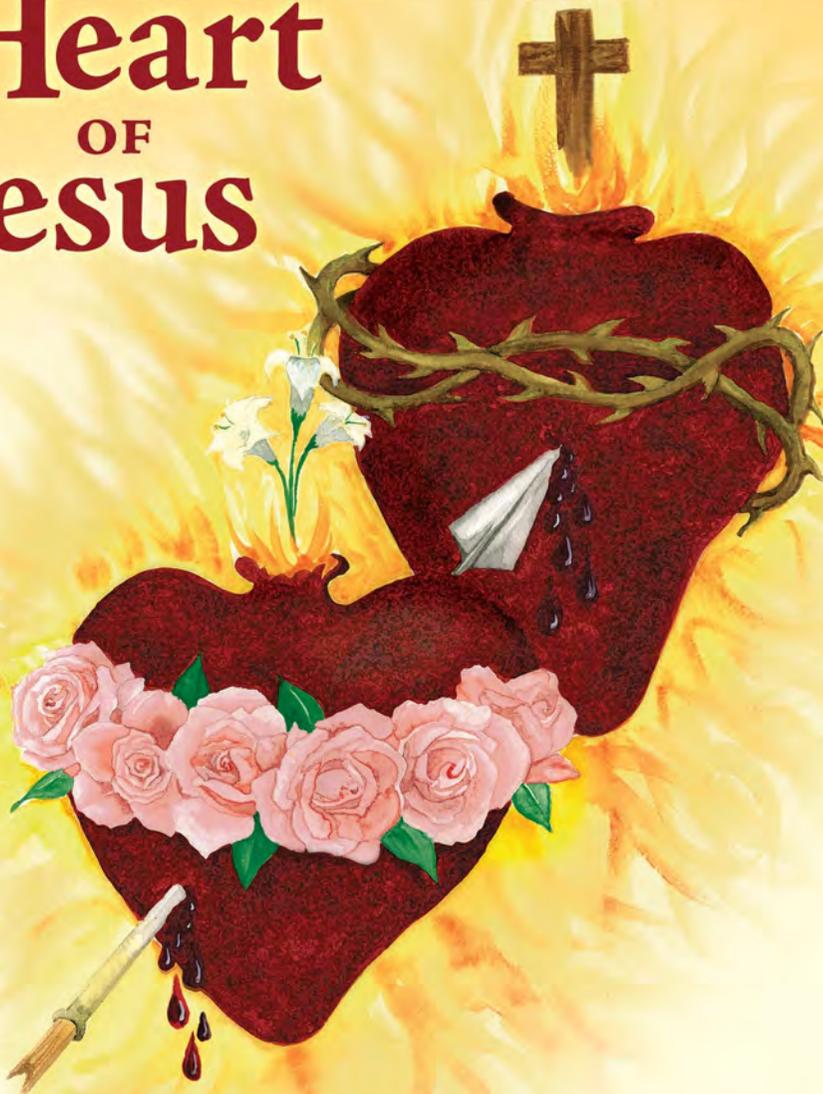


THROUGH THE  
**Heart** OF **Mary**  
TO THE  
**Heart**  
OF  
**Jesus**



THE HISTORICAL DEVELOPMENT AND THEOLOGICAL FOUNDATIONS OF DEVOTION  
TO THE IMMACULATE HEART OF MARY AND THE SACRED HEART OF JESUS

DWIGHT P. CAMPBELL

ACADEMY OF THE IMMACULATE

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IN RELATION TO  
THE SACRED HEART OF JESUS

Dwight P. Campbell

ACADEMY OF THE IMMACULATE  
NEW BEDFORD, MA  
2024

*Through the Heart of Mary to the Heart of Jesus* is a book prepared for publication by the Academy of the Immaculate [academyoftheimmaculate.com], POB 3003, New Bedford, MA, 02741-3003.

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Imprimatur  
✠ Edgar Moreira da Cunha, S.D.V., D.D.  
BISHOP OF FALL RIVER, MASSACHUSETTS

February 6, 2023

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ISBN: 978-1-60114-083-8

Cover design, illustration of the Two Hearts, and interior design by  
Mary Flannery, FLANNERY STUDIOS

## Acknowledgements

I wish to sincerely thank all those who have assisted in bringing this work to fruition, especially to my thesis director, Fr. Johann Roten, S.M., for his sage advice and the many long hours spent in reading over my chapters; to all the theologians on whose works I relied, with special thanks to the late Msgr. Arthur B. Calkins, the late Canon René Laurentin and the late Fr. Michael O'Carroll, C.S.Sp., whose writings on the Hearts of Jesus and Mary were an invaluable guide to me; to Syndy Sydnor and Stephanie Mader for their proofreading and comments; to David and Nanette Wooden and Robert Maresh, for their computer expertise; and to the dedicated staff at the Marian Library/International Marian Research Library, University of Dayton, Ohio, who assisted me in various ways: Michael Duricy, the late Br. Bill Fackovec, S.M., Sr. Jean Frisk, I.S.S.M., Clare Jones, Cecilia Mushenheim, Sr. Danielle Peters, I.S.S.M., the late Fr. François Rossier, S.M., and Fr. Tom Thompson, S.M. Finally, I offer a deep thanks to Mary Flannery for her artwork on the book's cover and the interior's typeset and layout, and the Franciscan of the Immaculate friar who spent countless hours in the publication process.



He who finds Mary finds life,<sup>1</sup>  
that is, Jesus Christ who is  
the way, the truth and the life.  
But no one can find Mary  
who does not look for her.  
No one can look for her  
who does not know her,  
for no one seeks or desires  
something unknown.

