

ARTICLES

The Two Hearts in the History of the Church

THE EARLY CENTURIES

Biblical experts like Fr. de la Potterie have shown that the foundation of the doctrine and devotion to the Hearts of Jesus and Mary is in the Bible, especially in the New Testament. We are to investigate the way in which through the centuries that followed, Christian consciousness was seized by the idea and the ideal of the heart as the perfect mode of approach to the Saviour and his Mother, as the principle of motivation because in each case there is a source of renewal.

We may at first feel a certain disappointment in the early centuries of the Church's history. What is said about the heart of Mary or of Jesus in fleeting texts is related to Old Testament or New Testament texts on the heart; of prime importance here evidently is the consent of Mary to the Incarnation, which was by some of the Fathers seen as coming from her heart, that is from the very depths of her being. The Lucan texts, 2:19, 2:51 which refer explicitly to the heart of Mary also stimulated patristic thinking.

But truth had first to be established: it is one that we may now take for granted, but could not have so appeared to the first generations of Christians. Mary's proximity to Jesus, her providential role in the economy of salvation of which he was the author,

had first to be clarified and clearly affirmed. This was done in what Newman called the "rudimental teaching" of the Fathers. In the creation which God willed Christ was the new Adam, Mary the new Eve. This knitting together of the two personalities, one in a dominant, the other in a subordinate but indispensable role, meant that God's design for the salvation of the world implied a partnership. No mother has ever been brought into such a relationship with her son in his life-work; no woman has ever been given such an option, one entirely clothed in freedom. The divine and human exchange which was the heart of the Annunciation, will, as age follows age in Christian reflection, unfold depth upon depth of wonder. Here is inexhaustible mystery, the mystery of a divine Person incarnate, the natural mystery of a human person, one still enlarged by a unique, cosmic destiny. Without delaying on the texts I remind you that the witness to the theology and anthropology of the New Eve is borne from the second century. The voices are of the highest distinction and as representatives cover practically the known Church: Justin Martyr for the Middle East and Rome, Tertullian for Africa and Irenaeus of Lyons for Europe.¹

What we bring then from this inquiry into early tradition is the certainty that the more deeply we understand the intimate message, the thought-processes, the motivation of the God-man the surer will be our analysis of his Mother's personality: "they are linked indissolubly" (Vatican II). Should we have any doubt we shall be encouraged by another prime datum of patristics, the doctrine of the Image, overlooked at times, challenged by some of our contemporaries. I quote briefly from two of the Alexandrine Fathers whose impact on Christian thinking has been so deep and lasting. Origen (c. 185-254): "He (Celsus, his opponent) did not realize that the image of God is the first-born of all creation, the very Logos and truth, and further, the very wisdom himself being the 'image of his goodness,' whereas man was made 'in the image of God,' and furthermore, every man of whom Christ is head is God's image and glory."² Athanasius (c. 295-373): "Thus the Word of God himself came, so that being the image of the Father, he could recreate man in the image."

¹ For the texts of Justin Martyr, Irenaeus and Tertullian cf. M. O Carroll, *Theotokos*, 211, 189, 337; *ibid.*, *Eve and Mary*, 139-141.

² *Contra Celsum*, VI, 63, tr. H. Chadwick, Cambridge, 1953, 378.

Who more than Mary bears the divine image imprinted on her being? In what personality is there a deeper resonance to the mysterious action of God? The German dramatist, Goethe, once said that one who has not seen the Sixtine Chapel, Michelangelo's masterpiece, cannot realize what one single human being may achieve. Likewise one who has not read the works of St. Teresa cannot fathom the immeasurable depths of a totally spiritualized human personality.

But what are these partial, incomplete reflections of the divine image compared to the dazzling, manifold splendour of Mary, flawless in soul and body, totally responsive to every initiative of her Creator? She is rightly called the Icon of God. Vatican II, recalling words of the eastern *Akathistos* hymn says that she "unites in her person and re-echoes the most important doctrines of the faith."³

We must bear in mind these essential insights of the Fathers as we turn to study the gradual emergence in Christian literature of a theory and practice which gives prominence to the Heart of Mary. We can thus counter the charge of superficiality, sentimentality or even naturalism.

The Fathers of the Church themselves do not have any elaborate developed doctrine of the kind. And, if it be necessary to say it, there is no cult, no feast. But the thoughts of these great early interpreters of divine revelation are occasionally expressed through the word "heart." An early eastern Father Origen gave a controversial explanation of the oracle of Simeon (Lk 2:35) but he significantly changed the word "soul" to "heart".⁴ When writers like St. Athanasius use the term — as they do more often than the other Fathers, and in relation to Mary, the theological content of their words is slight. There are some references to Lk. 2:19,51 "Mary kept all these things pondering them in her heart." And some authors speak of the sword piercing the heart of Mary. A single text from the last of the Greek Fathers, St. John of Damascus (c. 675-749/753), "the pure and immaculate

³ *Constitution on the Church*, 65.

⁴ *De Incarn.*, 12-13 PG 25, 116Df: on the image of cf. M. O Carroll, *Trinitas*, Wilmington, 1987, 131-133.

heart" occurs in the saint's praise of all the physical organs of Mary and has but a figurative meaning.

THE LATIN FATHERS

Among the Latin Fathers of the Church only in St. Ambrose, (339-397), St. Augustine (354-430) and St. Jerome (347-420) do we find material of any consequence in our investigation. We must also take account of two Latin Christian poets, Juvenecus (early 4th century) and Prudentius (348-410), who have light touches on our subject.

