

# HAURIETIS AQUAS AND DEVOTION TO THE SACRED HEART

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## BACKGROUND OF THE ENCYCLICAL

IN THE new Encyclical on the Sacred Heart, our present Holy Father tells us that this devotion is the most complete profession of the Christian religion.<sup>1</sup> Before him, Pius XI had stated that this same devotion was the synthesis of our whole religion and the norm of the more perfect life.<sup>2</sup> Both Supreme Pontiffs but reaffirmed Leo XIII's words that this devotion was the most excellent form of religion.<sup>3</sup>

One would think, then, that a form of devotion so praised by the highest doctrinal authority on earth would be held in great esteem by all Catholics, clergy and laity alike. But, according to some European writers, such has not been the case, at least in certain countries.<sup>4</sup>

Julien Jacques informs us that, at the time of his writing, there were many priests in his native land, both of the diocesan and regular clergy, who showed a distant and reserved, even slightly disdainful, attitude towards the devotion to the Sacred Heart. While observing the precepts of the Church, such as Leo XIII's Consecration to the Sacred Heart and the Act of Reparation of Pius XI, together with devotions on the first Fridays and on the feast day itself, they nevertheless failed to realize the full significance of the devotion to the Sacred Heart in

<sup>1</sup> *AAS* 48 (1956) 344: "absolutissima . . . professio religionis." All page references below are to *Haurietis aquas* and to volume 48 of *AAS* unless another title is specified. Nor shall I encumber my text with quotation marks when giving an English translation of the Latin. To the author of the NCWC translation I offer general credit and gratitude for any use, either conscious or otherwise, that I may make of his translation in my English rendering of the Latin text.

<sup>2</sup> *Miserentissimus redemptor*, *AAS* 20 (1928) 167: "totius religionis summa atque adeo perfectioris vitae norma . . ."

<sup>3</sup> *Annum sacrum*, *ASS* 31 (1898-99) 646: "Probatissimam religionis formam . . ."

<sup>4</sup> In his excellent survey, "Recent Developments in Dogmatic Theology," *THEOLOGICAL STUDIES* 17 (1956) 400, note 95, J. Sweeney, S.J., says that he does not believe that this "crisis" is found in the U.S.A. To illustrate the background of the Encyclical, I but amplify with additional testimony the allusion made by Fr. Sweeney to the European crisis in the devotion.

the entire Catholic worship.<sup>5</sup> André Dérumaux also gives us ample evidence of indifference and disregard concerning the devotion both among the youth and their leaders in the same country.<sup>6</sup> The complaint of Msgr. Feltin, Archbishop of Bordeaux, is that there has been far too little mention of the Sacred Heart in the publications of various organizations. When he made this observation to a national director of a youth organization, he was told that they directed their members towards the knowledge of Christ, His doctrine and law, towards union with Him through grace, prayer, and the Eucharist, in order that, as militant members of His Mystical Body, they might better extend the Kingdom of Christ. Hence, so he was told, the directors of youth could not embarrass their young members with multiple devotions.<sup>7</sup> H. Monier-Vinard, S.J., in the preface to his short but excellent book,<sup>8</sup> says that, for many, the devotion to any "heart," even to the Heart of Christ, is not appealing. It is held to be sentimental, feminine, lacking in virility. And the pious images, often lacking in good taste, which accompany this devotion, shock a good number of otherwise devout souls. And it is significant, P. Monier-Vinard notes, that the penance and reparation demanded by this devotion contribute to its disfavor in this pleasure-loving age. Thus do many look upon the devotion, despite the instant appeals of so many popes.

From another source<sup>9</sup> we learn that such is the case not only in France but in Germany also. P. Zoré refers to the collection of essays edited by one of the co-authors, Joseph Stierli.<sup>10</sup> In the foreword to the book, complaint is made that the devotion to the Sacred Heart does not seem to have that powerful, conquering force that the Church ex-

<sup>5</sup> "Culte et théologie du Sacré-Coeur: A propos d'un livre récent," *L'Année théologique* 8 (1947) 247.

<sup>6</sup> "Crise ou évolution dans la dévotion des jeunes pour le Sacré-Coeur," in *Études carmélitaines: Le Coeur* (1950) pp. 296-326, especially 299-306.

<sup>7</sup> "Le Sacré-Coeur et l'Action catholique," in *Le Sacré-Coeur de Jésus et la doctrine du corps mystique—Compte rendu du Congrès National du Sacré-Coeur, Paris, 14-17 juin, 1945* (Toulouse: Apostolat de la Prière, 1946) p. 120.

<sup>8</sup> *Le Sacré-Coeur d'après l'écriture et la théologie* (Toulouse: Apostolat de la Prière, 1951) pp. 5 ff.

<sup>9</sup> J. N. Zoré, S.J., "Recentiorum quaestionum de cultu SS. Cordis Iesu conspectus (Utrum crisis an evolutio cultus praevideatur?)," *Gregorianum* 37 (1956) 104-20, especially 107. This richly documented article has been of immense help to me in preparing these pages.

<sup>10</sup> *Cor Salvatoris: Wege zur Herz-Jesu-Verehrung* (Freiburg im Breisgau: Herder, 1956).

pects of it. Various objections, both intrinsic and extrinsic to the devotion, raised against it are mentioned in the book.

As a result of his investigation of national and international congresses of the Sacred Heart, the writer in the *Gregorianum* lists nine principal objections that are raised against the devotion. These objections largely revolve around the following. There is doubt about the precise object of the devotion and the possibility of consoling the Heart of Christ. Repugnance is felt to the idea of reparation and, because of a desire to go directly to the Person of Christ, the symbolism of His physical heart is found to be weak in appeal. There is bewilderment about the relation of the Heart of Christ to the doctrines of the Mystical Body and the Trinity. It is deplored that the promises of the Sacred Heart often are not fulfilled (at least ostensibly) in the case of nations consecrated to the Sacred Heart and who have been, nevertheless, overrun and enslaved by Communist hordes. Not realizing that the Church never approves any public worship unless, independently of all private revelation, it is in accord with the principles of faith and good morals, many express dislike of a devotion thought to owe its origin exclusively to a French nun. The statues of the Sacred Heart are lacking in good taste. Finally, those who write and preach about the Sacred Heart, dealing in hackneyed platitudes, do not give their audience or readers any really solid matter.<sup>11</sup> Similar complaints are registered and defended by J. Galot, S.J., about whom I shall have more to say later.<sup>12</sup>

In the light of this background, one can, perhaps, better understand the strong language of the Holy Father in the first part of the Encyclical. He, too, complains that, both in the past and in the present, the devotion has not been held in sufficient honor.<sup>13</sup> Some put the devotion

<sup>11</sup> Zoré, *art. cit.* supra n. 9, pp. 108 ff.

<sup>12</sup> "Quel est l'objet de la dévotion au Sacré-Coeur?", *Nouvelle revue théologique* 77 (1955) 933-37. In this section of his article the author is very plain-spoken. It is very difficult to see how his position, with its playing down, if not outright rejection, of the physical heart's role in devotion to the Sacred Heart, is reconcilable with the teaching of the Encyclical.