Mary then must be better known than ever  
for the deeper understanding and  
the greater glory of the Blessed Trinity.

SAINT LOUIS DE MONTFORT

*TRUE DEVOTION TO THE BLESSED VIRGIN*, NO. 50 (E).

“[W]e turn, together with Mary —  
through her Immaculate Heart —  
to the divine Heart of her Son:  
Heart of Jesus, Holy Temple of God,  
Heart of Jesus, Tabernacle of the Most High.”

SAINT JOHN PAUL II

ANGELUS ADDRESS, JUNE 9, 1985

My prayer is that through coming to know and love  
the Immaculate Heart of Mary — the symbol of her deep interior life —  
the faithful may find Jesus Christ,  
discover the infinite riches of His Sacred Heart,  
and thereby come to a deeper knowledge and love  
of the Most Holy Trinity.

---

1 Cf. Prov. 8:34 (“He who finds me finds life”).



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# Key to Abbreviations

- AAS* *Acta Apostolicae Sedis* (Cittá del Vaticano: [Typis Polyglottis Vaticanis], Libreria Editrice Vaticana, 1909 –).
- Admirable Heart* *The Admirable Heart of Mary*, St. John Eudes, trans. from French by Charles Di Targiani and Ruth Hauser (New York: P.J. Kenedy & Sons, 1948).
- Alma Socia Christi* *Alma Socia Christi: acta Congressus Mariologici-Mariani in Romae anno sancto 1950 celebrati*, 13 vols. (Rome: Academia Mariana, 1952).
- Analecta hymnica* *Analecta hymnica medii aevi*, 55 vols., eds. Clemens Blume and Guido Maria Dreves, S.J., et al. (Leipzig, 1886–1922. Reprint, New York and London: Johnson Reprint Corp., 1961).
- AAS* *Acta Sanctae Sedis* (Cittá del Vaticano: [Typis Polyglottis Vaticanis], 1865–1908).
- ATH86* The International Theological Symposium on the Alliance of the Hearts of Jesus and Mary, Fatima, Portugal, September 14–19, 1986.
- ATH87* *The Alliance of the Hearts of Jesus and Mary. The International Theological/Pastoral Conference on the Alliance of the Two Hearts, Manila, Philippines, Nov. 30 – Dec. 3, 1987, Texts and Documents*, ed. Mary Alexis Montelibano-Salinas (Manila, Philippines: Bahay Maria—Assisi Development Foundation, Philippines, 1988).
- ATH95* *Alliance of the Two Hearts: Core of Our Faith, Texts and Documents, 1995 International Theological/Pastoral Convention on the Alliance of the Hearts of Jesus and Mary, Rome, Italy, May 23–25, 1995* (Manila: Two Hearts Media Organization, 1995).

- ATH97 *The Theology of the Alliance of the Two Hearts. The International Theological/Pastoral Conference on the Alliance of the Hearts of Jesus and Mary, Rome, April 4–6, 1997, Documents, Book One* (Dover, Del.: Two Hearts Media Organization, Inc., 1997).
- ATH98 *In Imitation of Christ, the Priest-Victim: International Clergy Seminar Retreat on the Alliance of Hearts of Jesus and Mary, October 6–8, 1998, Rome, Italy, Texts and Documents* (U.S.A.: Two Hearts Media Organization, 1998).
- ATH07 *The Theology of the Alliance of the Two Hearts: Documents of the 2007 Asia-Pacific Theological and Pastoral Symposium on the Alliance of the Hearts of Jesus and Mary* (Manila: Two Hearts Media Organization, Inc., 2008).
- Brown XIII Brown, Carleton, ed., *English Lyrics of the XIIIth Century* (Oxford: Clarendon Press, 1950).
- Brown XIV Brown, Carelton, ed., *Religious Lyrics of the Fourteenth Century*, 2nd ed. revised by G. V. Smithers (Oxford: Clarendon Press, 1965).
- CathEncy *The Catholic Encyclopedia: an international work of reference on the constitution, doctrine, discipline and history of the Catholic Church* (New York: Robert Appleton Co., 1907–1912).
- CCC *Catechism of the Catholic Church*, 2nd ed. (Libreria Editrice Vaticana, Washington, D.C.: United States Catholic Conference, 1997).
- CCSL *Corpus Christianorum*, Series Latina (Turnhout, Belgium: Typographi Brepols, 1953 –).
- CCCM *Corpus Christianorum: Continuatio Mediaevalis* (Turnhout, Belgium: Brepols, 1970 –).

- Civilization of Love* *Towards a Civilization of Love: A Symposium on the Scriptural and Theological Foundations of the Devotion to the Heart of Jesus*, proceedings of the International Congress on the Heart of Jesus, 1981 (ICHJ—81) with the theme Towards a Civilization of Love, sponsored by the International Institute of the Heart of Jesus, Toulouse, France, July 24–28, 1981 (San Francisco: Ignatius Press, 1985).
- CMP *Corpus Marianum Patristicum*, ed. Sergius Álvarez Campos, O.F.M., 7 vols. (Burgos: Ediciones Aldecoa, 1970–1985).
- DeCultMar XII–XV* *De cultu mariano saeculis XII–XV: acta Congressus Mariologici-Mariani Internationalis Romae anno 1975 celebrati*, 6 vols. (Rome: Pontificia Academia Mariana Internationalis, 1981).
- DeCultMar XVI* *De cultu mariano saeculis XVI: acta Congressus Mariologici-Mariani Caesaraugustae anno 1979 celebrati* (Rome: Pontificia Academia Mariana Internationalis, 1983).
- DeCultMar XIX–XX* *De cultu mariano saeculis XIX–XX: acta Congressus Mariologici-Mariani Internationalis in sanctuario mariano Kevelaer (Germania) anno 1987 celebrati* (Rome: Pontificia Academia Mariana Internationalis, 1991).
- DeCultMar XX* *De cultu mariano saeculo XX a Concilio Vaticano II usque ad nostros dies: acta Congressus Mariologici-Mariani Internationalis in Civitate Onubensi (Huelva-Hispania), anno 1992 celebrati* (Città del Vaticano: Pontificia Academia Mariana Internationalis, 1999).
- DIP *Dizionario degli istituti di perfezione*. Eds. Guerrino Pelliccia y da Giancarlo Rocca, 10 vols. (Rome: Edizioni Paoline, 1974–79).
- DSp *Dictionnaire de spiritualité ascétique et mystique, doctrine et histoire*, eds. Marcel Viller, S.J., et al., 10 vols. (Paris: G. Beauchesne et ses fils, 1932 –).

