

THE THEOLOGY OF THE DOCTRINE OF THE IMMACULATE HEART OF MARY

INTRODUCTION

THE purpose of this paper is to present some theological aspects of the cult of the Immaculate Heart of Mary.

The timeliness of the subject can be evaluated in the light of three important facts. (1) The apparitions of Fatima (1917) in which Our Lady requested world wide devotion to her Immaculate Heart. (2) The solemn Act of Consecration of the Church and the whole world to the Immaculate Heart of Mary by Pope Pius XII on October 31, 1942, commemorating the twenty-fifth anniversary of the apparitions of Fatima. The same year, on December 8, the Sovereign Pontiff publicly renewed the Act of Consecration in the Basilica of St. Peter. (3) The institution of the universal feast of the Immaculate Heart of Mary to be celebrated each year on the Octave day of the Assumption, August 22, as a double of the second class. This feast is to be a reminder of the solemn Act of Consecration.

Commenting on the unprecedented action of the Holy Father, His Eminence Cardinal Cerejeira, Patriarch of Lisbon, said: "This opens a new era in Christian spirituality—the era of the Immaculate Heart of Mary."¹

We shall divide our paper into two major parts. (1) The Historical Background and (2) the Doctrinal Study. In the light of the history of the cult we can better understand its doctrinal foundations.

HISTORICAL SKETCH OF THE CULT OF THE HEART OF MARY

Although the history of the cult of the Immaculate Heart of Mary has been intimately bound up with the history of the cult of the

¹ Postius, J. C., C.M.F., "Il Culto del Cuore Immacolato di Maria attraverso I Secoli," *Il Cuore Immacolato di Maria*, Corso di Conferenze, Edizioni Marianum (Roma: 1946), p. 32.

Sacred Heart of Jesus, yet the former has had its own development and can be considered distinctly from the latter. For the sake of clarity we distinguish three periods:²

(1) The period of preparation: Early Church to the twelfth century.

(2) The period of private cult: Twelfth century to the middle of the seventeenth century.

(3) The period of public cult: Middle of the seventeenth century to the present time.

(1) During the period of preparation we find in the Gospel of Saint Luke two explicit references to the Heart of Mary: "So they went with haste, and they found Mary and Joseph, and the Babe lying in the manger. And when they had seen, they understood what had been told concerning this child. And all who heard marveled at the things told them by the shepherds. But Mary kept in mind all these words, pondering them in her heart." (ii, 16-20) "And when they saw him, they were astonished. And his mother said to him, 'Son, why hast thou done so to us? Behold, thy father and I have been seeking thee sorrowing.' And he said to them, 'How is it that you sought me? Did you not know that I must be about my Father's business?' And they did not understand the word that he spoke to them. And he went down with them and came to Nazareth, and was subject to them: and his mother kept all these things carefully in her heart." (ii, 48-52) There are many other scriptural passages that invite consideration of the love, sorrow and virtues that adorned the soul of the Mother of God. Later the Fathers of the Church, especially St. Ambrose, St. Augustine, St. Leo and St. John Damascene, took occasion from these and other texts to speak of the sentiments of the Heart of Mary.³ For example, St. Augustine said that Mary was more blessed for having borne Christ in her Heart than in her flesh. Little by little the Heart of Mary in patristic literature began to be considered as the loving heart of the spouse in the Cantic of Canticles. Yet there is no special cult of Mary's Heart among the Fathers and no attempt is made to make it, even in private prayer, the object of devotion.

² Postius, J., *op. cit.*, p. 35.

³ *Ibid.*, p. 38. Twelve Fathers and Doctors cited by Eudes.

(2) The period of private cult began in the early Middle Ages. It is so called, because in it devotion to the Heart of Mary was not commonly practiced in the Church. It had no liturgical standing and was found only in the private devotions of some Saints and holy souls. We find the Heart of Mary an object of devotion in the life of St. Mechtilde (d. 1298), St. Gertrude, who lived in the same convent (d. 1302), in the writings of Richard of St. Laurence (d. 13 cent.), St. Brigid (14 cent.), and Gerson (15 cent.).