<sup>13</sup> P. 311. For a brief historical background of the devotion, cf. E. Bergh, S.J., "Documents du Saint-Siège: La fête du Sacré-Coeur et l'encyclique 'Haurietis Aquas,'" *Revue des communautés religieuses* 28 (1956) 125-33; and especially J. Solano, S.J., "La expresión 'Corazón de Jesús' en los documentos pontificios," *Manresa* 27 (1955) 291-310, which is the most complete article in regard to documentation.

on an equal footing with others not commanded by the Church; others say it is not useful for the social apostolate; some hold it is not for educated men, but rather for women; and there are those who reject it because the devotion stresses the so-called passive virtues of penance and reparation. These errors are all summarily refuted by the Holy Father, who firmly maintains that this devotion, so highly approved by Leo XIII and Pius XI, is the perfect expression of the Christian religion and of strict obligation for all the faithful.<sup>14</sup>

#### NATURE OF SYMBOLISM

In *Haurietis aquas* the Holy Father continually stresses the role of the physical heart of Christ as a natural symbol.<sup>15</sup> His physical heart symbolizes Christ's threefold love, namely, His human love, sensible and spiritual, and the divine love which He has in common with the Father and the Holy Spirit, but which in the Word alone has become incarnate.<sup>16</sup> Since it is through the mediation of this symbolism that we adore this threefold love of Christ,<sup>17</sup> the reality of symbolism is inseparable from the physical heart of Christ in this devotion.<sup>18</sup> Hence, it will be helpful to examine briefly the notion of symbol, a concept

<sup>14</sup> Pp. 312, 346-53.

<sup>15</sup> I have noted at least thirty places in the Encyclical where the physical heart of Christ is called symbol, index, or image of Christ's love.

<sup>16</sup> The physical heart of Christ is "praecipuus . . . index et symbolus triplicis illius amoris"; pp. 327 ff.

<sup>17</sup> P. 336. Cf. especially pp. 343 ff., where the passage of the soul from the physical heart to uncreated love is described in majestic language by the Holy Father.

<sup>18</sup> Cf. R. Tucci, S.J., "La devozione al Sacro Cuore di Gesù," *Civiltà cattolica* 107 (1956) 337-52. The author notes this point, although he does not develop the idea of symbol. P. Tucci's fine article has helped me very much in preparing these pages. Among the authors of books and articles, I have found the following most helpful: E. Agostino, S.C.J., in his *Il Cuore di Gesù: Storia, teologia, pratiche, promesse* (Bologna: Studentato delle Missioni, 1950), has written one of the best of modern books on devotion to the Sacred Heart. He is especially good on the nature of symbolism. J. Calveras, S.J., in "El simbolismo en el Corazón de Jesús como objeto de culto," *Manresa* 22 (1950) 9-40, treats the subject exhaustively. This same article is incorporated into his book, *Los elementos de la devoción al Corazón de Jesús* (Barcelona: Libr. Relig., 1955) pp. 65 ff. He holds that it is not the physical heart of Christ which is the symbol, but rather that the external image of the heart is the true symbol. Giacomo Sinibaldi has written well on the devotion and gives a good explanation of symbolism in his *Il regno del SS. Cuore di Gesù* (Milan: Società Editrice, 1924) pp. 381-87. B. Leeming, S.J., in his *Adnotationes de Verbo incarnato* (Rome: Gregorian University, 1936), is, in my opinion, the best among authors of manuals treating of the nature of symbolism. There are many others to whom in subsequent notes I shall refer.

which I believe is inadequately treated by most authors of theological manuals.<sup>19</sup>

In general—leaving distinctions for later discussion—one may say that a symbol is a sensible object considered as a sign of something that does not fall under the senses.<sup>20</sup> A symbol is a primitive concept,<sup>21</sup> one rich in meaning; combined with language,<sup>22</sup> it enables one to express more than is possible with words used strictly as pure signs.<sup>23</sup> For a natural, as opposed to an artificial, symbol, it is essential that there be a sensible reality endowed with a natural analogy, with a certain intrinsic power of representation.

Such is verified in the lion as a symbol of strength, in the fox as a symbol of cunning, and in a white lily symbolizing purity. One may conclude, then, that a natural symbol demands three things: the sensible object (*res signans*), an abstract or spiritual reality (*res signata*), and the foundation or tie uniting the two and in virtue of which, as perceived by man, the sensible thing is said to symbolize the spiritual reality. This can be of any nature whatsoever, provided it be real. If it is not real, as in the case of a national flag, then we have a purely conventional symbol.<sup>24</sup>

<sup>19</sup> For a representative list of authors I refer the reader to two articles by J. Clifford, S.J., "The Proper Object of the Devotion to the Sacred Heart," *Irish Ecclesiastical Record* 50 (1937) 500–12; *ibid.* 51 (1938) 147–58. In the first of these articles, Clifford gives the teaching of a dozen or so authors of manuals that explain the symbolic role of the physical heart of Christ.

<sup>20</sup> Cf. Agostino, *Il Cuore di Gesù*, p. 77; Calveras, *art. cit.* supra n. 18, p. 13; Leeming, *Adnotationes de Verbo incarnato*, p. 262; A. Hamon, "Coeur (Sacré)," *Dictionnaire de spiritualité* 2, 1023 ff.; A. Vermeersch, S.J., "L'Objet propre de la dévotion au Sacré-Coeur: Étude théologique," *Études* 106 (1906) 154 f.

<sup>21</sup> Cf. E. Serradio (writing on the nature of symbol in general) and N. Turchi (on religious symbolism), "Simbolo," *Enciclopedia italiana* 31, 795 ff.

<sup>22</sup> Cf. J. Bainvel, S.J., "Coeur Sacré de Jésus (Dévotion au)," *Dictionnaire de théologie catholique* 3, 271 ff.; also his *Devotion to the Sacred Heart*, tr. E. Leahy (London: Burns Oates & Washbourne, 1924) pp. 63 ff., where he says (p. 65): "This figurative language is less analytical than spoken language, but it is expressive, quickly grasped, intelligible to those who understand it; when to it are added words, it is pre-eminently the language of man, conveying to us *at one and the same time* the image and the idea, the thing and the thought of it" (italics added).

<sup>23</sup> Cf. Serradio, *loc. cit.* supra n. 21; for a detailed, though perhaps overly subtle, analysis of the difference between sign and symbol, cf. Calveras, *art. cit.* supra n. 18, pp. 28 ff.

<sup>24</sup> Calveras, *art. cit.* supra n. 18, p. 19, maintains that every symbol is conventional, at least in its institution and general acceptance by people ("a lo menos en su institución y aceptación general"). This statement seems to be true only if the word "institution" is taken in a very broad sense.

Symbol should not be confused with sign or metaphor. Generally, ideological signs, such as words, algebraic formulae, etc., have no reality except in so far as they stand for ideas. The same holds true for real signs, considered precisely under the formality of sign, whether these be natural, e.g., smoke as a sign of fire, or conventional, e.g., the eagles on the colonel's shoulders. On the contrary, the symbol (natural) has reality precisely as symbol.<sup>25</sup>

Symbol is quite different, also, from metaphor.<sup>26</sup> The former indicates something real and physical which, because of a connection with another (either real or conventional, according as the symbol is real or not), signifies simultaneously this other thing. It does this while preserving its own nature, losing nothing because of its symbolizing another. On the contrary, metaphorical usage of words is founded on a likeness which our minds discover between two things which perhaps have neither a real nor even a conventional connection between themselves.<sup>27</sup> As Vermeersch says, "a metaphor distorts the real meaning of a word; a symbol preserves it."<sup>28</sup> Hence, if I say, "Percy is a dove," I may mean that he is simple and meek. In this affirmation, dove loses its animal quality completely.

In a symbol, on the contrary, the visible object always retains its own proper value, its own natural signification, even though the human mind discovers in this visible object a new significance which puts it in relation with a higher or spiritual reality with which it has a certain analogy. Quite different is it, then, to speak of the metaphorical heart and the symbolic heart.<sup>29</sup> When, for example, our Holy

<sup>25</sup> Cf. Agostino, *Il Cuore di Gesù*, p. 78.