- DS Denzinger, Henricus and Adolfus Schonmetzer, S.J., eds, *Enchiridion Symbolorum, Definitionum et Declarationum de rebus fidei et morum*, 34th ed. (Freiburg-im-Breisgau: Herder, 1965).
- DV *Dei Verbum* (Dogmatic Constitution on Divine Revelation), Vatican Council II.
- EphMar *Ephemerides Mariologicae*, Madrid.
- EstMar *Estudios Marianos*, Madrid.
- ETSCvI *Estudios Teológicos sobre los Sdos. Corazones: Vol. I, La Enciclica "Haurietis Aquas" Comentarios Teológicos*, Semana de Estudios Teológicos, celebrada en Valladolid, 23–26 abril 1957, la Sociedad Teológica de los Sagrados Corazones (Madrid: Co. Cul. S.A., 1958).
- ETSCvII *Estudios Teológicos sobre los Sdos. Corazones: Vol. II, El Corazón de María: Problemas Actuales*, Recoge los Trabajos Leídos en su Segunda Semana, celebrada en Valladolid del 31 de marzo al 3 abril de 1959, la Sociedad Teológica de los Sagrados Corazones (Madrid: Colusa, 1961).
- Flannery Flannery, Austin, O.P., ed. *Vatican Council II: The Conciliar and Post Conciliar Documents* (Collegeville, Minn.: Liturgical Press, 1975).
- GS *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World), Vatican Council II.
- Inseg. *Insegnamenti di Giovanni Paulo II* (1978–2005) (Vatican City: Libreria Editrice Vaticana, 1979–2005).
- JBC *The Jerome Biblical Commentary*, eds. Raymond E. Brown, et al. (Englewood Cliffs, N.J.: Prentice-Hall, Inc. 1968).
- LG *Lumen Gentium* (Dogmatic Constitution on the Church), Vatican Council II.
- Maria *Maria: études sur la Sainte Vierge*, ed. Hubert du Manoir, 8 vols. (Paris: Beauchesne, 1949–71).
- Mariology *Mariology*, Juniper B. Carol, O.F.M., ed., 3 vols. (Milwaukee: Bruce Publishing Co., 1955–61).

- MI* *Miles Immaculatae*, Rome.
- Miani Miani, Leónidas, C.M.F. “El culto litúrgico al Inmaculado Corazón de María: historia y Contenido,” dissert. (Rome: Pontificia Universitas Lateranensis, Facultas theologiae, 1962).
- MLS* *Marian Library Studies* New Series 25 (Dayton, Oh.: Univ. of Dayton, 1996–97.)
- NCE2nd *New Catholic Encyclopedia, 2nd Ed.* (Detroit: Thomson/Gale; Washington, D.C.: Catholic University of America, 2003).
- OCE *Oeuvres Complètes du Vénérable Jean Eudes*. 12 vols. (Vannes: Imprimerie Lafoyle Frères, 1905–11).
- OL* *Our Lady: Papal Teachings*, eds. Benedictine Monks of Solemnnes, trans. Daughters of St. Paul (Boston: St. Paul Editions, 1961).
- ORE* *L’Osservatore Romano*, weekly English language edition, Rome.
- PG *Patrologiae cursus completes . . . series Graeca*, ed. J. P. Migne (Petit-Montrouge: apud J. P. Migne, 1857–1883).
- PL *Patrologiae cursus completes . . . series Latina*, ed. J. P. Migne (Paris: Migne, 1944–1890).
- SC *Sources Chrétiennes* (Paris: Éditions du Cerf, 1941 –).
- S.T. *Summa Theologiae*
- Theotokos* *Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary*, Michael O’Carroll, C.S.Sp. (Wilmington, Del.: Michael Glazier, Inc., 1982).
- TPS* *The Pope Speaks* (1954–2005), Huntington, In.
- Vat.va Official Vatican website avail. at <http://www.vatican.va/>.
- VirgoImmac* *Virgo immaculata: acta Congressus Mariologici-Mariani in Romae anno 1954 celebrati* (Rome: Pontificia Academia Mariana Internationalis, 1956).



# General Introduction

The Heart of Jesus is the place of arrival; the Heart of Mary is the way. The Heart of Jesus is the sanctuary; the Heart of Mary is the gate. The Heart of Mary has been pierced so that all might pass through it, all might pass; the Heart of Jesus has been opened, so that in it, all might abide... and find peace.