In the fifteenth century St. Bernardine of Siena (d. 1444) preached devotion to the Heart of Mary publicly. He has since become known as the Doctor of the Immaculate Heart of Mary.⁴ In the first part of the seventeenth century, we have the writings of Louis of Granada, O.P. and of St. Francis de Sales. St. Francis dedicated his *Treatise on the Love of God* to the Heart of Mary, model of the love of God. In the crest of the Visitation Order, which he founded, he placed the Hearts of Jesus and Mary united together.

(3) The period of public cult began approximately in the second half of the seventeenth century with the entrance of devotion to the Heart of Mary into the devotional and liturgical life of the faithful. In 1640 a Confraternity of the Heart of Mary was canonically erected at Naples by Father Vincent Guinigi, of the Clerics Regular of the Mother of God. This seems to be the first public, although non-liturgical, cult of the Heart of Mary introduced into the Church.⁵

About the same time two Dominicans helped to spread the devotion by their writings. Father Ignatius del Nente published a devotional book in honor of the Heart of Mary in Florence in 1642 and Father Anthony Barbieux, of Flemish origin, published another at Lille in 1661.⁶

The central figure of this devotion, however, was St. John Eudes (1601-1608), who merited from Pope Pius X the title of Father, Doctor and Apostle of the liturgical cult of the Hearts of Jesus and Mary.⁷ Eudes, like many of his contemporaries, considered devotion

⁴ Scaramuzzi, D., O.F.M., "Il Dottore del Cuore Immacolato di Maria: San Bernardino di Siena," *Il Cuore Immacolato di Maria*, Corso di Conferenze, Edizioni Marianum (Roma: 1946), pp. 169-196.

⁵ Postius, J., *op. cit.*, p. 42.

⁶ *Ibid.*, p. 41.

⁷ *Ibid.*, p. 41.

to the Hearts of Jesus and Mary as inseparable. He founded the Congregation of Jesus and Mary for priests—the Eudists—and two Congregations of nuns. He often spoke of the *Heart* of Jesus and Mary as one because of their intimate moral union. Wishing to obtain true stability for the devotion to the Hearts, he composed an Office and Mass in their honor and sought episcopal approval. He had the great joy of seeing the Office and Mass of the Heart of Mary celebrated for the first time in the Cathedral of Autun on February 8, 1648, an historic date in the liturgy of this devotion. Other French bishops approved this liturgy for their own dioceses. The Office and Mass of the Sacred Heart, however, were not celebrated publicly by the Eudists until more than twenty years later, in 1672.⁸

In 1668 Cardinal de Vendome, Legate *a latere* of Clement IX, approved the Office and Mass of the Holy Heart of Mary and authorized them to be celebrated on February eighth. However, the advancement of the cult received a temporary setback when the Sacred Congregation of Rites refused a similar approval at Rome the following year.⁹

Nevertheless, many Religious Orders and Congregations sought to obtain the feast of the Heart of Mary composed by Eudes, and confraternities in her honor were erected, many of them through the personal intercession of Eudes, who obtained Bulls of approval from Clement X. By 1672 Eudes was able to write that the feast was celebrated in nearly the whole of France and in many Religious Orders.¹⁰

Eudes also attempted to establish this devotion to the two Hearts on theological principles. He wrote several books. His last book, *The Admirable Heart of Mary*, a masterpiece, was completed shortly before his death. It was the labor of twenty years, and contains a full explanation of his devotion to the Heart of Mary.

Besides St. John Eudes there were two outstanding Jesuits whose names have been linked with the early spread of the public cult. They are John Joseph Gallifet (1663-1749) in France, and John Peter

⁸ *Ibid.*, pp. 44-45.

⁹ *Ibid.*, p. 44.

¹⁰ *Ibid.*, p. 46.

Pinamonti in Italy.¹¹ Gallifet has been called the first postulator of the feast of the Heart of Mary. In 1727 he sought papal approval of the feast of the Hearts of Jesus and Mary, but his request was rejected in 1729. The two feasts were then separated and the feast of the Sacred Heart of Jesus alone was proposed and finally approved in 1765. Pinamonti, an indefatigable preacher, was instrumental in spreading devotion to the Heart of Mary throughout Italy. He is best known for his beautiful little book *Il Sacro Cuore di Maria Virgine*. His concept of this devotion coincided exactly with that of Eudes.¹²

It is interesting to note that St. Margaret Mary Alacoque was acquainted with Eudes and his work. She likewise believed and taught that the most efficacious way to the Heart of Jesus was through the Immaculate Heart of Mary.