<sup>26</sup> Cf. Vermeersch, *art. cit.* supra n. 20, p. 155, note 1; Leeming, *Adnotationes de Verbo incarnato*, p. 262; Agostino, *Il Cuore di Gesù*, p. 78, note 8. For an excellent and complete treatment of metaphor, see the article of R. Boyle, S.J., "The Nature of Metaphor," *Modern Schoolman* 31 (1954) 257-80.

<sup>27</sup> Cf. Leeming, *Adnotationes de Verbo incarnato*, p. 262.

<sup>28</sup> Vermeersch, *loc. cit.* supra n. 26; Agostino, *loc. cit.* supra n. 25, also discusses this particular point.

<sup>29</sup> Cf. R. de la Begassière, "Coeur de Jésus (Culte du)," *Dictionnaire apologetique de la foi catholique* 1, 566 ff.; Bainvel, *art. cit.* supra n. 22, col. 272 ff.; H. Noldin, S.J., *The Devotion to the Sacred Heart of Jesus* (New York: Benziger, 1905) pp. 101 ff.; J. Petrovits, *Devotion to the Sacred Heart: Its Theology, History and Philosophy* (2nd ed.; St. Louis: Herder, 1925) pp. 52-85; L. Verheylezoon, S.J., *Devotion to the Sacred Heart* (Westminster, Md.: Newman, 1955) pp. 2 ff., 28 ff.; A. Biskupek, S.V.D., *The Litany of the Sacred Heart* (Milwaukee: Bruce, 1956) pp. 7 ff.; J. Solano, S.J., *art. cit.* supra n. 13 (one of the best

Father says that no one can come to the heart of God except through the heart of Christ,<sup>30</sup> in what sense is the "heart of God" used and how is the "heart of Christ" employed? The word "heart" as applied to God is clearly metaphorical, because it does not bring to one's mind the physical organ, but only love. With regard to the expression "heart of Christ," there may be here signified the metaphorical, symbolic, or physical heart, strictly speaking. In the context, of course, there can be only question of the metaphorical and symbolic heart of Christ.

Therefore, in the metaphorical use of a word, "heart," for example, the physical organ is not kept before one's mind. Rather, it is lost sight of and replaced by one quality, namely, beneficence, magnanimity, or love. Contrariwise, when I use the word heart in a symbolic sense, the word heart retains its physical reality and meaning, while at the same time assuming another property of reference and representation.

The idea of relation is intimately bound up with the idea of symbol. A relation refers or directs the related object to another thing with which it has a rapport. In a natural, as opposed to a conventional, symbol, the foundation refers the symbol to the object symbolized and *also* causes the mind to see *in* the symbol that which is symbolized. Just as in the same intellectual act by which I apprehend one term of the relation, precisely as a relative term, I also grasp mentally the other term, so, also, by the very same act by which I apprehend the symbol as symbol, my mind in and through the symbol grasps intellectually the abstract or spiritual reality symbolized by the external, visible object. That is to say, in a natural, as opposed to a conventional, symbol, the foundation renders the visible, sensible object referable to the spiritual reality with which it has a connection, and also causes the

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articles before *Haurielis aquas* on this subject); M. Nicolau, S.J., "La devoción al Corazón de Jesús a la luz de la teología espiritual," *Manresa* 26 (1954) 118 ff.; J. Bover, S.J., "Origen de la devoción al corazón de María," in *Estudios marianos* (1944) pp. 151 ff. The division of "heart" into (1) physical, (2) symbolic, and (3) metaphorical is very common in manuals and articles written on the devotion to the Sacred Heart. However, at times one notices some confusion in terminology; e.g., C. Bozzola, S.J., and C. Greppi, S.J., in their *De Verbo incarnato, de gratia, et de virtutibus* 3 (Naples: M. D'Auria, 1948) 50, note 89, identify the *cor symbolicum* with the love of Christ, thereby confusing the metaphorical with the symbolic heart. H. Blunt, *The Heart Aflame* (Milwaukee: Bruce, 1947) p. 113, says unguardedly: "The flag is not the country, whereas *the symbolic heart is God!*" (italics added). This *lapsus plumae* shows the need of great care in our use of language.

<sup>30</sup> P. 344.

mind to advert to this spiritual reality, immediately the intellect grasps the symbolic foundation in the concrete object. In the case of a purely conventional symbol, on the contrary, it is the mind alone that refers the symbol to the object symbolized, and that by the application of an extrinsic denomination to the external object henceforth to be considered as a symbol. This is clear in the case of our referring the Stars and Stripes to the U.S.A. or the Hammer and Sickle to the U.S.S.R.

#### ADORABLE HEART SYMBOL OF SENSIBLE LOVE

Without the physical heart of Christ entering into the devotion to the Sacred Heart, there is not had that devotion which Pope Pius XII explains, approves authoritatively, and prescribes as of obligation to all Catholics.<sup>31</sup> As is true of the whole and of every part of Christ's sacred humanity, the heart may be worshiped by the *cultus patriae*. But there must be some special reason for singling out the heart. What this is, the Holy Father clearly indicates. It is the symbolism which through reason we recognize as inherent in the physical heart of every man and which through reason and faith we also know to be

<sup>31</sup> P. 316. Hence, regarding J. Galot's position, *art. cit.* supra n. 12, p. 937, I hold with N. Tucci, *art. cit.* supra n. 18, p. 342, note 13, who, while praising the article for the knowledge shown therein of actual problems concerning the devotion, adds that the article is less praiseworthy in the conclusion, where the author expounds his personal solution, one that demands serious reserves ("che postula serie riserve"). With similar reservations, seemingly, should one look upon the position of K. Rahner, S.J., in his "Einige Thesen zur Theologie der Herz-Jesu-Verehrung," in *Cor Salvatoris*, pp. 166-99. This article is reprinted in his *Schriften zur Theologie* 3 (Einsiedeln-Zurich-Cologne: Benziger, 1956) 391-415. Galot, *art. cit.* supra n. 12, pp. 931 f., says that L. Verheylezoon, S.J., veers towards this same opinion, namely, of neglecting the physical heart of Christ in the devotion. In his foreword to Verheylezoon's book, the eloquent C. C. Martindale, S.J., says: "We have, therefore, to ask if the 'devotion' to the Sacred Heart, as now practised, is *simply* devotion to our Lord Jesus Christ" (italics added). Martindale agrees that the devotion does mean this, an inadequate conclusion that parallels another theological inadequacy found on the next page (xvi), that the Mystical Body of Christ "consists of all who are incorporated with Him by grace. . . ." I believe that this playing down of the role of the physical heart of Christ in the devotion largely results from an insufficient sounding of the profound meaning of symbol as applied to the physical heart, namely, that at one and the same time the material symbol and the spiritual reality symbolized are grasped by the mind. Concerning this, cf. Bainvel, *art. cit.* supra n. 12, col. 272 f.; Ch.-V. Héris, O.P., "Les fondements doctrinaux de la dévotion au Sacré-Coeur," *Vie spirituelle* 86 (1952) 580 f.; H. Monier-Vinard, S.J., *op. cit.* supra n. 8, pp. 34 ff.; A. Hamon, S.J., *Histoire de la dévotion au Sacré-Coeur* 5 (Paris: Beauchesne, 1939) 91 ff.



present in the physical heart of Christ. His adorable heart, more than the other equally adorable members of Christ's body, is the natural index or symbol of his boundless charity towards the whole human race.<sup>32</sup> The Holy Father makes his own the words of Leo XIII in *Annum sacrum*, namely, that the heart is a symbol and express image of the infinite charity of Christ.<sup>33</sup>

Since Pope Pius repeatedly speaks of the physical heart of Christ as a natural symbol of His love,<sup>34</sup> the elements of a natural symbol should be discoverable in Christ's physical heart. There must be the sensible object (*res signans*), the invisible, spiritual reality symbolized (*res signata*), and the foundation or tie between the visible and invisible realities. This foundation is the basis of the so-called analogy, the real reason why the mind, in and through the symbol, apprehends at one and the same time both the symbol and the spiritual reality that is symbolized. It will be helpful in this connection to note that a symbol ordinarily is not, as is a sign, univocal, but rather polyvalent, in its power of signifying. That is to say, one external sensible thing can simultaneously symbolize different spiritual realities.<sup>35</sup>

What in the physical heart of Christ justifies one's calling it a *natural* symbol of Christ's threefold love? Since we are here primarily in the realm of faith, we can have no surer guide than the Holy Father him-

<sup>32</sup> The words of the Holy Father in the passage referred to in n. 31 are: "Altera vero, quae peculiari modo ad Divini Redemptoris Cor pertinet, ac peculiari itidem ratione postulat patriae cultum eidem tribuendum, ex eo oritur quod Cor eius, magis quam cetera omnia eius corporis membra, immensae eius caritatis erga hominum genus naturalis index seu symbolus est."