RICARDO CARDINAL J. VIDAL, PHILIPPINES<sup>1</sup>

One of the fundamental principles regarding any study of the Blessed Virgin Mary is her complete relativity to Christ, which is based upon her union with Him in the divine plan of redemption and salvation. The *Catechism of the Catholic Church* teaches: “What the Catholic Church believes about Mary is based upon what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ”;<sup>2</sup> and “Mary’s role in the Church is inseparable from her union with Christ and directly flows from it.”<sup>3</sup> In his Apostolic Exhortation, *Marialis Cultus (For the Right Ordering and Development of Devotion to the Blessed Virgin Mary)*, Pope St. Paul VI elaborates on this fundamental principle:

In the Virgin Mary everything is relative to Christ and dependent upon Him. It was with a view to Christ that God the Father from all eternity chose her to be the all-holy Mother and adorned her with the gifts of the Spirit granted to no one else. Certainly genuine Christian piety has never failed to highlight the indissoluble link and essential relationship of the Virgin to the divine Savior.<sup>4</sup>

If this is true of Mary’s person, it is true of her Immaculate Heart as well. Thus, any authentic study of Mary’s Heart must be undertaken in relation to the Heart of her divine Son.

In an address on September 22, 1986 to theologians gathered at Fatima, Portugal for a conference on the alliance of the Hearts of Jesus and Mary, Pope St. John Paul II urged them to “reflect upon devotion to the Immaculate Heart of Mary in the perspective of Sacred Scripture and Tradition, while at the same time concentrating on the intimate link that unites the hearts of Jesus and his Mother.”<sup>5</sup> With these words the late Holy Father sets forth two important principles: 1) that the truth about Mary’s Heart, as well as the union or alliance of the Hearts of Jesus and Mary, is revealed

in Scripture and Tradition and, therefore, is part of the *depositum fidei* (Deposit of Faith); and 2) that devotion to Mary and her Heart must always be viewed in relation to Jesus and His Heart.

Using the above teaching by Pope John Paul as an inspiration and guide, my study consists of two major parts. Part One traces the historical development of doctrine<sup>6</sup> and devotion<sup>7</sup> concerning the Immaculate Heart of Mary in relation to the Sacred Heart of Jesus, in light of both Sacred Scripture and Sacred Tradition. This historical survey will take up the greater portion of my work. In Part Two, I set forth the theological foundations for the devotion, again in the context of its relation to the Sacred Heart of Jesus, from which devotion to Mary's Heart is inseparable.

In tracing the historical development (Part One), my purpose is to demonstrate how, over the centuries, doctrine and devotion pertaining to Mary's Heart has made progress, and also to show how it has grown alongside the developing doctrine and devotion concerning the Heart of Jesus. I begin my work with a brief discussion of the anthropological, biblical and Patristic foundations of the development of devotion to the Heart of Mary in relation to the Heart of Jesus, in order to help the reader better grasp the concept of "heart" within the context of the entire work and to provide a context for discussion of this topic in the medieval period and beyond. Overall, I show how the historical development of the doctrine concerning the two Hearts in Tradition—as seen in the writings of the Fathers, saints and spiritual authors, in papal teachings and in the liturgy—provides a solid foundation for the devotion which developed toward the Hearts of Jesus and Mary, largely independent from private revelation. However, I also demonstrate the impact of private revelations—especially those granted to the Helfta mystics (SS. Gertrude and Mechtilde of Hackenborn, and Mechtilde of Magdeburg), St. Bridget of Sweden, St. Margaret Mary, and to the children in the Fatima message—on the development of doctrine and popular devotion, as well as the influence of these revelations on the development of the liturgical *cultus* of the Hearts of Jesus and Mary.<sup>8</sup> In this context I explore the interrelationship between the development of doctrine, popular devotion and the liturgy, along with private revelation. Furthermore, in treating the various revelations made to mystics over the centuries regarding the Hearts of Jesus and/or Mary, I discuss how the official approbation and promotion by the papal Magisterium of two private revelations—those concerning the Sacred Heart of Jesus granted to St. Margaret Mary at Paray-le-Monial, and those pertaining to Mary's Immaculate Heart given to the seers at Fatima—has given them a special status within the Church.

## The Teaching of Vatican II on Development of Doctrine

*Dei Verbum*, the Vatican II Dogmatic Constitution on Divine Revelation of November 18, 1965, sets forth the criteria for authentic development of doctrine within Sacred Tradition:

The Tradition that comes from the apostles makes progress in the Church with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on. This comes about in various ways. It comes through the contemplation and study of believers who ponder these things in their hearts (see Lk. 2:19 and 51). It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of truth.<sup>9</sup>

Pope John Paul II, in his October 16, 2003, Post-Synodal Apostolic Exhortation, *Pastores Gregis* (On the Bishop, Servant of the Gospel of Jesus Christ for the Hope of the World), explicates the above words by stressing that the “growth and development in the understanding of the realities and words handed down” centers primarily on the “unique harmony between the Bishops and the faithful.” Continuing, he says: “In striving to remain faithful to the Spirit who speaks within the Church, the faithful and the Bishops converge and create those profound bonds of faith which represent as it were the first stage of the *sensus fidei*.”<sup>10</sup>

Father John Hardon, S.J., in explaining the teaching in *Dei Verbum* quoted above, says that the source of this progressive understanding of God’s revealed word is fourfold: (1) the prayerful reflection of the faithful, notably of the Church’s saints and mystics; (2) the study and research by scholars and theologians; (3) the practical experience of the living faith among the faithful; and (4) the collective wisdom and teaching of the Church’s hierarchy under the Bishop of Rome.<sup>11</sup> Noteworthy is that *Dei Verbum* describes the “contemplation and study of believers” to be an activity of the faithful in imitation of the Blessed Virgin Mary, who “kept” and “pondered” in her Heart all the things she witnessed (see Lk. 2:19, 51). Hence, Our Lady reveals to us in her very person, in her own Heart, one way in which doctrine makes progress within the Church, with the aid of the Holy Spirit. Consider these words of Pope John Paul II in a General Audience address of November 8, 1995:

The Holy Spirit guides the Church's effort, committing her to take on Mary's own attitudes. In the account of Jesus' birth, Luke noted how his mother kept all these things, "pondering them in her heart" (Lk. 2:19), striving, that is, to "put together" (*symbollosa*) in a deeper vision, all the events of which she was the privileged witness. Similarly, the people of God are also used by the same Spirit to understand deeply all that has been said about Mary, in order to progress in the knowledge of her mission, intimately linked to the mystery of Christ. As Mariology develops, the particular role of the Christian people emerges. They co-operate, by the affirmation and witness of their faith, in the progress of Marian doctrine, which normally is not only the work of theologians, even if their task is indispensable to deepening and clearly explaining the datum of faith and the Christian experience itself. The faith of the simple is admired and praised by Jesus, who recognized in it a marvelous expression of the Father's benevolence (cf. Mt. 11:25; Lk. 10:21). Down through the centuries it continues to proclaim the marvels of the history of salvation, hidden from the wise. This faith, in harmony with the Virgin's simplicity, has led to progress in the recognition of her personal holiness and the transcendent value of her motherhood. The mystery of Mary commits every Christian, in communion with the Church, "to pondering in his heart" what the Gospel revelation affirms about the Mother of Christ. In the logic of the *Magnificat*, after the example of Mary, each one will personally experience God's love and will discover a sign of God's tenderness for man in the marvels wrought by the Blessed Trinity in the woman "full of grace."<sup>12</sup>

### **Criteria Used to Examine the Historical Development**

In Part One, I make use of the following four criteria in examining the historical development of doctrine and devotion concerning Mary's Heart, and in showing the relation between the Heart of Mary and the Heart of Jesus:

(1) I survey the writings, sermons and theological reflections of saints and ecclesiastical writers, as well as the preaching and teaching of Popes and those in the episcopate throughout different periods in the Church (Patristic, medieval, modern and contemporary), in order to trace the development in thought and belief regarding the Heart of Mary and its relation to the Heart of Jesus;

(2) I assess the impact of this preaching and teaching on the lived experience of faithful in general, in order to demonstrate growth in the supernatural sense of the faith regarding the Heart of Our Lady, from bishops down to the laity (*sensus fidei*);<sup>13</sup>

(3) I examine the writings of mystics and ascertain what, if any, impact their private revelations have had on the writing, preaching and devotional practices of saints and spiritual writers, priests and religious, and members of the Church hierarchy, as well as their impact on the faith of the People of God in general; and

(4) I examine the development in concrete expressions of devotion to the Heart of Mary: prayers, sacred poetry and hymnody, sacred art, practices of pious organizations (confraternities, sodalities, etc.) and religious congregations devoted to the Immaculate Heart and the Sacred Heart, and any expressions of devotion (including the foregoing) that have entered into the Sacred Liturgy;<sup>14</sup> I also assess what impact these have had on progress in both doctrine and devotion in regard to the Heart of Our Lady and its relation to the Heart of Jesus.

As to the above fourth item: devotional practices are a living expression of faith which themselves generate theological reflection and contribute to a growing supernatural sense of spiritual realities. In regard to the latter, the *sensus fidei*, people come to a connatural, experiential knowledge of various truths of the Faith via practices of piety; e.g., by worshiping the Heart of Jesus, by honoring and venerating Our Lady's Heart, and by imitating the love and virtues they symbolize. Of course, the depth and quality of experiential knowledge of the truths associated with the Heart of Mary (or of Jesus) depend upon the form of the particular devotional practice; e.g., the words of the prayer that is said or the hymn that is sung, the level of doctrinal truths that are reflected therein, whether it is prayed privately or publicly in the context of the Sacred Liturgy, etc. I consider factors such as these in assessing the possible impact of devotional practices on the faith of believers.

## **Basic Methodology for the Historical Survey**

In Part One, the historical survey, I first demonstrate briefly how, in the Patristic era, the development of doctrine and devotion concerning the Heart of Mary in relation to the Heart of Jesus begins through both prayerful contemplation and theological reflection on the Scriptures by saints (many of whom were bishops) and ecclesiastical writers; further, I show how a grasp of the profound biblical/anthropological meaning of “heart” contributes to this development. Next, I demonstrate the same in the medieval and modern periods through: (1) the writings of saints and scholars in religious orders and among the secular clergy; (2) the revelations given to mystics; the preaching and teaching of those in the episcopate; (3) sacred art, hymns and poetry; (4) organizations such as confraternities and sodalities; and (5) religious orders whose charism centers upon devotion to the Heart of Our Lady or the Hearts of both Jesus and Mary. Also, I show how this devotion blossomed and was given public expression in the context of the Sacred Liturgy through St. John Eudes. In the contemporary period, I demonstrate how doctrine and devotion regarding Mary’s Heart has progressed; I give particular focus on how the notion of the union or alliance of her Heart with the Heart of Jesus becomes established especially through the heavenly messages associated with Fatima and through the teaching of the papal Magisterium, and how this doctrine and devotion finds public expression by way of consecrations and entrustments to the Heart of Mary—and through her Heart, to the Heart of Jesus—by popes and bishops.