Although he did not speak expressly of the cult of the Immaculate Heart, St. Louis de Montfort, almost contemporary with Eudes, did much to spread this devotion by his teaching on the love of and consecration to Mary in his classical work, *True Devotion to Mary*.

The spread of the cult of the Immaculate Heart met with many obstacles during the seventeenth century, especially from the Jansenists. All the early promoters suffered at the hands of enemies. Eudes complained in his writings against his adversaries who accused him of sixteen heresies. Despite this opposition the cult continued to grow and found fertile field in Spain, Portugal and Latin America.¹³

In 1799 Pope Pius VI granted permission to the Archbishop of Palermo to authorize the feast for his diocese. A still greater liturgical victory was won on August 31, 1805, when the Sacred Congregation issued a Decree of Pius VII granting the feast of the Heart of Mary to those who made formal request for it. The Office and Mass were taken from the feast of Our Lady of Snows with the lessons of the second nocturn from the fifth day within the Octave of the Nativity of Mary.¹⁴

¹¹ *Ibid.*, p. 47.

¹² Campana, Emilio, "La Devozione al Cuore Purissimo di Maria," *Maria nel Culto Cattolico*, Volume 2, Torino (1933), p. 221.

¹³ Postius, J., *op. cit.*, pp. 48-49.

¹⁴ Campana, *op. cit.*, pp. 228-229.

Following the papal approval of 1805, the rest of the nineteenth century was a long, almost uninterrupted, series of successes for the cult of the Immaculate Heart. Among them we should mention the foundation of many Religious Congregations of men and women who, dedicated to the Heart of Mary, became true apostles in the spread of this devotion. Also worthy of mention are: the conversion of the Jew, Alphonse Ratisbonne, the Miraculous Medal (1830), the famous confraternities and archconfraternities (Paris, 1836) with their millions of members, the Apostleship of Prayer of Fathers Gautrelet and Ramiere, the apparitions of Pontmain (1871) and of Pellevoisin (1876), the Green Scapular of the Heart of Mary (1846), the Scapular of the Most Pure Heart of Mary for the conversion of sinners (1877), the Apostolate of Bl. Anthony Claret, and finally the consecration of dioceses, Ecclesiastical Provinces, Religious Orders and Congregations to the Immaculate Heart.¹⁵ It is highly significant that a crusade for the consecration of the world to the Immaculate Heart began in 1900 after Pope Leo XIII had consecrated the world to the Sacred Heart of Jesus.¹⁶

To these facts must be added the outstanding liturgical triumph of this cult in the nineteenth century, namely, the approval of the feast of the Most Pure Heart of Mary with its proper Office and Mass, granted on July 21, 1855, by Pope Pius IX in the decree *Hispaniarum*.¹⁷ This feast was accepted by many dioceses, Religious Orders and Congregations, and was generally celebrated by them on the Sunday after the octave of the Assumption. Later in 1914 it was transferred to the Saturday after the feast of the Sacred Heart, until the new feast of the Immaculate Heart, granted in 1944, supplanted it.

The twentieth century has completed the triumph of the public and liturgical cult of the Immaculate Heart. The apparitions of Fatima in 1917 speeded the consecration of the world to the Immaculate Heart. In 1942 Pope Pius XII, burdened with the anxiety of the times, turned to Mary as a last resort for world peace and

¹⁵ Postius, *op. cit.*, pp. 50-52.

¹⁶ Roschini, G., O.S.M., "La consecrazione del mondo al Cuore Immacolato di Maria," *Il Cuore Immacolato di Maria*, Ed. Marianum (Roma: 1946), p. 56.

¹⁷ Postius, *op. cit.*, pp. 49-50.

consecrated the Church and the world to her Immaculate Heart. In 1944 he established the universal feast of the Immaculate Heart to be celebrated yearly on August 22 as a reminder of this consecration. This is the highest stamp of approval which the Church gives to a cult. Thus, the cult of Mary's Heart enjoys today a prominent position in the spiritual and liturgical life of the Church, along with the devotion of the Sacred Heart of Jesus.

