal punishment due to sin).

When it is impossible **publicly** to make reparation for a wrong, it must be made **secretly**. (Example of public reparations: The Holy Sacrifice of the Mass, Holy Hour of Reparation to the Sacred Heart of Jesus, Holy Hour of Reparation to the Holy Face of Jesus, Holy Hour of Reparation to the Immaculate Heart of Mary, Holy Hour of Reparation to the Precious Blood of Jesus, etc.)

If someone who has suffered harm cannot be

directly compensated, he must be given **moral satisfaction (reparation) in the name of charity (by reparators).**

This duty of reparation also concerns offenses against another's reputation. This reparation, moral and sometimes material, must be evaluated in terms of the extent of the damage inflicted. It obliges in conscience.

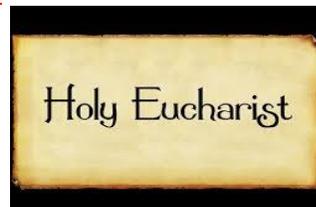
2412: Restitution: In virtue of commutative justice, reparation for injustice committed requires the restitution of stolen goods to their owner. They are obliged to make restitution in proportion to their responsibility and to their share of what was stolen. **(Everyone who commits sin has to make reparation. Because sin is continual, reparation or satisfaction for sin must also be continual.)**

2454 Every manner of taking and using another's property unjustly is contrary to the seventh commandment. The injustice committed requires reparation. Commutative justice requires the restitution of stolen goods.

The greatest offering of reparation is the Holy Sacrifice of the Mass. So that we might join with Christ, He commanded his disciples at the Last Supper "Do this in memory of me." Since Holy Mass is the representation of Christ's infinitely perfect Sacrifice of Calvary, it is one of the best means of reparation.

The principal purpose of Consecration is Reparation.

Because consecration brings something out of its formerly profane state, one of the **principal purposes of consecration is atonement or reparation for the condition of its past, unconsecrated life.** In other words, consecration serves to exorcise the demons that may have attached themselves to the person or object, i.e., churches. In order to drive out the demons, the object must be expressly identified. This also means that consecration has a salvific effect, as in the True Devotion to Mary, union with Jesus through **Mary.**





EUCHARISTIC KNIGHT MARIA HANES



HOLY FACE OF JESUS CELEBRATION

HOLY HOURS OF REPARATION AND ADORATION TO THE HOLY FACE OF JESUS ARE EVERY TUESDAY, FROM 11:00 A.M. TO 1:00 P.M.

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