In setting forth the history of the doctrine and the devotion, I approach the Heart of Mary “univocally”; that is, I deal with her actual Heart and actual references to her Heart in Scripture and Tradition, rather than explore the plethora of implied references to Mary’s Heart in Scripture and the more general notion of Mary’s interior state which her Heart symbolizes. Also, I do not offer a full exposition of the history and doctrinal development of the Sacred Heart of Jesus; rather, I present only enough facts as to show the link between the two Hearts.

## **Theological Foundations**

Part Two, theological foundations for devotion to the Immaculate Heart of Mary in relation to the Sacred Heart of Jesus, is divided into three chapters. In the first chapter I treat the devotion to Our Lady’s Heart in the context of Marian devotion in general, the principle of analogy regarding Mary’s Heart in relation to Christ’s Heart, and the material and formal

objects of Marian Heart devotion along with its purpose or end in relation to devotion to the Sacred Heart of Jesus. In chapter two I present the liturgical foundations for devotion to Mary's Immaculate Heart, given that how the faithful in the Church pray reflects how they believe and worship. Here I offer a summary of the developments of the liturgical cult to Mary's Heart as it unfolded over the centuries, drawing from my historical survey. And in the third chapter I set forth the theological foundations for Marian Heart devotional practices of consecration and reparation in relation to consecration and reparation to the Sacred Heart of Jesus, and I also offer suggestions to renew devotion to Our Lady's Immaculate Heart and to the united Hearts of Jesus and Mary in the lives of the faithful.

### **The Need for a New Study**

Given that my study treats the development of doctrine and devotion pertaining to Mary's Heart in relation to the Heart of her Divine Son, my approach differs fundamentally from previous studies done principally on Our Lady's Heart,<sup>15</sup> or which were done on the Hearts of Jesus and Mary but from different perspectives.<sup>16</sup> Another reason for a fresh look at this topic is that most of the previous systematic studies were done more than fifty years ago; since that time, there has been significant development in the doctrine concerning the union or alliance of the two Hearts, principally through the Magisterium of Pope St. John Paul II, both in his ordinary teaching and in his consecrations of the world to the Immaculate Heart of Mary.<sup>17</sup> Development has also taken place in theological circles as the result of the fruits of research presented at various symposia and conferences, both before Vatican II<sup>18</sup> and after the Council.<sup>19</sup> In the present work I try to bring together the fruits of their research.

## Endnotes

1. Homily, Ricardo Cardinal J. Vidal, delivered by Bishop Leoncio Lat, opening the Alliance of Two Hearts Conference, Cathedral of the Immaculate Conception, Manila, Philippines, November 30, 1987; in *The Alliance of the Hearts of Jesus and Mary. The International Theological/Pastoral Conference on the Alliance of the Two Hearts, Manila, Philippines, Nov. 30 – Dec. 3, 1987, Texts and Documents*, ed. Mary Alexis Montelibano-Salinas (Manila, Philippines: Bahay Maria–Assisi Development Foundation, Philippines, 1988), 295 (hereafter cited as *ATH87*).
2. *Catechism of the Catholic Church*, 2nd ed. (Washington, D.C.: United States Catholic Conference, Inc.–Libreria Editrice Vaticana, 1997), no. 487 (hereafter cited as *CCC*).
3. *CCC* no. 964.
4. February 2, 1974; *L'Osservatore Romano* Weekly English Language Edition (April 4, 1974), no. 25, p. 4 (hereafter cited as *ORE*). Pope St. John Paul II affirms this principle in his great Marian Encyclical, *Redemptoris Mater* (Mother of the Redeemer), March 25, 1987; *ORE* (March 30, 1987), no. 4, p. 2; quoting *Gaudium et Spes* (The Pastoral Constitution of the Church in the Modern World, hereafter cited as *GS*), no. 22: "If it is true, as the Council itself proclaims, that 'only in the mystery of the Incarnate Word does the mystery of man take on light,' then this principle must be applied in a very particular way to that exceptional 'daughter of the human race,' that extraordinary 'woman' who became the Mother of Christ. Only in the mystery of Christ is her mystery fully made clear."
5. *ORE* (October 10, 1986), 12.
6. Doctrines are those truths taught by the Church either by a solemn act of the Magisterium or through its ordinary teaching authority, which the faithful are to believe; see John A. Hardon, S.J., *Modern Catholic Dictionary* (Garden City, N.Y.: Doubleday & Co., Inc., 1980), s.v., "Doctrine," 168; cf. *CCC* nos. 85–88 and 2034–35. Sacred Scripture and Patristic Tradition are the foundation for the doctrines of our faith; see *CCC* nos. 25, 78, and 80–81. Raymond L. Burke, former Archbishop of St. Louis, now a cardinal and former Prefect of the Supreme Tribunal of the Apostolic Signatura, in an address, "Obedience to the Magisterium and the Responsibility of the Bishop to the Laity," delivered at The Church Teaches Forum in Louisville, Ky., July 15, 2006 at which I was present, wisely points out that the development of doctrine "does not pertain to the Deposit of Faith, which is unchanging, but to our understanding of this Deposit." Two examples of doctrines that have developed concerning the Hearts of Jesus and Mary which I treat in this work are: that the Hearts of Our Lord and Our Lady symbolize or represent their interior states and their lives of virtue, especially their charity; and that a definitive union or alliance exists between the Hearts of Mother and Son on the physical, moral and spiritual levels.
7. St. Thomas Aquinas, *Summa Theologiae, Latin text and English trans., Introductions, Notes, Appendices and Glossaries*, vols. 1–60 (New York: Blackfriars in conjunction with McGraw-Hill Book Co., 1964), II-II, Q. 82, a. 2 (hereafter cited as S.T.), defines "devotion" as an act of the virtue of religion: *devotio . . . est actus religionis*. Cf. Hardon, *Modern Catholic Dictionary*, s.v., "Devotion," 156, who defines devotion as: "The disposition of the will to do promptly what concerns the worship and service of God. Although devotion is primarily a disposition or attitude of the will, acts of the will that proceed from such disposition are also expressions of devotion."
8. In the course of the first part of this work—an historical survey that spans the history of the Church over the centuries—I discuss private revelations and/or apparitions that were reportedly granted to individuals, many of whom are saints or have been declared blessed or venerable, as well others whose cause has not been put forward. As I will note with these private revelations and reported messages, some because of their antiquity were generally accepted as authentic but never formally approved by the Church as there was no formal process at the time; others have been approved by the Church at the local level (bishop of the diocese) and/or by Rome; still others have not had a decision made by a local ecclesiastical authority, or a decision has been made which has declared it not of a supernatural character but rather a private inspiration. See Appendix 1 for a discussion of the history of Church's method of dealing with revelations and apparitions, and its current procedure for investigating the same.
9. *Dei Verbum* no. 8 (hereafter cited as *DV*), in *Vatican Council II: The Conciliar and Post Conciliar Documents*, gen. ed. Austin Flannery, O.P. (Collegeville, Minn.: Liturgical Press), 1975, 754 (hereafter cited as Flannery). Cf. the *CCC* no. 94, which quotes and paraphrases these lines from *DV* no. 8, but also adds to