It is interesting to note that the title of this cult has changed somewhat down through the centuries. Sometimes Mary's Heart is called Most Holy, Most Pure, Most Sweet, Sacred and Immaculate. Usually these adjectives are used indiscriminately, although at times a distinctive meaning is attached to them. In 1855 on the occasion of the liturgical approval of the feast one of the Consultors of the Congregation of Rites insisted on the use of the adjective Most Pure rather than Immaculate, because he found the former more expressive of the beauty and interior life of Mary's soul.¹⁸ However, the general custom today in the liturgy and among the faithful is to prefer the word Immaculate.

The foregoing historical outline is sufficient proof that the universal and popular devotion to the Immaculate Heart of Mary is not something new, but rather the culmination of a long, continuous development under the guidance of Divine Providence. In the light of this development it does not seem presumptuous to state that even greater public and liturgical cult will be given to the Heart of Mary, and consequently to Mary, in the days to come.

DOCTRINAL STUDY

We shall consider four major points, namely, the nature, the object, the reasons and the most perfect act of this cult, the act of consecration.

I. NATURE OF THE CULT

There is a great resemblance between the cults of the Hearts of Jesus and Mary. From the time of St. John Eudes, the Father of both liturgical cults, the two Hearts in the liturgy of the Church

¹⁸ Pujolras, H., C.F.M., *Cultus Purissimi Cordis Mariae Virginis* (Milano: Ancora, 1944), p. 41.

have been inseparable. There is nothing strange in this union of Hearts. The names of Jesus and Mary have been inseparable in the liturgy from the earliest days of the Church. Just as we celebrate the feasts of the Nativity of Jesus, His Presentation in the Temple, His Holy Name, His Passion, His Resurrection and Ascension, so we also celebrate the feasts of the Birth of Mary, her Presentation in the Temple, the Most Holy Name of Mary, Our Lady of Sorrows and the Assumption. Hence, when special devotion was given to the Sacred Heart of Jesus it was a natural consequence that devotion would be given to the Holy Heart of Mary, the most perfect image and reflection of the Sacred Heart of Jesus.

Yet, there is an essential difference between the cult given to Jesus and the cult given to Mary. Jesus is God and hence merits the cult of latria, which is given to God alone. Mary, although God's fairest creature, cannot be and never has been given the cult of latria in the Church, but by reason of her Divine Motherhood she enters into intimate contact with the hypostatic union and is venerated in a manner that surpasses the cult of dulia that is rendered to the angels and to the saints. The cult of Mary is called hyperdulia.¹⁹ This same cult of hyperdulia is given to her Heart since the veneration of her Heart ultimately terminates in her person. In the words of St. Thomas: "Now properly speaking honor is given to a subsistent thing in its entirety. . . . And if at any time we speak of honoring man's hand or foot, it is not by reason of these members being honored of themselves."²⁰ To Jesus and His Heart, then, we give the cult of latria, and to Mary and to her Heart we give the cult of hyperdulia. With this distinction in mind we shall proceed to examine the object of the cult of the Immaculate Heart.

II. IMMEDIATE OBJECT OF THE CULT

In every particular cult we can distinguish between the immediate object and the mediate object.²¹ In the cult of the Heart of

¹⁹ Merkelbach, B., O.P., *Mariologia* (Paris: 1939), n. 219, p. 405.

²⁰ *Sum. Theol.*, III, q. 25, a. 1.

²¹ Different authors use different terminology. For example, Pujolras, *op. cit.*, p. 11, gives the following explanation: "Objectum materiale adaequatum (sive generale, commune, principale, ultimum, mediatum) est illud cui proprie

Mary the person of Mary is the mediate object. The Heart of Mary is the immediate object. We are concerned with the immediate object, the Heart, and we ask: What is meant by the Heart of Mary? Three meanings present themselves. The word can refer to only the physical Heart of Mary, or to the metaphorical heart of Mary, that is, to her love and whole interior life to the exclusion of the physical Heart, or it can refer to her symbolical heart, that is, both the physical Heart and the love of Mary. We shall endeavor to determine the meaning of the word Heart in the cult of the Immaculate Heart by examining three arguments: (1) the decree of the Church, (2) the liturgy and sacred writers, and finally (3) the analogy with the object of the Sacred Heart.