<sup>33</sup> For Pope Leo's words, cf. *ASS* 31 (1898-99) 649: "Quoniamque inest in Sacro Corde symbolum atque expressa imago infinitae Jesu Christi caritatis, quae movet ipsa nos ad amandum mutuo, ideo consentaneum est dicere se Cordi eius augustissimo: quod tamen nihil est aliud quam dedere atque obligare se Jesu Christo, quia quidquid honoris, obsequii, pietatis divino Cordi tribuitur, vere et proprie Christo tribuitur ipsi."

<sup>34</sup> P. 336 is but one of many places. The NCWC translation of this passage reads: "There is nothing, then, which forbids us to adore the Most Sacred Heart of Jesus, since it participates in and is the natural and most expressive symbol of that inexhaustible love with which Our Divine Redeemer still loves mankind." One should not think that it is in *Haurietis aquas* that Our Holy Father first calls the physical heart of Christ a natural symbol of His love. Cf. the radio message to the people of Ecuador, *AAS* 41 (1949) 331: "la una [i.e., devotion to the Sacred Heart as compared with devotion to the Holy Eucharist] honrando su amor bajo el *smbolo natural* de su Corazón" (italics and explanatory phrase above inserted by me).

<sup>35</sup> Cf. Agostino, *Il Cuore di Gesù*, p. 78.

self.<sup>36</sup> It is a matter of faith that Christ has a human body, perfect in every detail. Pius XII quite frankly admits that Sacred Scripture or the Fathers nowhere clearly refer to the Sacred Heart, that is, the physical heart, of Christ as the symbol of Christ's love for His Father and for men. Nevertheless, both Scripture and the Fathers do explicitly declare that Christ had a true and integral human nature, one endowed with intelligence, free will, and the rest of the internal faculties of perception, together with external perceptive powers, sense appetites, and all natural impulses. True, His love for God and men is primarily spiritual. However, it is not only spiritual, but also a love rich in human affections. Hence, Christ had a heart, upon which His entire affective life, sensible and spiritual, redounded and exercised a real influence.<sup>37</sup>

The common experience of men testifies that the emotion of love (and all emotions, for that matter) does exercise a real physical influence upon the physical heart of man.<sup>38</sup> This real physical connection between the physical heart and the sensible (and spiritual) affective life provides the basis for the natural symbolism which we see in the heart with respect to love.

I should like here to stress that we do not find this symbolic func-

<sup>36</sup> Pp. 323 sqq., 327 sqq.

<sup>37</sup> Cf. Mathieu, "Le Sacré-Coeur, source et symbole de l'amour du Christ," in *Le Sacré-Coeur de Jésus et la doctrine du Corps Mystique* (cf. supra n. 7), pp. 61 ff., where His Excellency speaks of "Docétisme" as a source of error in devotion to the Sacred Heart. For the truth of Christ's physical heart being a true symbol of His human sensible love, the foundation is, of course, that the Word assumed and remained united to a real, not an apparent, human body.

<sup>38</sup> This common experience of man is supported by the highest scientific and medical authority. Among many examples of the latter type of authority, cf. J. Lhermitte, of the Académie de Médecine, "Le Coeur dans ses rapports avec les états affectifs," in *Le Coeur*, pp. 17-33. At the end of his informative article, the author concludes: "Celui-ci [i.e., his intention in writing, "notre dessein"] . . . visait à faire voir que si, dans tous les temps, philosophes, médecins et psycho-physiologistes ont attribué au coeur le siège de certaines passions, cette idée ne doit pas être abandonnée puisque, précisément, les études les plus récentes autorisent à penser que, si les modifications du coeur ne représentent pas l'essence de l'expérience affective, du moins celles-ci en figurent un des facteurs importants." Cf., also, R. S. Woodworth (Columbia University) and H. Schlosberg (Brown University), *Experimental Psychology* (rev. ed.; New York: Holt, 1955) pp. 165-68, where the learned authors present evidence obtained by laboratory and clinical methods through cardiograph and the Tycos recording sphygmometer that shows conclusively the effect which excitement, painful and pleasurable, has upon heart rate and blood pressure. It would be a mere waste of space to cite more evidence for a truth that is so obvious.

tion of the heart upon ancient, but now abandoned, physiological theories of the heart as the principle or organ of love.<sup>39</sup> This symbolism is based solely upon the intimate connection, whatever be its physiological nature or cause—that matters little—between the heart and the sensible (and spiritual) affective life which deeply influences the physical organ. It is nothing but the common experience of men, an experience mirrored forth in their language, that justifies our considering the heart as the natural symbol of man's whole affective life and, especially, of the emotion of love.

In the life of Christ, the sensible affective life, His sensible love above all, played a real part in the working out of our redemption. Hence, the Holy Father rightly urges us all to contemplate the intimate share that the heart of Christ had in His sensible affective life, notably in the redemption and in all phases of Christ's earthly life.<sup>40</sup>

By the light of natural reason, then, we find in every human heart the three requisites for a natural symbol. Knowing by faith that Christ has a truly human heart, we are perfectly justified in saying that His physical heart is a natural symbol of His affective life, in

<sup>39</sup> Cf. the words of P. J. de Gallifet, S.J., *The Adorable Heart of Jesus* (St. Louis: Herder, 1908) p. 53: "From this comes the feeling so universal among the nations of the world, which leads them to regard the heart as the *seat and principle of love . . .*" (italics added). This idea of the heart as principle and organ of love pervades the writings of P. de Gallifet. Hence, when, in the petition presented to Rome in 1727 for a special liturgical feast, Cardinal Lambertini (afterwards Benedict XIV) noted the statement about the heart's being such a principle and organ, as *promotor fidei* he caused the rejection of the petition. The grounds of rejection were that it would be a mistake to base a devotion upon such a disputable philosophical and physiological principle. In 1765, the second petition omitted the objectionable phrase; at that time the request was granted to the bishops of Poland and the Roman Archconfraternity of the Sacred Heart. Cf. N. Nilles, S.J., *De rationibus fectorum Sacratissimi Cordis Jesu et purissimi Cordis Mariae* 1 (3rd ed.; Innsbruck, 1873) 46 ff., 134 ff., as cited by A. Hamon, S.J., *Histoire de la dévotion au Sacré-Coeur* 4, 40 ff., 213 ff. Among more recent authors, L. Billot, S.J., is cited as holding the outmoded theory of the heart's being the organ of love. He says in his *De Verbo incarnato* (6th ed.; Rome: Gregorian University, 1922) p. 363: "cor non solum symbolum amoris est, sed etiam organum, imo ideo symbolum quia organum: organum, inquam, amoris sensitivi et compassivi qui subiectatur in coniuncto." But it is very doubtful if the learned Cardinal meant "organ" to be taken in the strictly physiological sense of the scientist. Cf. also Agostino, *Il Cuore di Gesù*, pp. 81 ff., for an interesting account of the relation between brain and heart in the physiology of the emotions. The articles already cited above in *DTC*, *DAFC*, and *DSp* (cf. nn. 20, 22, and 29) also discuss this matter.