St. Ambrose uses a variety of expressions when dealing with the interior dispositions of Mary. He speaks of her heart especially when reflecting on the Lucan texts: 2:19,51. Intent on furthering the practice of virginity in the Church, meditating constantly on Mary's virginity he proposed her to virgins, as "*humilis corde*." He was one of the great advocates of imitation of Mary. He wrote one remarkable passage: "Mary gathers faith from the shepherds. The people are assembled by their pastors to worship God. For they were astonished at the things said to them by the shepherds. But Mary kept all these things pondering them in her heart."⁵

There is one saying of St. Augustine which has entered into the subsequent literature: "The closeness given by motherhood would have been of little advantage to Mary, if she had not been happier to bear Christ in her heart than in her flesh."⁶ This is a variant or "*prius mente quam ventre*." St. Augustine also used the word heart when he wished to give point to his Mary-Church typology: "He who in his heart believes unto justice conceives Christ, he who with his mouth confesses unto salvation, brings forth Christ."⁷ This is the saint's concrete application of his basic typology: as Mary brought forth Christ physically, the Church does so spiritually."

St. Jerome likes too to reflect on the Lucan text expounding a little the meaning of the word "pondering" (*conferens*). He re-

⁵ In *Lucam*, II, 53, CCL 14, 54.

⁶ *De sancta virginitate*, 3, PL 40, 398.

⁷ *Sermo* 191, 4, PL 38, 1011.

lates it to Mary's knowledge of the Scriptures, especially the prophets. What we have here and mostly in the writings of the Fathers are intellectual stirrings about the idea of the heart. Later, when the great controversies are over, when the personality of Mary is freed of all controversial entanglements, and seen in all its dignity and its unique destiny there will be a ready approach to the riches it encloses.

THE MIDDLE AGES

This will not come at once. Debate will continue for centuries on important privileges inherent in the destiny of Mary, on the Immaculate Conception and the Assumption. But the debate had fixed parameters by reason of the great early dogmas clarifying her divine maternity and her virginity.

In the west an immense effort of thought centered on the different aspects and manifestation of Mary's maternal role. The east was not dormant after the fourteenth century display, learning and creative intuition, from the group of writers whom we designate Palamites after their leader Gregory Palamas (d.1359), which thinking especially set forth Mary's universal mediation. Yet it was to be in the west, in Latin Christianity, that a great ferment of Marian theology would take place, accompanied by a whole world of devotional practices, perpetuated in the hymns and prayers, popular and fine art symbolized in the Gothic cathedrals: witnesses to medieval civilization, to one of its shining glories, the cult of the Madonna.

Through this vast movement which was to culminate in the twelfth and thirteenth centuries, we would need much time and space to trace the growth of the ideas we are studying here today. We can but single out important figures and fix telling moments.

To our interest the first figure of importance is a great church historian, Venerable Bede (673-735). For Bede Mary was the prime, indispensable source for our knowledge of the most important events, mysteries, in the history of the world. Therefore when Bede comments on the Lucan text "pondering in her heart," he sees Mary gathering all the elements of Scripture, well-

known to her, which she deemed relevant to understanding of her immediate experience.⁸

In the eleventh century we meet a landmark in the great contemplative theologian, St. Anselm of Canterbury (c. 1033-1109). He was the author of prayers to Mary, so devotional and at the same time doctrinal, that they were taken up in many centres of piety. He does not pray to the Heart of Mary, but he so emphasizes the mutual love of Son and Mother that it is almost the language of the heart that he uses, language, be it said, of singular elegance and power. "Therefore, O good Son I ask you by the love with which you love your Mother, and as you truly love her and wish her to be loved, grant to me that I should truly love her. O good Mother, I ask you by the love with which you love your Son and as you truly love him and wish him to be loved, obtain for me that I should love him truly."⁹

We should mention Anselm's disciple, Eadmer, who is explicit in his use of the language of the heart. But we must give some attention to two twelfth century figures, a great monastic theologian who lived on the threshold of the flowering medieval scholastic theology, Rupert of Deutz (d. 1129) and one of the spiritual giants of all time, St. Bernard of Clairvaux (d. 1153).

Rupert made history in Marian theology. He was the first to interpret the Songs of Songs in regard to Our Lady. He has a fine sense of the unity of the Bible and, for example, relates the Woman in the Apocalypse to the Woman in Genesis 3:15. He uses the word "heart" analogically which makes his theory singular and singularly attractive. From the heart of the Father, the Word, our salvation, is sent to the hearts of men. Throughout all the mysteries of Mary's life Rupert thinks of the reaction of her heart. "The Word himself, whom the faithful Virgin brought forth in the flesh and to whom she gave milk, she had first in faith conceived in her heart and orally brought forth."¹⁰ "Has not he" Mary says "who poured into me his Word, which was and

⁸ In *LC* 2, 19, PL 92, 335f; CCSL 120, 55.

⁹ *Orat* VIII, H. Barre, *Prieres anciennes de l'Occident a la Mere du Sauveur*, 197f.

¹⁰ *De Trinitate*, Lib XXIV, In *Reg.* Lib III, 71, 14, PL 187, 1157A; CCCM 22, 1312.

is in his heart, been able to give me all things with him?"¹¹ The author believed that the risen Christ appeared to his Mother and this experience he also thought as locked in her heart. But the day will come when she will disclose the secrets of her heart, when she will become the "teacher of teachers," that is of the apostles.

St. Bernard is renowned for his appeal to the Virgin of the Annuciation to pronounce her fiat, a sublime piece of rhetoric. It ends with these words: "Open, O Blessed Virgin your heart to faith, your lips to confess it, your womb to the Creator."¹² Bernard uses the symbol of the heart to express the identity of Mary with her Son Jesus in the moment of his Passion; it is an idea found elsewhere in medieval Latin Literature.