them; e.g., in regard to the growth in understanding “through the contemplation and study of believers.” It also reads: “it is in particular ‘theological research [which] deepens knowledge of revealed truth’”; citing and quoting from *GS* no. 62, par. 7; and in regard to “the intimate sense of spiritual realities which [believers] experience,” it adds that “the sacred Scriptures ‘grow with the one who reads them.’”

10. No. 28; avail. at <http://www.vatican.va/>; internet; accessed April 11, 2007. In this same text, no. 28, John Paul goes on to say: “Here it is helpful to listen once more to the words of the Council: ‘The whole body of the faithful, who have an anointing that comes from the Holy Spirit (cf. 1 Jn. 2:20, 27), cannot err in matters of belief. This characteristic is shown in the supernatural sense of the faith (*sensus fidei*) of the whole people, when, ‘from the bishops to the last of the faithful’ they manifest a universal consent in matters of faith and morals’”; quoting the November 21, 1964 Vatican II Dogmatic Constitution on the Church, *Lumen Gentium*, no. 12 (hereafter cited as *LG*). Cf. *Letter of John Paul II to Cardinal Roger Etchegaray on the Occasion of the Presentation of the Volume ‘L’Inquisizione,’* June 15, 2004, no. 2; avail. at <http://www.vatican.va/>; internet; accessed March 3, 2007, where John Paul instructs: “The theologians will be guided by a distinction in their critical reflection: the distinction between the authentic *sensus fidei* and the predominant mentality in a specific epoch that might have influenced their opinion. The *sensus fidei* must be asked to exercise the criteria of a level judgment of the life of the Church in the past.”
11. Hardon, *Modern Catholic Dictionary*, s.v., “Development of Doctrine.” Cf. Zoltán Alszeghy, S.J., “The *Sensus Fidei* and the Development of Dogma,” trans. Leslie Wearne, in *Vatican II: Assessment and Perspectives: Twenty-Five Years After (1962–1987)*, ed. René Latourelle, 3 vols. (New York: Paulist Press, 1988), 1:139, 142, who interprets the phrase “the intimate sense of spiritual realities which they experience” to mean “an experiential knowledge based on what has been lived,” which he then equates with the term *sensus fidei* as this term is used in *LG*, no. 12; avail. at <http://www.vatican.va/>: “That discernment in matters of faith [which] is aroused and sustained by the Spirit of truth,” through which “the people of God adheres unwaveringly to the faith given once and for all to the saints, penetrates it more deeply with right thinking, and applies it more fully in its life.” Cf. CCC no. 92, which quotes *LG* no. 12; CCC nos. 785 and 889 which use the term “supernatural sense of faith”; and CCC no. 904 which uses the term “*sensus fidei*.”
12. *ORE* (November 15, 1995), no. 4, p. 11.
13. Cf. CCC nos. 92, 94; *DV* no. 8; *LG* no. 12.
14. In *Marialis Cultus*, no. 1; *ORE* (April 4, 1974), 2, Pope St. Paul VI makes clear that the liturgy not only provides a “rich doctrinal content” concerning the Blessed Virgin; it also “has an incomparable pastoral effectiveness and a recognized exemplary value for the other forms of worship”—i.e., for devotion and the practices of piety which express devotion.
15. The classic study was penned by St. John Eudes, *Le Coeur Admirable de la très sacrée Mère de Dieu ou la dévotion au très saint Coeur de la bienheureuse Vierge Marie*, completed in 1680, which is divided into twelve “books” and is found in vols. 6–8 of *Oeuvres Complètes du Vénérable Jean Eudes*, 12 vols. (Vannes: Imprimerie Lafoyle Frères, 1905–11) (hereafter cited as *OCE*); an abridged English translation of Eudes’ work is *The Admirable Heart of Mary*, trans. Charles de Targiani and Ruth Hauser (New York: P. J. Kenedy & Sons, 1948) (hereafter cited as *Admirable Heart*). In this work Eudes expounds the theory and practice of devotion to the Heart of Mary, shows how Mary’s Heart mirrors the Heart of Jesus, and quotes from writings of saints, spiritual writers and mystics on the Heart of Mary. The next important work was penned by John Peter Pinamonti, S.J., *Il sacro cuore di Maria Vergine (The Sacred Heart of the Virgin Mary, also known as Considerations)*, (Florence: Pier Mattia Miccioni, 1699), which treats the Heart of Mary from a number of doctrinal perspectives, using Scripture and Tradition, and at some points discusses the relation between Mary’s Heart and the Heart of Jesus. Other works on the Heart of Mary in the centuries that follow will be discussed in the course of my historical survey. Worthy of note is a collection of twenty-one scholarly works on the Heart of Mary which began to be published in 1958 in Madrid under the title, “*Cor Mariae*,” under the direction of the renowned theologian and Fatima scholar, Fr. Joaquín María Alonso, C.M.F.
16. An early work on the two Hearts was penned by Joseph Maria Maugeri, S.J., in 1740, *La divozione a’ SS. Cuori de Gesù e di Maria*. Late in the 19th century Xavier de Franciosi, S.J., authored *Notions doctrinales et pratiques sur la dévotion au Sacré-cœur de Jésus suivies d’un appendice sur la dévotion au Saint-Coeur de Marie (Doctrinal Notions and Practices Concerning Devotion to the Sacred Heart of Jesus followed by an Appendix Concerning Devotion to the Holy Heart of Mary)* (Metz, 1868), which sets forth the doctrinal foundation for devotion to and union between the Hearts of Jesus and Mary, and for each Heart considers