1. Decree of the Church

In the decree of the Sacred Congregation of Rites, *Urbis et Orbis*, issued on May 4, 1944, we find these words concerning the object of the cult of the Immaculate Heart: "Hoc porro cultu Ecclesiae Cordi Immaculato Beatae Mariae Virginis debitum honorem tribuit, cum sub huius Cordis symbolo Dei Genitricis eximiam singularemque animae sanctitatem, praesertim vero ardentissimum erga Deum ac Jesum Filium suum amorem, maternamque erga homines divino Sanguine redemptos pietatem devotissime veneratur."²²

In these words the Congregation proposes as the object of the cult, the physical Heart of Mary, that is, the Heart of flesh, as the symbol of her sanctity and especially of her love for God and men. The word physical, it is true, is not used, but there can be no doubt of the meaning of the text. The love of Mary and her sanctity are proposed to us as the principal element of the devotion, but it is presented under the symbol of the Heart. It is in the Heart, in the physical Heart, that we are to venerate the love of Mary for God

et verissime cultus exhibetur. Objectum materiale partiale (seu speciale, secundarium, proximum, immediatum) est illud in quo proxime alicui personae cultus defertur." The author uses the word objectum *materiale* because in his terminology the object venerated (the heart) is called the material object and the cause or reason for the veneration is called the formal object. *Sum. Theol.*, III, q. 25, a. 1.

²² *AAS*, 37, 1945, pp. 44-56.

and for men. Hence, the Heart enters the immediate object of the cult as the symbol of love. Thus, the object is composed of two elements, the physical Heart as the material element, the symbol of the principal element, which is the love of Mary for God and for men. Both elements form the one, immediate object of the cult.

In 1855 one of the Consultors of the Sacred Congregation of Rites, John de Ricca, described the object of the feast of the Most Pure Heart of Mary, which is essentially the same feast as the recent feast of the Immaculate Heart, in these words: "Cor Sacratissimum B.M.V. habendum esse veluti Spiritus Sancti Sacrarium, omnium purissimarum affectionum sedes defaecatissimi et ardentissimi amoris symbolum."²³ This statement is very similar to the decree of 1944. Yet, according to de Ricca the object is the Heart as a symbol of most ardent love. In other words, the object of the feast is the real, physical Heart of Mary as a symbol of her love and of all her affections.

2. *Liturgy and Authors*

The liturgy and the writings of reliable authors who promoted this devotion lead us to the same conclusions. Firstly, the physical Heart of Mary was considered as the material element or the symbol of love in the cult of her Heart, and secondly, the ardent love of Mary for God and men has always been the principal or formal element in the object of the cult. We will consider these two points.

(a) The Material Element, The Physical Heart

In the time of St. John Eudes, the Doctor of the liturgical cult, the physical Heart of Mary held a very prominent place in the devotion because of the intrinsic perfections that were attributed to it. A quick perusal of the writings of Eudes, Gallifet and Pinamonti²⁴

²³ *Summarium*, 1855, n. 4, p. 28; cf. Pujolras, *op. cit.*, p. 25.

²⁴ Eudes, St. John, *The Admirable Heart of Mary* (New York: P. J. Kenedy & Sons, 1948), Pt. I, Chap. 3, p. 13: "There are five marvelous prerogatives of the corporeal Heart of Mary which render it forever worthy to receive the veneration of men and angels."

Gallifet, *Memoriale*, 4, "De Cultu Immaculato Cordis B.M.V."

Migne, *Theologiae Cursus Completus*, Vol. VIII, cols. 1491-1497.