There are so many other authors to consider. We may perhaps for the moment be content with two: Ekbert of Schoenau (d. 1184) and the great contemplatives of Helfta near Magdebourg (13th century). Ekbert is the author of the first known prayer to the Heart of Mary. It opens thus: "I shall speak to your Heart, O Mary, I shall speak to your pure Heart, Mistress of the world, and I shall adore at the holy temple of God, from the most profound depths of my soul. From deep within me I shall salute your Immaculate Heart which first beneath the sun was found worthy to welcome the Son of God, coming forth from the bosom of the Father." Ekbert continues in figurative language; he ends on this note: "Let every soul magnify you, O Mother of sweetness, and the tongues of all devout praise the happiness of your Heart, whence our salvation flowed."¹³

With Helfta we are in a world of mystical wonder, which certainly deserves the closest, most respectful attention. It is a world in which private revelations and visions have great prominence. Yet the permanent support is the Liturgy. What interests us is that here we have what may be called an active centre of devotion to the Sacred Heart. Mechtilde of Magdebourg (d. c. 1282/1294) received in 1250 the first known apparition of the

¹¹ *In Cant.*, I, 3, PL 168, 844BC; CCCM 26, 16.

¹² *In Laudibus V.M.*, IV, 8 *Opera* ed. J. Leclercq. O.S.B., H. Rochais, IV, 53.

¹³ H. Barre, C.S.Sp., *Une priere d'Ekbert de Schoenau au Saint Coeur de Marie*, *Ephemerides Mariologicae*, 2 (1952), 412.

Sacred Heart. She was a Beguine, who recorded her visions in her book *Das fliessende Licht der Gottheit. The Streaming Light of the Divinity*. She was guided by her director to the convent of Helfta near Eisleben in Saxony, where she met kindred spirits, her namesake, Mechtilde of Hackeborn (d. 1299), the Abbess Gertrude, and the young Gertrude who would be known at St. Gertrude the Great.

It was the wounded heart of Christ which was shown to Mechtilde of Hackeborn. And a conjunction for which we have been waiting, happened: the cult of the two hearts was begun in the Church. When we say begun we are speaking of what was explicit and avowed. A similar movement or pattern of piety may have occurred in previous ages. Here it is known, it is communicated, underlined, a source of enlightenment and edification.

The teaching is contained in several visions which show how closely the two hearts are united, how closely they must be honoured by the faithful. Thus on All Saints Day, Mechtilde saw a link that passed from the Heart of Jesus to the Heart of Mary, thence to all the virgins and back again to the Heart of Christ.

Mechtilde was taught to honour and salute the Heart of the Blessed Virgin Mary for seven reasons: "First for the desire she had, beyond all the Patriarchs and Prophets, for the birth of Christ; second, for her love, because through most ardent and humble love she became the Mother of God; third, for her piety and sweetness, with which she nourished the Infant Jesus most affectionately; fourth, for treasuring carefully the words of Christ; fifth, for the example of her resignation in the Passion of Christ; sixth, in assiduous prayer and desire for the Church; seventh, for what it accomplished in heaven to make the Father, Son and Holy Spirit hearken to our desire."¹⁴

Gertrude the Great is the great apostle of the Sacred Heart of Jesus, a devotion which she learned in the extraordinary visions granted to her. With it she coupled devotion to the Heart of Mary. One of her visions recalls an experience of Mechtilde of

¹⁴ *Rev. Mecht.* Lib I, can. 39; en Mechtilde de Heckeborn, cf. Margot Schmitt, in *Dictionnaire de Spiritualité*, X, 873-877; *ib.*, *ibid.*, on Mechtilde de Magdebourg, 877-885, with bibliography in each case.

Hackeborn. She saw three streams coming from the Father, the Son and the Holy Spirit entering with sweet power the Heart of Mary, then returning with strength to the origin. The Trinitarian influence made Mary "the most powerful person after the Father, the wisest after the Son, the most merciful after the Holy Spirit."¹⁵

The contemplatives of Helfta, nominally Cistercian but independent and receiving direction from the Dominicans, did not have in the ages immediately following, the impact one would expect. In our own century interest in them has revived. We take them as a noble example of medieval piety and move ahead several centuries.

THE SEVENTEENTH CENTURY

We must give special attention to the seventeenth century, a great Marian age in the history of the Church. To justify this summary description one should need to study the Marian saints of the century, to enumerate and assess the publications on the theology of Mary, for example in Italy where Ippolyto Marracci kept incessantly adding to an output which, in the end, would outstrip in quantity any other personal contribution to the subject. Two giants of Marian theology, Suarez and Salazar, represent Spain, while in France it is a whole company of spiritual genius, some of whom like St. Grignon de Montfort, still influence our lives. The kings of Spain sent embassies to the Pope to petition the dogma of the Immaculate Conception. Throughout Europe kings offered their realms to Our Lady; when the Islamic threat materialized again, a crusade was mounted in the name of Mary, as a feast of that title reminded us.

The author who commands most interest for our theme is St. John Eudes (1601-1680), a missionary, as the term was understood, that is a popular preacher, a founder of two religious societies, a spiritual guide and writer on spirituality. But before we consider his work, one other saint of that time deserves our attention.

¹⁵ *Legatus memorialis abundiae divinae pietatis*, SC 139, ed. P. Doyers, 334-335.

St. Francis de Sales (1570-1622) is generally considered in the history of devotion to the Sacred Heart of Jesus, for the great saint of this form of piety, St. Margaret Mary belonged to the religious institute which he founded, the Visitation. He did not set out to compose a formal treatise on the Heart of Jesus. He used the term to express a particular idea he had of the high point, the very apex or summit, of the soul of Jesus.

We find the saint, sometimes called the Doctor of a spirituality for lay people, using such language as this: "O supreme love of the Heart of Jesus, what heart can ever bless you as devoutly as it ought."¹⁶ "O Lord Jesus! by your incomparable sadness, by the unequalled desolation which filled your divine Heart on Mount Olivet and on the Cross, and by the desolation of your dear Mother while deprived of your presence, be the joy, or at least the strength, of this daughter, while your Cross and passion are most singularly united to her soul."¹⁷ "Thus within Christ's maternal breast his divine Heart foresaw, disposed, merited, and obtained all our benefits, not only in general for all men, but for each one in particular."¹⁸

It is often mentioned that St. Francis dedicated his great *Treatise on the Love of God* as follows: "Jesus, my Saviour, to whom can I dedicate these words concerning your love better than to the most lovable Heart of her who is the beloved of your soul." The saint saw Jesus and Mary united by the closest bonds; he saw his religious society as "the work of the hearts of Jesus and Mary." He developed the idea independently also: "Consider the great apostle St. Paul. He felt such a union and bond of charity between his Master and himself that he professed to have no other life but that of the Saviour. 'The life I live now is not my own; Christ is living in me' (Gal. 2:20). O my people, this union, this fusion and bond of hearts which made St. Paul speak such words was great, but not to be compared with that between the Heart of the Son Jesus and that of the Mother Mary."¹⁹

¹⁶ *Treatise on the Love of God*, II, 280, *Oeuvres de Saint Francis de Sales*, ed. Annecy, V., 344.

