

APOSTLES OF THE REAL PRESENCE
Devoted to Restoring the Faith and Understanding in the Real Presence of
Jesus Christ in the Eucharist

MAKING REPARATION FOR THE SINS OF THE WORLD

If we chose to dedicate ourselves to making reparation for the sins of the world we must never forget to first offer reparation for our own personal sins. Recognizing ourselves as a sinner also places us in our proper place before God. We first need to see ourselves as we really are so we can properly intercede for the souls of others. Humility should be the groundwork that we provide to make our prayer fruitful in God's sight. We need to know that there is only one Savior, and that His name is Jesus Christ.

Jesus came to save sinners and not the just or those who think they are just. This is the reason why most of the saints saw themselves first as sinners. They wanted a share in the redemption Jesus came to bring. As Jesus said: "It's the sick who need a physician." It's stated on the Old Testament that the just man sins 7 times a day in the sight of God. The saints new who they had been before Jesus healed them and they never forgot it. They were not morbid in this remembrance, it never led them to doubt, instead it allowed them the grace of true repentance for past sins. This allowed them to make reparation to God for having severed His friendship by sin. The closer they came to God the more they saw themselves as unworthy of God's great love. It was then, when they finally knew the price that sin costs, that they made great sacrifices of penance, mortification, and prayerful reparation. Sin cost Jesus His life on the Cross.

The prayer of intercession before the Blessed Sacrament leads us to pray as Jesus did. He is the one intercessor with the Father on behalf of all humanity, especially sinners. He is able for all time to save those who draw near to God through Him. He always lives to make intercession for them.

Since Abraham, intercession-asking on behalf of another- has been characteristic of a heart attuned to God's mercy. In intercession, he who prays looks not only at his or her own interests but also to the interest of others. Even to the point of praying for those who do him or her harm. The intercession of Christians knows no boundaries: for all men, for kings and all who are in high positions, for persecutors, for the salvation of those who reject the gospel. The prayer of intercession knows no boundaries and extends even to one's enemies. Love is the fundamental and innate vocation of every human being. Prayer is the raising of one's mind and heart to God or the requesting of good things from God. But when we pray do we speak from the height of our pride and will or out of the depths of a humble and contrite heart? He who humbles himself will be exalted, humility is the foundation of prayer. Only when we humbly acknowledge that we do not know how to pray as we ought, are we ready to receive freely the gift of prayer. Man is a beggar before God. Prayer is the response of faith to the free promise of salvation and also it is a response of love to the thirst of the only Son of God.

Christian prayer that includes intercession before the Blessed Sacrament is a covenant relationship between God and man in Christ. It is the action of God and man springing forth from both the Holy Spirit and ourselves. This prayer is wholly directed to the Father in union with the human will of the Son of God made man. St. Therese of Lisieux in her "little way", recognized her complete and total dependence on God. She trusted in God with all of her mind, heart, soul and will. St. Therese knew that her vocation was to love. She did this as a victim soul for the Church, for priests- especially missionaries-, and for the conversion of sinners. St. Therese knew that God doesn't always expect great things from us, she knew that even if it's little things that we do, if we do them with love, they become great in God's eyes. St. Therese is a perfect example of how we can make reparation for sin. St. Therese knew that the best reparation she could ever make for sin was attending Mass and receiving Holy Communion. She also participated in Eucharistic Adoration, recited the Holy Rosary, and made frequent Stations of The Cross. (The Catechism of The Catholic Church, #2393, #2558, #2559, #2561, #2562, #2563, #2634, #2635, #2647)

Helping The Souls In Purgatory. All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation. After death they undergo purification, so as to achieve the

holiness necessary to enter the joy of heaven. The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of scripture, speaks of a cleansing fire. As for certain lesser faults, we must believe that before the final judgment there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.

This teaching is also based on the practice of prayer for the dead already mentioned in Sacred Scripture. "Therefore (Judas Maccabeus) made atonement for the dead, that they might be delivered from their sin." From the beginning the church has honored the memory of the dead and offered prayers in suffrage for them. Above all, the Eucharistic Sacrifice of The Mass is offered for them so that thus being purified they may enter the beatic vision of God. The Church also commands almsgiving, indulgences gained by certain acts or prayers said, and works of penance undertaken on behalf of the dead. Let us help them and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them. What better way to pray for souls than face-to-face with Jesus in the Blessed Sacrament.

St. Gertrude The Great had a tender devotion to the Holy Souls in Purgatory. One day Jesus appeared to her and gave her a prayer to say on behalf of the Holy Souls. This is the prayer: Eternal Father, I offer You the Most Precious Blood of thy Divine Son Jesus, in union with all the Masses said throughout the world today, for all the holy Souls in Purgatory, for sinners everywhere, for sinners in the Universal Church, those in my own home, and within my family. Amen. Jesus promised St. Gertrude that each time this prayer is said it obtains the release of 1000 souls from Purgatory.

Reciting the Holy Rosary and other devotional prayers before the Blessed Sacrament for the souls in Purgatory, are very helpful to them. But above all these, having Masses said for the repose of their souls is the greatest act of kindness you can render them. If a Mass is offered for the honor of St. Michael the Archangel as well as for the soul you are praying for, it will obtain for that soul it's fast release. St. Michael is invoked at every funeral Mass as the one who leads us into paradise, so why not invoke his aid at other Masses as well! (The Catechism of the Catholic Church, #1030, #1031, #1032; Rev. J.F. Durin, Novena for the Relief of Poor Souls in Purgatory, Hoffman Novenas)

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