<sup>40</sup> Pp. 328, 331, and further on in this paper.

particular of Christ's human love for God and for men. Before *Haurietis aquas*, not all admitted this.<sup>41</sup>

The external image of the Sacred Heart, with its symbolic elements, rays, flames, crown of thorns, etc., helps us to concentrate on the physical heart of Christ. True, but the external image is not necessary for the devotion. An image in our imagination or an idea in our mind can be enough. The physical heart of Christ is the real symbol. This heart with its symbolic meaning must, so to speak, pass through the human mind to achieve its relative finality, namely, to spur us on to meditate upon and to repay in kind the sensible love of Christ.

Twice in the Encyclical the Holy Father stresses the role of faith in our elevation to an understanding of and belief in the physical heart of Christ as a natural symbol of His love.<sup>42</sup> Faith tells us that the divine Word has extended His very own being down to the most profound roots of His humanity. Our common experience reveals that the emotion of love has as its natural symbol the physical heart of man. Quite spontaneously, then, we see in the physical heart of Christ the true symbolic heart that symbolizes His human affective life and sensible love. Our minds and hearts do not rest in or stop at this symbol, but immediately and in the same act worship both the physical heart and the human love symbolized therein and, as it were, mirrored back from the heart as symbol. We do all this (pre-encyclical opinion notwithstanding) not because we agree to conventionalize, institute, and accept the heart as a symbol of love, but rather because the very nature of the heart and its natural connection with love and affections

<sup>41</sup> Notable among these pre-Encyclical authors is Calveras, *art. cit.* supra n. 18, pp. 30, 40, and *passim*. The last sentence of his article, where he says that the physical heart of Christ is not a symbol of anything, sums up his position. Only the external picture or image may be properly called the symbol. This author bases his article overly on private revelations, which are definitely not the foundation of the devotion; cf. *Haurietis aquas*, *AAS* 48 (1956) 340, where Pope Pius XII points out, as proof of this, that the liturgical feast of the Sacred Heart was approved before the writings of St. Margaret Mary were. The fact that our Lord showed His heart to St. Margaret Mary under symbolic forms (cf. Bainvel, *op. cit.* supra n. 22, pp. 73 f.) does not preclude the fact that it was His physical heart, but formally under the symbolic aspect, that was shown to the Saint. At any rate, one may no longer hold that the external representation, not the physical heart, is the symbol in the devotion. Cf. Vermeersch, *art. cit.* supra n. 20, pp. 157 f., who refutes Calveras' contention that the external representation of the heart is the symbol. It is interesting to note that Vermeersch wrote forty-six years before Calveras.

<sup>42</sup> P. 343: "Christiana fide suffultos" and "e fide qua credimus."

lead us to look upon the heart as the natural symbol of love and upon the physical heart of Christ as the natural symbol of His human love and affection for God and men.<sup>43</sup>

#### SYMBOL OF CHRIST'S SPIRITUAL LOVE

Besides sensible love and affections, Christ also has an ardent spiritual love. Into our Lord's adorable human will the Blessed Trinity has poured forth overflowing the virtue of divine charity.<sup>44</sup>

Between the body and soul of Christ, as with all men, there is an intimate, substantial union. This produces a mutual interlocking and interplay, the soul reacting on the body, the body upon the soul. Because of this substantial union between body and soul, and also because of the hypostatic union between the entire human composite and the Word, there are the closest of bonds between the twofold spiritual love, human and divine, and the sensible love of Christ.<sup>45</sup> Hence, the Holy Father tells us, the heart symbolizes the entire affective life of Christ, sensible and spiritual, all His human love, together with all His other affections and virtues.<sup>46</sup>

Furthermore, as St. Thomas teaches,<sup>47</sup> the Second Person of the Blessed Trinity assumed His body through the intermediary of the soul. The body continues to remain hypostatically united to the Word and to share in His being precisely through the intermediary of the soul. The intimacy, therefore, between the body and soul, between the sensible and spiritual affective life of Christ, is even closer than in other human beings. As a result, the human sensible love of Christ is subjected to the divine through the intermediary of the infused virtue of charity, similarly as, in the order of being, the body is united with the divine Person of the Word through the intermediary of the human soul of Christ.<sup>48</sup> Hence, the physical heart, as an instrument conjoined

<sup>43</sup> The very fact that this doctrine was never absent from Christian piety shows that the heart, as symbol, flows naturally from the principles of the faith. From the beginning, the faithful of Christ were led on urgently ("homines semper vehementius sunt adacti") by the pierced heart of the Savior to worship His infinite love, even though it was only gradually that men came to look upon Christ's heart as a symbol of that love (cf. *Haurietis aquas*, *AAS* 48 [1956] 338-39).

<sup>44</sup> P. 338.

<sup>45</sup> P. 344.

<sup>46</sup> P. 336.

<sup>47</sup> *Sum. theol.* 3, q. 6, a. 1 c and ad 1m.

<sup>48</sup> Pp. 344, 327. This conclusion seems to be at least virtually contained in the words of Pope Pius.

to the Word,<sup>49</sup> is also a symbol of the infused virtue of charity, that is, of Christ's spiritual love; for that body formed by the Holy Ghost in the womb of the Virgin Mary has the most perfect faculty of feeling and perceiving, much more perfect than that in other men,<sup>50</sup> and surely this perfection is not limited to merely external sensation, but also records the movements of Christ's spiritual affective life. This physical heart, therefore, though more directly and properly a symbol of our Lord's sensible love, nevertheless is also the symbol of the complete human love of Christ and of all His other affections and virtues.<sup>51</sup> Aided by faith, the soul should rise to meditate and adore Christ's most sublime infused love,<sup>52</sup> because of the most intimate bond between the sensible love and the human spiritual love of Christ, both of which have repercussions upon the physical heart and are symbolized by it.<sup>53</sup>

#### SYMBOL OF DIVINE LOVE PROPER TO THE WORD

The Holy Father quite early in the Encyclical points out that, just as the Old Testament is a type of the New, so also the literary images, expressions of God's love, in the Old Testament are but harbingers of that perfect sign and image of divine love, the adorable Heart of our divine Redeemer.<sup>54</sup> The Holy Father declares authoritatively that the physical heart is a symbol of the threefold love of Christ, the human love, sensible and spiritual, and the divine love of the Word Incarnate.<sup>55</sup> In adoring the physical heart, in it and through it we adore the threefold love of Christ.<sup>56</sup>

<sup>49</sup> P. 333.

<sup>50</sup> P. 328.

<sup>51</sup> *Loc. cit.* and p. 336.

<sup>52</sup> P. 343.

<sup>53</sup> P. 344.

<sup>54</sup> P. 317.

<sup>55</sup> P. 327.