¹⁷ *Letters*, tr. H.B. Mackey, Westminster, Maryland, 1943, 96-97; *Oeuvres* XV, 161.

¹⁸ *Treatise on the Love of God*, II, 280, j. cit.

¹⁹ *The Sermons of St. Francis de Sales on Our Lady*, tr. Nuns of the Visitation, Tan Books, 1985, 5-6; *Oeuvres*, VIII, 443-444.

It is not then surprising that the great saint of the Visitation, Margaret Mary, also cherished the idea of union between the two Hearts, as did her spiritual director, Blessed Claude de la Colombiere.

All of this gives us an idea of the special spiritual climate in which our next great personality of the two Hearts may be the better understood. This climate could be more fully described by study of the leading figures of the French school, Cardinal de Berulle (1575-1629) and Fr. Jean Jacques Olier (1608-1657); we must leave them for the present.

ST. JOHN EUDES

St. John Eudes has been styled by St. Pius X "the father, doctor and apostle of the liturgical cultus of the Sacred Heart." In 1948 Pius XII commemorated by a special letter to the Bishop of Autun, the third centenary of the first Mass in honour of the Heart of Mary, celebrated in that diocese by the saint. We owe him in the history of devotion to the heart of Mary the first Mass and Office in her honour. And we owe him especially the first substantial work dealing exclusively with the subject, his book, *The Admirable Heart of Mary* completed a short time before his death, published after he had died.

The saint draws on all the materials he could obtain in the literature of the preceding ages, using private revelations and the lives of the saints. He was, of course, bound by the limitations of critical scholarship in his time — as for instance in regard to the prayer of Ekbert of Schonau. But the broad framework of his treatise — if we may use the name — is reassuring. He wished to place his teaching on the Heart of Mary in a Trinitarian setting. The theme is elaborately related to each of the three divine Persons.

St. John was nourished on the spiritual doctrine of the French school. It is sometimes said that he lacked the overall intellectual grasp of Cardinal de Berulle, (1575-1629) the "apostle of the Incarnation" or the subtleties of Jean-Jacques Olier (1608-1657). He preached therefore identification with the interior states, with the mysteries of Christ, and he urged consideration of the intimate union between Jesus and Mary: "I shall only tell you must never

separate what God has so perfectly united. So closely are Jesus and Mary bound up with each other that whoever beholds Jesus sees Mary; whoever loves Jesus, loves Mary; whoever has devotion to Jesus, has devotion to Mary. Jesus and Mary are the two first foundations of the Christian religion, the two living springs of all our blessings, the two centres of all our devotion, and the two objectives you should keep in view in all your acts and works... You must see and adore her Son in her, and see and adore him alone. It is thus that she wishes to be honoured, because of herself and by herself she is nothing, but her Son is everything in her, her being, her life, her sanctity, her glory, her power and her greatness."²⁰

It is suggested that the saint "discovered" the Heart of Mary about the year 1641. It would henceforth dominate his spirituality, along with, probably deriving further depth from, his ideas on the Sacred Heart of Jesus. It is well-known that St. John had a strong spiritual tie with a contemporary mystic, Marie des Valless. The intuition of the Heart of Mary may have come from her directly or indirectly.

A curious fact in his life is the delay of some twenty-five years in celebrating the feast of the Sacred Heart of Jesus for the first time. He justified the delay thus: "Divine Providence which guides all things with marvelous wisdom, has willed to introduce the feast of the Heart of the Mother before that of the Heart of her Son, in order to prepare the hearts of the faithful for the veneration of his adorable Heart, and to dispose them to obtain from heaven the grace of this second feast by the great devotion they have shown in celebrating the first."²¹

St. John in his study of the two Hearts makes a threefold distinction: three hearts which are one. First is the corporeal heart, "the noblest part of the human body. It is the principle of life, the first organ to begin to live and the last to be stilled in death; it is the seat of love, hatred, joy, sadness, fear and every passion of the soul." He would not restrict the name then to the physical organ itself; it would include the inferior or sensual part of the soul.

²⁰ *The Life and Kingdom of Jesus in Christian Souls*, tr. Trappist Fathers, New York, 1946, 271, 72.

²¹ *Letters and Shorter Works*, tr. Ruth Hauser, New York, 1948, 227.

Secondly there is the "spiritual heart" by which St. John designate the intellect, will and memory, as well as the "point of the spirit." The third heart is the divine heart, which is God himself, to be understood differently in regard to Mary and Jesus. The divine heart in Jesus represents his uncreated, eternal divine love. In Mary it is really not part of her, but her spiritual union with her divine Son living in her. Here in fact we are brought to the point in his doctrine which interests us directly.

"Although the Heart of Jesus is distinct from that of Mary," he writes, "and infinitely surpasses it in excellence and holiness nevertheless, God has so closely united these two Hearts that we may say with truth that they are but one, because they have always been animated with the same spirit and filled with the same sentiments and affections."²² St. John quotes St. Bernard who spoke of being "one heart with Jesus" and of the first Christians who were of "one heart and one soul." How much more were the Hearts of Jesus and Mary at one "bound by the perfect conformity of mind, will and sentiment."