Nilles, N., S.J., *De Rationibus Festorum Sacratissimi Cordis Jesu et Purissimi*

is sufficient to show the great veneration they had for her physical Heart, which they always contemplated in relation to her person. It is necessary to observe, however, that many of the reasons advanced by Eudes and his disciples to explain the excellence of the physical Heart of Mary are not acceptable today because they are based on false physiological theories. For example, among other reasons, Eudes venerated the Heart of Mary because he believed, and it was a common error of his day, that the human heart was the elicitive organ of all the affections of the soul, and secondly, that the body of Christ was formed from the blood that was taken from the Heart of Mary.²⁵

In the course of time (19th century) the prominence given to the physical Heart of Mary seemed to be overshadowed, although it remained an essential part of the object. The liturgical Office and Mass of the Feast of the Most Pure Heart of Mary approved in 1855 gives little explicit mention to the physical Heart, although there is no denying its presence. Sometimes it is difficult to tell what the word heart means in the Office and Mass. A comparison between the liturgy of the Sacred Heart of Jesus and that of the Most Pure Heart of Mary (1855) brings out the fact that the physical Heart of Jesus, pierced with a lance, has a much more prominent place in the liturgy than that given to the physical Heart of Mary. It must

Cordis Mariae, 4. ed. (Innsbruck, 1885), T. 1, pp. 506-507: "Etenim ubi a Corde Jesu discesseris, quid demum reperies aut sanctius, aut dulcius, aut nobilius, aut sublimius quam Cor Mariae? Quod quum simillimum sit Cordi Jesu; quidquid de huius excellentia dictum est, (C. I, 1, 2,) Cordi Mariae accommodatum, eius quoque excellentiam commendabunt. Sive enim hanc excellentiam metiri velis ex dignitate personae: sive ex perfectione animae, cui Cor conjunctum est: evidens est, nihil existere inter puras creaturas, sive in coelo, seu in terra, hoc virgineo corde perfectius, pretiosius, sanctius, excellentius, Deo et Jesus Christo gratius." (Cf. Office and Mass composed by Gallifet in Nilles, *op. cit.*, t. II, p. 585 ff.)

Pinamonti, John, S.J., *Il Sacro Cuore di Maria* (Padova: 1700), Introd. pp. 8-9: "L'Ogetto dunque primario di questa Operetta e la stima della Santissima Vergine—e l'oggetto sensibile e il suo Sacro Cuore, onorato da noi come la piu preziosa reliquia di quel corpo Verginale che merito di vestire d'Umane membra il Verbo Incarnato."

²⁵ Eudes, *op. cit.*, Pt. 1, Chap. 3. Cf. the Office and Mass celebrated by the Eudist Fathers on February 8 (Pujolras, H., *op. cit.*, p. 21).

be remembered, however, that the physical Heart of Mary, unlike the Sacred Heart of Jesus, was never pierced with a lance, and therefore did not lend itself to an equally prominent place in the liturgy.

Today writers are inclined to give more prominence to the physical Heart of Mary as they attempt to explain the effect of love and the interior life upon the physical heart. They do not always agree on the reasons for venerating the physical Heart, although they all include it and subordinate it to the ardent love of Mary. Some venerate it because it is a natural symbol of love and prescind from the intrinsic perfection of the Heart in itself.²⁶ Others venerate the Heart in itself because of its intrinsic excellence as well as for its symbolic value pointing out that the heart reflects love and thus in some way shares love, and consequently is an instrument before it is a symbol of love.²⁷ But whatever the differences, the physical heart enters into the object venerated. The universal feast of the Immaculate Heart (1944) leaves no doubt that the physical Heart of Mary is the object of veneration. The second nocturn lessons, especially the sixth lesson which incorporated the decree of the Sacred Congregation, makes this point clear. But generally it is not always easy to determine the exact meaning of the word *heart*.

It is a fact, therefore, that the physical Heart of Mary has always been and still is an essential element in this cult, forming one object with the love of Mary that it symbolizes. At the same time the physical Heart of Mary has never had the same prominence in the liturgy that is given to the physical Heart of Jesus in the devotion of the Sacred Heart.

(b) The Formal Element, Love

Without detracting from the importance of the physical Heart as the partial object of our cult, we must insist that Mary's ardent

²⁶ Gregorio de Jesus Crucificado, O.C.D.: "Objecto material y formal del culto al Corazon Immaculado de Maria," *Estudios Marianos*, 4 (1945), pp. 276 ff.