<sup>56</sup> P. 336. Since this particular passage succinctly sums up the theology of the devotion, I shall quote it in full. It reads: "Cor igitur Servatoris nostri imaginem quodammodo refert divinae personae Verbi, itemque duplicis naturae, humanae nempe divinaeque; atque in eo considerare possumus non modo symbolum sed etiam veluti summam totius mysterii nostrae Redemptionis. Cum sacratissimum Iesu Christi Cor adoramus, in ipso et per ipsum tum increatum Divini Verbi amorem, tum humanum pariter eius amorem ceterosque affectus atque virtutes adoramus, quandoquidem uterque amor Redemptorem nostrum permovet ad sese pro nobis universaque Ecclesia Sponsa sua immolandum. . . ." I say this passage sets forth the whole theology of the devotion to the Sacred Heart, because any reader will at once see therein the following teaching. (1) There is question of the physical heart of the Savior. (2) This heart is in a certain sense an image of the Person of the Word and also of His twofold nature, human and divine. (3) We can see in this physical heart, not only a symbol, but, as it were, the epitome of the whole mystery of our Re-

Pope Pius freely admits that it was only gradually that in the Church the physical heart of Christ assumed the role of symbol of the human and divine love of Jesus.<sup>57</sup> None the less, when in 1765 permission for a special liturgical feast was granted to the bishops of Poland and the Roman Archconfraternity of the Sacred Heart, it was simply to widen an already existing devotion. The purpose of this devotion was to renew symbolically the memory of that divine love which impelled our Savior to offer Himself as a victim of expiation for the sins of mankind.<sup>58</sup> Christ's heart is the clearest image of that fulness of God, His mercy and love, which abounds in the Word Incarnate.<sup>59</sup>

At this point of the Encyclical the Holy Father explains, as far as human language allows, how the physical heart is a symbol of divine love. He first shows that adoration given to images does not rest in them, but rather goes through and beyond to the person represented by the image. Consequently, when Christ is worshiped with the help of statues, this worship goes on beyond the image to the Person of the Word Incarnate. In the case of relics of the passion, the mind passes through them to Christ crucified. This is also true of that most perfect image,<sup>60</sup> the physical heart of Christ. Here we have a vivid image, one surpassing all others in its power and signification, the pierced heart of Christ done to death on the cross.<sup>61</sup>

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demption. (4) We adore this physical heart. (5) In the very act of adoring the physical heart, we adore in and through this same physical heart (a) the uncreated love of the divine Word, (b) His human love (sensible and spiritual), and (c) all the other affections and virtues which the Incarnate Word possesses. (6) The reason for this is that His divine and human love alike moved Him to sacrifice Himself for us and the universal Church, His Spouse, that we might be redeemed from our sins. In the light of this passage, it is clear why the Holy Father calls the devotion the most perfect profession of the Christian religion (p. 344).

<sup>57</sup> P. 339.

<sup>58</sup> P. 341.

<sup>59</sup> P. 342.

<sup>60</sup> P. 343. The word here used is *simulacrum*, meaning in classical Latin an exact image (1) reflected in a mirror, (2) depicted in painting or sculpture, or (3) seen in a dream. Lucretius, for example, in his *De rerum natura*, explains sensation (vision, etc.) as resulting from the *simulacra*, the superficies or periphery, of external objects escaping from, as it were being peeled off, the object and impinging on the external senses and imagination. I should like to point out two things here. (1) There is question of the physical heart itself being this *simulacrum*, or vivid image, not of an external, artificial likeness of the heart. (2) The word used is not *imago*, but *simulacrum*, to stress that the heart, as perfectly as that is possible, is a symbolic image of infinite love.

<sup>61</sup> P. 343.

From the physical heart, then, and its natural signification, aided by faith, we may and should rise up, the Supreme Pontiff teaches, to contemplate not only the sensible love of Christ, but higher to a consideration and adoration of His infused divine charity, and finally, by a sublime soaring of the soul, to the meditation and adoration of the divine love itself of the Incarnate Word.<sup>62</sup>

According to the Holy Father, there is an interplay of faith and reason here: by faith we believe in the union of the two natures in the Person of the Word; by reason we conceive the closest bonds of intimacy that exist between the sensible love of the physical heart of Jesus and the twofold spiritual love, human and divine. There is not, however, a simple coexisting of these two loves in the adorable Person of the Word. Rather, they are closely bound together by a natural bond, in that the human and sensible loves are perfectly subject to the divine and show forth its analogical resemblance.<sup>63</sup> The Supreme Pontiff hastens to caution that there is no claim made that one should look upon the physical heart as though one could find and adore in it a strictly formal image, that is, a perfect and absolute sign of the uncreated love of the Word Incarnate. It is clear that no creature could be a perfect image of uncreated love. Nevertheless, all the faithful, in their devotion to the Sacred Heart, do adore a sign and, as it were, a sign that bears the imprint of uncreated love itself, of an uncreated love that has deeply loved sinful mankind by this physical heart of Jesus Christ.<sup>64</sup> And this is surely the summit of the devotion to the Sacred Heart of Jesus.

A question arises here which the theologian should try to answer. Is the divine love of which the Holy Father speaks in this particular section of the Encyclical a love proper to the Word, or is it rather that love which the Word has in common with the Father and Holy Spirit? I venture to say that it is the divine love as this is proper to the Word alone. True, the Father and Holy Spirit also love all men; but they

<sup>62</sup> *Loc. cit.* Cf. the well-known passage in the Vatican Council, sess. 3, cap. 4, *DB* 1796. In an English translation (*The Church Teaches: Documents of the Church in English Translation* [St. Louis: Herder, 1955] p. 33, no. 76) it reads: "It is, nevertheless, true that if human reason, with faith as its guiding light, inquires earnestly, devoutly, and circum-spectly, it does reach by God's generosity, some understanding of mysteries, and that a most profitable one."

<sup>63</sup> P. 344.

<sup>64</sup> *Loc. cit.*



did not assume a human nature and dwell incarnate among men. The Second Person of the Trinity alone became flesh and dwelt among men, loving them with a truly human love, sensible and spiritual. From Him alone, as from a quasi-formal cause, or an uncreated Act that actuates without informing,<sup>65</sup> the sacred humanity receives its substantial participation in divine being. Through the hypostatic character of the Word this divine, personalized being is, so to say, channeled to the soul and through the intermediary of this soul flows into the deepest roots of the body.

It is quite true that the hypostatic union as such terminates at being, not operations (*ad esse, non autem ad operari*), but is it not equally true that, when the Word Incarnate loves in a human way (with sensible and spiritual love informed and directed by charity) and divinely, it is the Word who loves, not the Father or Holy Spirit? Hence, I hold that the divine love to which the soul ascends through the symbolism of the Sacred Heart is first of all the personal hypostatic love of the Word alone. The Holy Father uses language which justifies one's making this conclusion.<sup>66</sup>

#### SYMBOL OF TRINITARIAN LOVE

In summing up the essence of the devotion to the Sacred Heart, the Holy Father says that this devotion essentially ("ad summam") is nothing else than worship of the divine and human love of the Word Incarnate *and also* of that love by which the Father and Holy Spirit (and the Son) love sinful mankind.<sup>67</sup> Following St. Thomas,<sup>68</sup> he states that it is the charity of the Blessed Trinity which is the principle of human redemption. This love, common to all three divine Persons, goes out beyond its trinitarian confines and, flowing richly into the human will of Christ and into His adorable heart, leads Him on to pour forth His blood to redeem us from our sins.<sup>69</sup>

Therefore, according to the authoritative teaching of the Supreme Pontiff, the physical heart of Christ is a symbol of the threefold love of the Incarnate Word and also of the divine love which is common

<sup>65</sup> Cf. my article, "The Theory of R. P. Maurice de la Taille, S.J., on the Hypostatic Union," *THEOLOGICAL STUDIES* 2 (1941) 510-26.

<sup>66</sup> P. 327.

<sup>67</sup> Pp. 337-38.

<sup>68</sup> *Sum. theol.*, 3, q. 48, a. 5.

<sup>69</sup> P. 388.

to all three divine Persons in the indivisible oneness of their inner trinitarian life—and this because of the relation existing between the redemption and the Blessed Trinity on the one hand, and on the other between the physical heart and the same redemptive act of Jesus Christ.