"And to this" says the saint "that Jesus so lives and reigns in Mary that he is the soul of her soul, the Spirit of her Spirit, the Heart of her heart; so much so that we might well say that Jesus is enshrined in the Heart of Mary so completely that in honouring and glorifying her Heart, we honour and glorify Jesus Christ himself. O Jesus living in the Heart of Mary! Be the life of my Heart. Mary, Mother of Jesus, obtain by thy intercession, I beseech thee, that I may have but one heart with thy beloved Son and thyself."²³

The saint in the Mass and Office which he designed gave expression to this belief in the union of the Two Hearts. He favoured and worked to promote conjoint cult of the two. In this he spans the centuries and meets a deep impulse of true spirituality in our time. It is a spiritual ideal which, as we shall see, will have vast repercussions throughout the world.

²² *Meditations on Various Subjects*, New York, 1947, 240f.

²³ *Ibid.*

THE EIGHTEENTH CENTURY

FR. JOSEPH DE GALLIFET, S.J.

In the domain of Marian doctrine and devotion the eighteenth century begins badly and gets progressively worse. In the end we reach one of the lowest points in this particular history. But as ever in bad spiritual situations there are moments, persons, who bring partial relief. I want to speak briefly of two; it is necessary to do so in regard to the theme which here occupies us. One comes at the beginning of the century, coming from the late seventeenth century, the other is at the end and brings us into the nineteenth: Fr. Joseph de Gallifet, S.J. (1663-1749) and Fr. Pierre Joseph de Cloriviere, S.J. (1735-1811). They are not well-known, which is very much to be regretted. The career of Fr. De Gallifet was deeply involved with the promotion of devotion to the Sacred Heart of Jesus. Indeed his life reminds us of the resolute campaign that was fought to secure recognition for the Sacred Heart in the Church's liturgy. In this concerted effort a memorial submitted by the Polish hierarchy was decisive: it was, for one-third of its content, borrowed from Fr. de Gallifet's book on the subject. I may be allowed a digression here. How tragic it would be if the ideal of the Heart of Jesus which has been in personal lives and collective piety a pure glory of the Catholic Church, should be pushed into some kind of neglect and oblivion.

We are not, however, dealing with this writer's work on the Sacred Heart, but with the section added to his book, wherein he develops his theory on the Sacred Heart of Mary (his exact words). This is a substantial appendix and makes significant points on the relationship between the two Hearts. Theologically it is above reproach.

The author begins thus: "Once the devotion to the Sacred Heart of Jesus was established in the Church, it was in the order of Providence a natural consequence that a devotion to the Heart of Mary should also be established. In order to show how conformable to the divine counsels this consequence is, we must look at the matter in its origin, which, comes on the one hand from the inseparable union which the divine Wisdom has established

between Jesus and Mary, and on the other, from the immense love of Jesus for his Mother which has led her adorable Son to share with her all his possessions and honours."²⁴

With the aid of the Old Testament Wisdom texts and following a certain traditional exegesis, Fr. de Gallifet sees Mary one with Jesus in God's eternal plan and he goes on to proclaim that "everywhere in the Old Testament we see Mary promised, foretold, prefigured together with her Son." He then moves "beyond the reign of types and shadows" into the reality which we find in the New Testament. Here he sees Jesus and Mary united in the mysteries of the Saviour's life up to the climax: "For while Jesus by his sufferings and death became the Redeemer and Father of the faithful, whom he spiritually begot to the true life of grace, Mary by her sorrows, united to those of her Son, became their Mediatrix and Mother."²⁵

There follows a lengthy statement of the manifold likeness between Jesus and Mary. The author is then ready to consider the Heart of Mary. As a preliminary he gives some history of the feast; the method of study he announces reveals his whole outlook: "We may make the same reflections on the Heart of Mary that we have already made with regard to that of Jesus, since there never has been a heart so like to that of Jesus, and after the Heart of Jesus there never has been one so worthy of our admiration, our veneration and our love, as the Heart of Mary. We may then, with proper reservations, apply to this Sacred Heart all that we have said of the excellence of the Heart of Jesus in the first chapter of the second part (i.e. of his book). In fact we may consider the Heart of Mary in two ways, as we have considered the Heart of Jesus: either in itself and with reference to its own excellence, or in regard to men."²⁶

In what he then writes, as in his earlier reflections, Fr. de Gallifet is quite clear on the infinite distance between Mary and her divine Son, the eternal Son of the Father. He can see the Heart of Mary as part of her physical nature, but sharing in her personal dignity, the organ of her soul, the instrument whereby

²⁴ *Le Cœur adorable de Jesus*, Paris, Nouniol, 1861; English tr., 3rd

²⁵ *Ibid.*, 235.

²⁶ *Ibid.*, 241.

God receives glory from her affections, especially from her love, the sanctuary of the Holy Spirit "sanctified in an extraordinary way of the operations of this divine Spirit and by the outpouring of his most excellent gifts and graces."

The Heart of Mary viewed in its relationship with us prompts this moving passage: "Where shall we find anything sweeter or more tenderly touching than this virginal Heart? For it is the Heart of our heavenly mistress, our good Mother, our advocate, our consolation, our refuge; the source and seat of the charity, compassion, mercy and tender love of the Blessed Virgin for us; the centre of those unmeasured sorrows that our Blessed Mother suffered on the occasion of our redemption; finally, the model according to which we should form our hearts, the model of humility, purity, meekness, charity, love and virtues."²⁷

As a logical conclusion and stimulated by the example of saints who he names, the author urges his readers not to separate the devotion to the Heart of Mary from that to the Heart of Jesus. He asks for total devotion and consecration to these two Hearts. "Let us approach the Eternal Father through the Heart of Jesus, let us approach Jesus through the Heart of Mary. Through the Heart of Jesus let us pay to the Eternal Father what we owe his majesty, his justice, and his infinite mercy; and through the Heart of Mary let us discharge what we owe to the Son, in consideration of his greatness, his clemency, his bountiful goodness, his favours, and his love. We shall obtain all from the Father through the Heart of the Mother."²⁸

What do we learn then from the zealous author? His spirituality may become a focus for our entire Christian life.