its history, its object and end, but treats the Heart of Mary only in a condensed way in the appendix; and Ange Le Doré, a Eudist priest, penned *Les Sacrés-Coeurs: et le vénérable Jean Eudes, premier apôtre de leur culte*, 2 vols. (Paris: Lamulle & Poisson, 1891), the second volume of which contains a systematic analysis of Eude's devotion to the Sacred Hearts of Jesus and Mary, covering topics such as the corporal and spiritual Hearts of both Jesus and Mary, and the union of the two Hearts. Of particular note is the doctrinal study on the Hearts of Jesus and Mary by Gérard de Becker, S.S.C.C., *Les Sacrés-Coeurs de Jésus et de Marie: Étude Doctrinale*, Études Picpuciennes, no. 5 (Rome: Maison Généralice, 1959); but while De Becker offers a systematic exposition of the theology of the Hearts of Jesus and Mary, his work is more "comparative" than "relational" in regard to the two Hearts. N.B.: In this work I will quote from an unpublished English translation of part of de Becker's work by Fathers and Brothers of the Sacred Hearts: *The Sacred Hearts of Jesus and Mary: A Doctrinal Study*, Parts I–III (Fairhaven, Mass.: Provincial House, 1963). Another, more recent study on the Hearts of Jesus and Mary is *A Definitive Covenant: The Magisterial Stand on the Alliance of the Hearts of Jesus and Mary* (U.S.A.: Two Hearts Media Organization, 1998), by Fr. Edgardo M. Arellano, in which the author, after examining the Hearts of Jesus and Mary from the biblical theme of covenant (Part I) and presenting a brief survey of the treatment of the Hearts of Jesus and Mary from Patristic times to the Middle Ages (Part II), purports to show a doctrinal foundation for the alliance of the two Hearts through what he calls the *sensus fidelium* (Part III). But evidence is wanting in support of a union or alliance between the two Hearts in the writings of most of the authors he cites, and no facts are offered to support his claim that there has been historically among the faithful a widespread recognition of the union of Hearts of Jesus and Mary and devotion to the united Hearts.

17. I will discuss Pope John Paul II's teaching on the union or alliance of the Hearts of Jesus and Mary, and his consecrations of the world to Mary's Immaculate Heart which took place throughout his pontificate, in my chapter on the post-Vatican II contemporary period.
18. In 1957, the (short-lived) "Sociedad Teológica de los Sagrados Corazones" was formed in Spain to encourage theological reflection on the Hearts of Jesus and Mary in light of Pius XII's 1956 encyclical on the Sacred Heart of Jesus, *Haurietis Aquas*. Two conferences were held in Valladolid, Spain, the first in 1957 on Christ's Sacred Heart and the second in 1959 on the Heart of Mary; at both conferences papers were presented which consider the Hearts of Jesus and Mary, respectively, from a variety of theological perspectives (Scripture, the Trinity, symbolism, et al.). The papers from the first conference were published in *Estudios teológicos sobre los Sdos. Corazones: Vol. I, La Encíclica "Haurietis Aquas" comentarios teológicos*, Semana de estudios teológicos, celebrada en Valladolid, 23–26 abril 1957, La Sociedad Teológica de los Sagrados Corazones (Madrid: Co. Cul. S.A., 1958) (hereafter cited as *ETSCvI*); and the papers from the second conference were published in *Estudios Teológicos sobre los Sdos. Corazones: Vol. II, El Corazón de María: Problemas actuales*, Recoge los Trabajos leídos en su segunda Semana, celebrada en Valladolid del 31 de marzo al 3 abril de 1959, la Sociedad Teológica de los Sagrados Corazones (Madrid: Colcusa, 1961), 297–334 (hereafter cited as *ETSCvII*). I will discuss these conferences in my chapter on the first half of the 20th century.
19. Beginning in 1986, with the International Theological Symposium on the Alliance of the Hearts of Jesus and Mary held in Fatima, Portugal, September 14–19, 1986 (hereafter cited as *ATH86*), a series of theological symposia and conferences, which are still ongoing as of this writing, have been held on the theme of the Alliance of the Hearts of Jesus and Mary; these I will also discuss in my chapter on the post-Vatican II contemporary period.