#### THE SACRED HEART AND THE REDEMPTION

For obvious reasons Pope Pius stresses the close relationship existing between the redemption and the threefold love of Christ as symbolized by His physical heart. In this the Holy Father but repeats the teaching of his predecessors;<sup>70</sup> for the whole life of Christ, the activation of His threefold love, was directed teleologically to the supreme sacrifice on the cross and the consequent redemption of the human race. This is the teaching of Sacred Scripture and the authentic documents of our Catholic faith.<sup>71</sup>

With respect to the Incarnation itself, the Holy Father calls the Sacred Heart a vivid image of that love spontaneously elicited by which God gave His only begotten Son for our salvation.<sup>72</sup> It is also a

<sup>70</sup> For example, in allowing to the bishops of Poland and to the Roman Archconfraternity of the Sacred Heart a special liturgical feast, the Sacred Congregation of Rites said in 1765: "non aliud agi, quam ampliari cultum jam institutum, et symbolice renovari memoriam illius divini amoris, quo Unigenitus Dei Filius humanam suscepit naturam, et factus obediens usque ad mortem, praeberere se dixit exemplum hominibus, quod esset mitis et humilis corde . . ." (cf. Nilles, *De rationibus* 1, 136, as cited by Hamon, *Histoire de la dévotion au Sacré-Coeur* 2, xii f., note 1). On June 28, 1781, Pius VI wrote to Scipio Ricci, Bishop of Pistoia: "ut symbolica cordis imagine immensam caritatem effusumque amorem divini Redemptoris nostri meditemur atque veneremur" (cf. Nilles, *De rationibus* 1, 217; Hamon, *Histoire* 2, xv). The same stress on the redemptive love of Christ in the devotion is noticed in the Brief of Beatification of St. Margaret Mary Alacoque (cf. Nilles, *De rationibus* 1, 218-19); in *Annum sacrum* of Leo XIII, *AAS* 31 (1898-99) 648-49; in *Miserentissimus Dominus* of Pius XI, *AAS* 30 (1928) 178-79; and in the general Sacred Heart liturgy (cf. the orations and preface of the Mass, the litany, and the prayers and hymns of the breviary).

<sup>71</sup> P. 328.

<sup>72</sup> P. 338. In this connection I should like to point out that, with regard to the degree of the Sacred Congregation of Rites for February 7, 1675 (cf. supra n. 70 for the text), Vermeersch (*art. cit.* supra n. 20, p. 180) interprets the words, "memoriam illius amoris, quo Unigenitus Dei Filius humanam suscepit naturam," as referring to the human love of Christ. Just how the human will, even before it existed, could consent to the Incarnation (which establishes the initial point of existence for this same human will) may not be clear to many theologians, including this writer. P. Galtier, S.J., agrees with Vermeersch in holding that the immediate and proper object that is attained in the adoration of the

symbol of that trinitarian divine love by which the three divine Persons lovingly pursue sinful mankind, by initiating the redemption itself and by pouring forth grace from the pierced heart of Christ.<sup>73</sup>

The physical heart of Christ is a symbol not only of the trinitarian redemptive love, but also of that special redemptive love which manifests itself in Christ alone as the Word become flesh. This is true because the act of Christ's human will by which the redemption was freely undertaken and finally accomplished is to be referred to the Word alone with whom this will is substantially united. As in the case of a natural instrumental cause we may speak of the intentional flowing, so to speak, of the power of the principal cause into the instrument, thus qualifying and enhancing the latter's power, so, too, may one not speak of a flowing of divine power and being from the Word, as principal cause, into the entire sacred humanity, heart included, substantially qualifying and enhancing its power? The humanity, as instrument substantially conjoined to the divine Word, bears His imprint. Hence, the heart is a true symbol of the immeasurable love of the Incarnate Word, of that redemptive love which moved Him to shed His blood and thereby to enter into a mystical marriage with the Church.<sup>74</sup>

Further, the heart is a symbol of His human redemptive love, spiritual and sensible, which played so important a role in our redemption. In moving language our Holy Father says that no man could possibly describe the loving beating of that heart of Christ at the moment when He gave to mankind the Holy Eucharist, His own Mother, and the sacred priesthood—all fruits of His redemptive love.<sup>75</sup>

And for all eternity that same physical heart of the divine Redeemer will be the natural sign of, one most capable of signifying, that inexhaustible love which the divine Redeemer has for men. Forever beating in heaven, it is the source of that charity poured forth by the Holy Spirit into the members of Christ's Mystical Body on earth.<sup>76</sup> It has never ceased, nor will it ever cease, to signify the threefold love

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Sacred Heart is the human love alone; cf. his *De Incarnatione ac redemptione* (Paris: Beauchesne, 1926) p. 250, n. 292 B. Jacques, *art. cit.* supra n. 5, pp. 275 ff., refutes Vermeersch's opinion by showing from the documents of the Church that the divine love is also directly attained in the devotion. An even more thorough proof, if one be needed, is had in Solano, *art. cit.* supra n. 9.

<sup>73</sup> P. 338.

<sup>74</sup> Pp. 333, 328.

<sup>75</sup> P. 331.

<sup>76</sup> P. 336.

by which the Son of God is united with the Father and with the entire community of men. And just as during His earthly days this physical heart symbolized the human and divine affections of Christ for man to be redeemed, so does it do so now and will for all eternity in its eternal beating and desire to apply the fruits of that redemption. To this end and as a sign of what His redemptive love has achieved, for all eternity Christ will show His heart to the Father.<sup>77</sup>

This heart, then, will be an eternal sign and pledge of divine mercy and grace for the Church in all her needs. Because of the threefold redemptive love which redounds on the physical heart, it is, in a certain way, the image of the divine Person of the Word, and in this heart we can contemplate not merely the symbol but also the sum total of our redemption.<sup>78</sup>

#### SUMMATION

In the first place—and in this I think all will agree—the approach used in *Haurietis aquas* is quite different from that of Leo XIII in *Annum sacrum* and *Tametsi*, or that of Pius XI in *Quas primas* or *Miserentissimus redemptor*. Here, also, Pope Pius XII is teaching authoritatively as supreme shepherd of the universal flock of Christ. But it is like a kind father and patient teacher that he leads us all back to the remote founts of revelation. Hence, the approach is very theological. He does not begin with the private revelations concerning devotion to the Sacred Heart; for from them alone no theological argument may be had. On the contrary, our Holy Father is very intent on showing that this devotion is not new in the Church, but is contained formally, though implicitly, in Scripture and tradition.<sup>79</sup>

The threefold love symbolized by the physical heart is not a blind love, but one enlightened by a twofold most perfect knowledge: the beatific vision and the infused knowledge which God put into Christ's human mind. To which one may add the experimental knowledge

<sup>77</sup> P. 329.

<sup>78</sup> Pp. 337, 340, 336.

<sup>79</sup> Cf. Nicolau, *art. cit.* supra n. 29, pp. 115–16, where the learned author clearly indicates the nature of theological argumentation; cf. also L. Rumble, M.S.C., "Mary's Assumption: History, Theology, Dogma," *Homiletic and Pastoral Review* 57 (1956) 31–37, in which the author distinguishes very well the historical from the dogmatic approach; cf. also W. J. Burghardt, S.J., "The Catholic Concept of Tradition," *Proceedings of the Sixth Annual Convention of the Catholic Theological Society of America* (1951) pp. 70 ff.

gotten by the natural use of Christ's human faculties. The divine love of Christ is guided by that knowledge which is identified with His own Person. His human spiritual love is enlightened by the beatific vision and infused knowledge. And His human sensible love is illumined and directed by Christ's experimental knowledge and also by that which is infused into His soul. Furthermore, above these two types of knowledge there hovers the beatific vision to which the other two forms of knowledge are subject. Between all three types of knowledge, even as between the three loves, we may say that there exist most intimate connection and interplay and proper dynamic ordering.<sup>80</sup>

In summing up this devotion so necessary for all men,<sup>81</sup> the Supreme Pontiff says that in its essence it is no less than devotion to the divine and human love of Christ and like devotion to the trinitarian love which the three divine Persons have for sinful man.<sup>82</sup> Adoration of the Sacred Heart of Christ means adoration, in and through it, of the uncreated love of the Word and of His human love and of all His other affections and virtues.<sup>83</sup>

Such a devotion can never be an impediment to the human soul striving towards the summit of the spiritual life,<sup>84</sup> for this is the religion of Jesus, one resting on Christ the Mediator between God and men, essentially a devotion to the love by which God loved us through Christ and an enkindling of our love for God. And no one can come to the heart of God except through the heart of Christ.<sup>85</sup>

#### EPILOGUE

In the creature's coming forth from God, St. Thomas tells us,<sup>86</sup> there is a certain circulatory or pendulum movement. This is so because all

<sup>80</sup> Pp. 327-28.