FR. PIERRE JOSEPH DE CLORIVIERE, S.J.

Fr. de Gallifet was as a spiritual writer spared the upheavals through which his fellow Jesuit, Pierre Joseph de Cloriviere had to make his way. We are at end of the century. First a storm struck the Society of Jesus in 1773: Clement XIV suppressed the Society. Our author had just made his final vows. Fifteen

²⁷ *Ibid.*, 252.

²⁸ *Ibid.*, 258.

years later it was a hurricane which swept over the Church in France. The effects of the French Revolution struck him harshly, as his nephew was involved in an assassination plot against Napoleon. For over fifteen years, from 1793 to 1809, he was either in hiding or under police surveillance or in prison. Within a few years of his liberation Pius VII restored the Society of Jesus and de Cloriviere was given the task of reorganization. He accomplished this task and at the same time busied himself with his religious foundations.

These concern us principally. In 1790, as the Revolution veered towards excess and militarism, Fr. de Cloriviere founded two societies, the *Priests of the Heart of Mary* and the *Daughters of the Heart of Mary*, the first religious institutes given this patronage. A genuine mystic, the founder had the "robust realism" which Henri Bergson noted in the great Christian mystic. He was an innovator, planning that the members of his institutes should live in the world, not segregated, as was fixed pattern until then, especially for women religious. These were the first "sisters" not bound to a religious habit.

The zealous priest strove to remedy the religious decline which he saw all around him, especially the recession in Marian piety. "It is something lamentable" he wrote to a friend "to see the withering that it (the cult of our very good Mother) has suffered and suffers daily, and to hear the horrors that the enemies of religion give out against her. Pulpits do not fail to echo her praise, but with what restraint. What a difference between what is happening and what used to happen."²⁹

Marian to the core, de Cloriviere's approach was to the Heart of Mary. Already at the age of 26, he wrote thus: "May the Heart of her who is par excellence the Mother of Sorrows be our refuge also. Let us forget our afflictions to think of hers, and let us draw from this lovely Heart, source of fair love, the purest eagerness for him whom all should love."³⁰

The Heart of Mary understood in relation to the Heart of Jesus. The founder saw the two devotions united as a source of

²⁹ Letter to Fr. Charles Fleury, 17 February, 1762 in H. Monier-Vinard, *Pierre de Cloriviere d'après ses notes intimes*, I, Paris Spes, 1935, 84-85.

³⁰ *Ibid.*, 51.

motivation, as of hope. "After the three adorable Persons of the Holy Trinity, I must offer continual cult to the holy humanity of Christ and of his Blessed Mother. Jesus and Mary will always be present to my mind; I shall never cease to offer Jesus to the eternal Father, and Mary to Jesus. In union with them I must pray, suffer and do all things. These two Sacred Hearts will be my place of rest, my oratory, my school, my refuge, my centre. Nothing will be able to draw me from there. Each day my love, my reverence and my trust in Jesus and in Mary must grow and I shall strive to inspire like sentiments in others."²¹

With these personal intimate notes one may compare what de Cloriviere wrote in a letter included in the Circulars sent to his newly founded sisterhood: "I have said that the Heart of Jesus is entirely in the Heart of Mary. I am surprised that an expression so simple, based on the language of scripture could have shocked you. You do not know that in the heart it is often the soul that is understood, it is the person relatively to acts of the will. Nothing is more acceptable in ordinary language, nothing more common in sacred language. Almost all the texts where the heart is mentioned, even if taken at random, have this meaning." Cloriviere then quotes Gen. 6:6; Mt. 22:37; Ro. 5:5.

The author continues: "In all these texts it is not the physical or material heart at all which is spoken of, but God, ourselves. Likewise, in our statement it would be objectionable to take the Hearts of Jesus and Mary as physical parts of their sacred bodies." "Would you object" he asks "to our proposition understood of the spiritual Heart of Jesus himself or of Mary?"²² To support this thesis he then uses biblical texts where there is question of intimate union, almost to the point of identity, between the Lord and the one who receives him. (Jn. 15:5; 1 Jn. 4:16; Eph. 3:17; Jn. 17:21)

Cloriviere's theology is profound, proof against any reproach. The Heart of Mary must be seen in the total mystery of her unique calling. Thus, when challenged on the statement that "the Heart of Mary has as gift what the Heart of Jesus has of himself," he

²¹ Apud A. Rayez, S.J., in *Maria*, ed. H. du Manoir S.J., III, 816.

²² *Letters Circulaires* of Fr. de Cloriviere, Paris, Durassie, 1935, 389-390.

replies: "Doubtless, when you rebuked me over this statement, when it appeared exaggerated to you, you had but superficially studied it. The words "as gift" express all the reservations desirable. They assert that Mary has nothing of herself, is nothing of herself, is a pure creature, that there is an infinite distance between God and her, between her Son and her, that she possesses nothing which she has not received, which the infinite Wisdom of God thought fitting to give her in the actual order of Providence." He relates all God's gifts to her to the divine motherhood.

The reservation so well-phrased served Cloriviere also to counter another critique made of his doctrine—he had said that "the Heart of Mary bears all the features of the Heart of Jesus, it comes as close to the Heart of man-God as could the heart of a pure creature." In addition Cloriviere invoked the Eve-Mary typology with its explanation of this truth: "Eve, both in her body and soul was in all things like to Adam, as far as was compatible with the diversity of sexes. In the spiritual sense that must be understood much more perfectly of Jesus and Mary. Remark too that consideration of the heart is essential in the parallel with Jesus Christ from the viewpoint of his humanity."³³

The life and teaching of this remarkable spiritual writer raise questions which we cannot here consider. One is in regard to his sources. He does not, strangely, seem directly dependent on St. John Eudes, though the latter's influence may have reached him through Fr. de Gallifet. It is also intriguing to ponder why his intuition and the work which embodied it did not have a wider impact in the life of the Church. This is an enigma; we touch here the dimension of mystery inherent in the Church. We cannot measure the effect of spiritual phenomena, personal or collective, in the flow of the supernatural through time. De Cloriviere's ideas were a powerful challenge to the rationalism of the Enlightenment, as to the power and violence which accompanied the Revolution. Providence has secrets which may be revealed in the future.

³³ *Ibid.*, 391.

THE NINETEENTH AND TWENTIETH CENTURIES

There seems little to report doctrinally from the nineteenth century on the devotion to the two Hearts. But there were important events. At the beginning of the century Fr. de Condryn founded the Missionaries of Picpus. With little time to compose a formal treatise he did, nonetheless, express his ideal in his correspondence. For example: "If in truth one is deeply touched by the tenderness of the Heart of Jesus for the salvation of souls how can one not be inflamed with zeal to answer the love of such a kind Master? If one thinks often of the motherly tenderness of the Heart of Mary for men who have become her children in the person of St. John, how could one not feel one's soul on fire with a holy zeal to honour the Virgin of Virgins?"

Two important religious founders of the century chose the Heart of Mary as the title and inspiration of their apostolate. The convert Jew, Francis Libermann, (1801-1852) founder of the Congregation of the Holy Spirit and St. Anthony Mary Claret (1800-1870) founder of the Missionary Sons of the Immaculate Heart of Mary. Marian idealism, centred on the Heart, abounds in the life and writings of both but apart from a fleeting reference by Libermann to the union of the two Hearts, the theme is not taken up and developed. Each of these holy men was devoted to the Sacred Heart of Jesus.

Nineteenth-century France witnessed two charismatic moments centred on Our Lady: the voice heard by Abbé Dufriche Desgenettes bidding him consecrate his parish, Notre Dame des Victoires, then spiritually derelict, to the "Most holy and Immaculate Heart of Mary," the starting-point of the Archconfraternity of the Immaculate Heart of Mary which was destined to world-wide expansion; and the Miraculous Medal, 27 November, 1830. Abbé Desgenettes had not related his ideal of the Heart of Mary directly to the Sacred Heart. But it is well-known that the two Hearts figure in the medal design. Not much theological reflection was based on the fact, however.

M. J. SCHEEBEN

Yet we can quote two theologians on our subject before we leave the nineteenth century — in each case it is a brief word in a vast corpus. M. J. Scheeben (1835-1888) writes thus: "In recent years the devotion to Christ's sacred humanity is concentrated in the devotion to his Sacred Heart, and is thus deepened, vivified, and as it were transformed. In an analogous way, with ecclesiastical permission and approval, the devotion to the most pure Heart of Mary has been developed. Both devotions have a profound theological foundation. Their special object forms, as it were, the focus to which is brought the entire fullness and greatness of Catholic thought regarding Christ's human nature and Mary's person. From this focal point the thought can be clearly elucidated on all sides. In the case of Christ, the heart can be regarded only as member of his body, and thus formally represents only his human nature. In the case of Mary, the heart is the life-centre of her person and, as such, it represents the latter even in the maternal distinguishing mark of her person, since her heart is the instrument of her physical and spiritual motherhood. The profound and dogmatic grounds defining the devotion to Jesus' Sacred Heart and to the most pure Heart of Mary present both hearts in an intimate and organic union. They justify also the union of both as objects of devotion, and, therefore, their being represented side by side."³⁴

CARDINAL NEWMAN

Scheeben is sometimes spoken of as the greatest theologian of the nineteenth century. Surpassed possibly by Newman, who will one day, if the prediction of Pius XII is fulfilled, be not only canonized but proclaimed a Doctor of the Church. He came to the Catholic faith from the Anglican world where anything even savouring of sentimentality is suspect. He saw the importance of devotion to the Sacred Heart. More striking still is the fact that he composed a Litany of the Immaculate Heart of Mary — he wished it to be recited between August 1 and August

³⁴ M. J. Scheeben, *Mariology*, St. Louis, vol. II, 1955, tr. T.L.M.J. Geukers.

15. Some of the titles need no specific commentary in the context of our present reflection: "Heart, after God's own Heart; Heart, in union with the Heart of Jesus; Heart, the vessel of the Holy Ghost; Heart of Mary, shrine of the Trinity; Heart of Mary home of the Word...."

The final antiphon and response are: "Immaculate Mary, meek and humble of heart. Conform our hearts to the Heart of Jesus." The prayer is still more opposite to our theme: "O most merciful God, who for the salvation of sinners and the refuge of the wretched, hast made the Immaculate Heart of Mary most like in tenderness and pity to the Heart of Jesus, grant that we, who now commemorate her most sweet and loving heart, may by her merits and intercession, ever live in the fellowship of the Hearts of both Mother and Son, through the same Christ our Lord."³⁵

FATIMA

It is a far cry from Newman, a dominant intellectual of the Anglican church, a convert to Catholicism who left the imprint of his imperial intellect on so many other minds that came after him on the same path, to the three children favoured by Our Lady's apparitions at Fatima. Controversy still surrounds the event, the communication, the desired outcome. I pause for a moment to note a coincidence. We have seen that it was during the French Revolution in 1789 and the years following that Fr. de Cloriviere was inspired to found two societies dedicated to the Sacred Heart of Jesus and the Heart of Mary. Now, with the events of Fatima, we are confronted with another Revolution. Before going into the particulars, it is generally known that 1917 was the year of the Bolshevik Revolution in Russia and it is likewise known that Our Lady spoke of Russia and of the threat it could pose to the world in the course of her apparitions at Fatima. A further coincidence has been noted and was once mentioned in public by the person concerned. The man who, as Pius XII, would publish a remarkable Encyclical on the Sacred Heart of Jesus, *Haurietis aquas*, 16 July 1956, and would consecrate the world and Russia to the Immaculate Heart of Mary, was consecrated bishop in Rome

³⁵ J.H. (Cardinal) Newman, *Meditations and Devotions*, London, 1894, 333-336.

by the reigning Pope, Benedict XV, with Msgr. Achille Ratti, the future Pius XI also present, on 13 May, 1917, the day of the first apparition of Our Lady in that year.