<sup>81</sup> Pp. 346-47.

<sup>82</sup> Pp. 337-38.

<sup>83</sup> P. 336. It seems superfluous to say that these expressions may legitimately mean the Incarnate Word loving divinely and humanly (spiritually and sensibly). However, may one not, perhaps, say that there exists a real hypostatic union, in a sense, between the twofold human love and the divine Person of the Word? This union is for the spiritual human love through the will in act. This "act" is the human spiritual love under the dominance of divine charity. On a lower plane, the "act" is the human sensible love in-hering in the emotional centers of the body. Since will and body are hypostatically united with the divine Person, may one not, perhaps, say that this is also true of the acts of the will and of the sensible affective life?

<sup>84</sup> P. 344.

<sup>85</sup> *Loc. cit.* and p. 345.

<sup>86</sup> *In 1 Sent.*, d. 14, q. 2, a. 2, sol.: "quaedam circulatio vel regiratio."

things are to be referred back as to their final end to that whence they have come, the source of their being. Hence, the Angelic Doctor declares, just as the procession of the Persons is the manner of the bringing forth of creatures from God their first principle, so the same procession is the way in which creatures are led back to their final end. And, just as through the Son and Holy Spirit we men have been created, so too it is through the same Holy Spirit and Son that we shall be led back to the Father who is the final end to which we all shall have recourse (“qui est ultimum ad quod recurrimus”).<sup>87</sup>

In the Incarnation of the Son of God—again St. Thomas is our guide<sup>88</sup>—the Word assumed His human flesh through the intermediary of the soul with a difference, of course, not in time, but merely of nature. The order of the Incarnation, then, is the sending of the Son by the Father, Son, and Holy Spirit,<sup>89</sup> the assumption of the human soul, and, through the intermediary of the soul, the assumption of the flesh with all its sensible affective life.

Just as the procession of the three divine Persons is the manner of our receiving being from the Father through the Son and in the Holy Spirit, and as we go back to the Father through the Holy Spirit in the Son, with an inverted order of the divine processions, similarly may we not speak of the role of the Word made flesh leading us back to His Father? By that I mean, may not one perhaps say that man’s going back to God will begin with the flesh, that is, the physical heart of Jesus, through the human love and all the sensible affections of the Word’s flesh, then through the soul of Christ, especially His spiritual love, and on to the divine love proper to the Word, and, finally, to an intimate union with Spirit, Word, and Father, the “ultimum ad quod recurrimus”?

St. Thomas intimates this procedure in the prologue to his commentary on the third book of the *Sentences*. There he comments on the words of Ecclesiastes: “Ad locum unde exeunt, flumina revertuntur, ut iterum fluant.” By “flumina” he understands all natural goods which God has given creatures. While in all other creatures these goods are distinct, in man they are, so to speak, gathered together into one; for,

<sup>87</sup> *Loc. cit.*; cf. *ibid.*, d. 15, q. 4, a. 1, sol.      <sup>88</sup> *Sum. theol.* 3, q. 6, a. 1 c and ad 1m.

<sup>89</sup> *In 1 Sent.*, d. 15, q. 3, a. 2, sol.; *ibid.*, a. 1, sol. St. Thomas explains here how the Holy Spirit may be said to send the Son and also how a divine Person may be said to give Himself.

with poetical imagery, St. Thomas says that man is, as it were, the horizon or boundary between spirit and matter. Hence, in the Word's assuming human nature, all the floods of natural goods were brought back to God by a reverse flow. The "ut iterum fluant" is interpreted by St. Thomas as the fruit of the Incarnation. God, then, who poured forth all natural goods by creation, through the Incarnation has united them again with Himself, so that now no longer merely as God, but as God and Man, He may pour out on man floods of grace.

To elucidate the soul's journey back to God through the Sacred Heart, the heart of flesh, symbol of Christ's human (sensible and spiritual) love and of His divine love, and to show that such a path to God is deeply rooted in Scripture, tradition, and the liturgy of the Church—this is the purpose of the encyclical letter *Haurietis aquas*.

#### CONCLUSIONS

1) Devotion to the Sacred Heart, as authoritatively explained in *Haurietis aquas*, necessarily includes the physical heart of flesh of Jesus Christ as the true natural symbol of His threefold love.<sup>90</sup>

2) The physical heart symbolizes not only the human love, but also the divine love of Christ, and this not merely in the "broad sense" of the word.

3) I think that very few authors of text-books will have to make any essential changes in their doctrine. But I do believe that a change of terminology should be made in the case of many authors. I should suggest the following. (a) While nothing in the Encyclical condemns, in my opinion, the "ethical heart" explanation, it would be simpler and more in accordance with papal terminology to change to the heart as symbol of the threefold love of Christ. (b) Authors would do well to follow the Holy Father's examples by making better use of the sources of revelation, rather than basing their proofs largely upon theological

<sup>90</sup> Since man has need of the sensible in order to attain to the spiritual, "it was necessary, therefore, to find a symbol, and what symbol could be more proper and more natural for love than the heart?" (J. Croiset, S.J., as quoted in Patrick O'Connell, *The Devotion to the Sacred Heart of Jesus, the Essence of Christianity and the Centre of the Divine Plan of Redemption* [Wexford, R. of Ireland: John English, 1951] p. 12). Regarding the physical heart of Christ as symbol and object of worship, the reader will find interesting the language of the usually serene J. B. Franzelin, S.J., in his refutation of the Jansenistic remnant and, in particular, the Pseudo-Blasius; cf. his *Tractatus de Verbo incarnato* (5th ed.; Rome, 1902) p. 468, th. 45, nn. 3 ff.

reasoning. In this connection, one would especially recommend having recourse to the documents of the Church from 1765 to the present time. (c) By following the Holy Father in his explanation of the heart as symbol of the threefold love, the authors of manuals could greatly simplify and clarify their presentation. There is in many manuals a certain *adoratio distinctionum* that confuses rather than clarifies the devotion.

4) A brief but sufficiently thorough explanation of the meaning of symbolism should precede the other parts of the "thesis" in the manuals.

5) As far as I now see, the *external* image of the physical heart is not necessary to the devotion. However, it is approved by the Church and should not be hastily abandoned.

6) Whatever one say about the external image, one must hold that the physical heart of Christ is, in itself, the true and natural symbol of the threefold love of Christ. As such, it is an essential part of the devotion to the Sacred Heart, in so far as this is a *public* devotion and approved by the teaching authority of the Church.

7) There should be much more intense study on the part of theologians concerning the devotion to the Sacred Heart. Scientific study is called for regarding its connection with the Mystical Body, the Mass, the Blessed Trinity, the Blessed Virgin, and other truths of our Catholic faith.

8) Theologians by their writings can greatly assist in making this devotion penetrate to the very core of all Catholics, something that is most necessary, since the Holy Father says that in the heart of Christ is the one and only hope of the present-day world.