The ensemble of heavenly messages and the circumstances in which they were revealed to the public challenged one of the great experts in Marian theology of the last fifty years, Dr. Joaquin Maria Alonso, C.M.F. His main work in 20 volumes is unpublished but he had provided interim studies and he had edited with notes the four Memoirs of the survivor Sister Lucia. One thing he clearly demonstrated, thereby placing us all in his debt: the Immaculate Heart of Mary is the central point, the key doctrine, "*el alma*", as he said, of the message of Fatima.

We know that prior to the events of 1917 there had been a preparatory apparition not fully perceived in 1915 and an apparition of the Angel of Peace in 1916. Of special relevance to our present theme are the words spoken to the children after the angel had instructed them in prayer: "Pray thus. The Hearts of Jesus and Mary are attentive to the voice of your supplications." At the second apparition it was an explicit promise: "Pray, pray very much! The most holy Hearts of Jesus and Mary have designs of mercy on you. Offer prayers and sacrifices constantly to the Most High."³⁶

Much later in the same year a third apparition took place. This time the angel had a chalice and host. This time he bade them repeat three times this prayer: "Most Holy Trinity, Father, Son and Holy Spirit, I offer you 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 indifference with which he himself is offended. And through the infinite merits of his most Sacred Heart, and the Immaculate Heart of Mary, I beg of you the conversion of poor sinners."³⁷ The children were then given Holy Communion.

The disclosures, which I have slightly abbreviated, mark the first phase of the Fatima story. The events are from the outset

³⁶ *Fatima in Lucia's own Words*, introduction, notes by Fr. J. M. Alonso, C.M.F., 1976, 62; *ir.*, in *Ephemerides Mariologicae*, 22 (1927) 241, 242.

³⁷ *Fatima in Lucia's own Words*, 63, *Eph. Mar.*, 242.

under the sign of the two Hearts, of Jesus and Mary. The children are told that it is primarily the two Hearts that wish to fulfill a design in their lives. They are to pray for the conversion of sinners through the infinite merits of the Sacred Heart and through the Immaculate Heart of Mary. We move quickly to the second phase.

Already in 1917, as was revealed much later, Our Lady had brought up with the children the theme of her Immaculate Heart. God wished to establish devotion to it to save souls. To avert very great evils from mankind and the Church, God had a rescue plan: "To prevent this I shall come" said Our Lady "to ask for the consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the first Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she will be converted, and a period of peace will be granted to the world."³⁸

Many years later, 13 June, 1929, Our Lady told Lucia, now a nun in the Institute of St. Dorothy in Spain, that the time had come "in which God asks the Holy Father, in union with all the bishops of the world, to make the consecration of Russia to my Immaculate Heart, promising to save it by this means."³⁹

Sister Lucia later made it known that Our Lord had complained to her that the consecration had not taken place: "Like the King of France they will repent and do it, but it will be too late. Russia will have already spread her errors throughout the world, provoking wars and persecutions of the Church; the Holy Father will have much to suffer."⁴⁰

In a letter dated 18 May, 1936, Sister Lucia told that she has asked our Lord why he would not convert Russia without the consecration to the Immaculate Heart. His reply: "Because I

³⁸ *Fatima*, in *Lucia's own words*, 162; *Ephemerides Mariologicae*, 249.

³⁹ *Fatima* . . . 200; *Ephemerides Mariologicae*, 23 (1973) 61.

⁴⁰ *Ibid.*, also in *Fatima, The Great Sign* by F. Johnston, Devon, 1980, 87; this latter work has the Imprimatur of the Bishop of Leiria.

wish the whole Church to recognize this consecration as a triumph of the Immaculate Heart of Mary so as to extend devotion to it later and place devotion to the Immaculate Heart beside devotion to my divine Heart." When Lucia suggested that the Pope would not believe her unless the Lord himself "touched him by a special inspiration" the reply was: "Oh, the Holy Father! Pray much for the Holy Father. He will do it (i.e. the consecration), but it will be very late. Nevertheless, the Immaculate Heart of Mary will save Russia. It is entrusted to her."⁴¹

In 1940 Sister Lucia wrote to Pius XII on the subject of the desired consecration. Her original draft and the modified version which she was urged to send by the Bishop of Leiria have been published. A passage deleted by the bishop reads: "God seems at times to show that he is so afflicted by the loss of so great a number of souls, as by the persecutions which Your Holiness has to endure and must suffer later that sharing somewhat the bitterness of his divine Heart, I have not failed to point this out, in many personal letters to His Excellency the Bishop of Leiria."⁴²

I am not dealing with the official Church's attitude to the Fatima message, nor with the Teaching Authority and the theology of the Two Hearts. I have quoted this passage as a pointer to this theology and Fatima. Lucia appears more explicit still in a previous letter written by the Bishop on her behalf to Pius XI: "This religious" he wrote "asks me to communicate to Your Holiness that in a heavenly revelation, God promises to end persecution in Russia if Your Holiness deigns to make and also asks all the bishops of the Catholic world to make, a solemn, public act of reparation, and of consecration of Russia to the most Holy Hearts of Jesus and Mary, and deigns to approve and recommend the practice of the devotion of reparation, which consists, during five consecutive months, on the first Saturday, of receiving Holy Communion, reciting the Rosary and keeping company for fifteen minutes with our Lady, in meditation on the mysteries of the Rosary."⁴³

FR. MICHAEL O'CARROLL, C.S.Sp.

⁴¹ Antonio-Maria Martins, S.J., *Fatima et le Coeur de Marie*, Paris, 1986, 11.

⁴² *Ibid.*, 69.

⁴³ *Ibid.*