²⁷ M. Llamera, O.P.: "El Corazon fisico de la Virgen, es tambien objeto-subjeto del culto dorimariano?," *Estudios Marianos*, pp. 407-16; cf. also Calveras, J., S.J.: "Objecto del culto al Corazon de Maria, Reajustando la Tervinologia," *Estudios Marianos*, 7 (1948), pp. 371-386.

love for God and men and her unexcelled sanctity are the more important element of this devotion. The decree of the Sacred Congregation of Rites issued in 1944 and previously mentioned clearly states this fact.

The history of the cult substantiates this statement. On July 21, 1855 the Congregation of Rites approved the Office and the Mass of the Feast of the Most Pure Heart of Mary, without, however, imposing it upon the universal Church. The Consultors of the Congregation who presented the decision on the opportuneness and manner of granting the Office and the Mass agreed that the title, Heart of the Blessed Virgin Mary, indicated Our Lady's love for God and her love for men and therefore rightfully should be called the feast of the most ardent love of Mary.²⁸

The different Offices and Masses of the Feast of Mary, including the one composed by Eudes, describe the Heart of Mary as a miracle of love, a mirror of love, a burning furnace of charity.²⁹ The object of the love is usually God, but the new feast approved in 1944 brings added emphasis to the maternal love of Mary for men. (cf. the Gospel and Communion prayer of the Mass.)

From the time of St. Eudes all authors agree that the love of the Blessed Virgin has first place in the cult of her Heart. But the formal element includes more than the twofold love of Mary. The decree of 1944 mentions her remarkable sanctity, and traditionally the spiritual writers have considered the love of Mary to include also her virtues, her sorrows and all her perfections. Such was the mind of all the early authors, Eudes, Pinamonti, de Gallifet. The same fact is noted in the liturgy which gives a prominent place to the sorrows of Our Lady's Heart.³⁰ Bainvel expresses well the traditional teaching of the authors and of the liturgy when he writes: "The faithful must read therein (the physical Heart) all that the human heart of Mary suggests, all of which it is the expressive symbol and the living reminder: Mary's interior life, her joys and sorrows, her virtues and hidden perfections, and, above all, her virginal love for

²⁸ Cited by Pujolras, *op. cit.*, p. 32.

²⁹ *Ibid.*, p. 34.

³⁰ Campana, *op. cit.*, p. 241.

her God, her maternal love for the Divine Son, and her motherly and compassionate love for her sinful and miserable children here below."³¹

It is of particular importance to note that the formal element of the devotion has changed somewhat in the course of time. For example, Eudes is not concerned with Mary's love for men. He certainly includes it, but gives to it a minor role. The same is true of the Office and Mass of the feast of the Most Pure Heart of Mary approved in 1855. It extols the love of Mary for God, it draws attention to her singular virtues and sanctity, but her love for men is hardly mentioned. However, the feast of 1944 has changed this. The gospel of the Mass, the Communion prayer and the third nocturn lessons from the writings of St. Robert Bellarmine focus our attention upon the maternal love of Mary for men. The feast of the Heart of Mary is no longer a feast that contemplates above all the beauty of Mary's soul, that incites us to imitation, but the feast that invokes the maternal and merciful love of Mary to protect her wayward children. The circumstances of time, World War II and the apparitions of Fatima, have brought the object of this devotion into close resemblance to the object of the Sacred Heart devotion, which is the love of Christ for men.

Before the granting of the new feast, the hope was expressed by some that the co-redemptive love of Mary would occupy the principal place in this devotion, just as Christ's redemptive love for men occupies the principal place in the devotion of the Sacred Heart. This hope has not been fulfilled. For the decree of the Sacred Congregation of Rites, May 4, 1944, does not present, as we have seen, the maternal love of Mary for men as the primary and almost exclusive object of this devotion. Moreover, it refers to her maternal love rather than to her redemptive love. From the spiritual writers and the liturgy, therefore, we conclude that the object of the feast of the Heart of Mary has two elements, the physical Heart and the love of Mary and all the affections of her soul. The principal element is the twofold love of Mary symbolized by the physical Heart.

³¹ Bainvel, J. V., S.J., "The Heart of Mary," *The Catholic Encyclopedia*, 7, p. 168, col. 1.

3. *Analogy with the Sacred Heart*

Apart from the decrees of the Church and from the liturgy and the spiritual writers, we can determine the immediate object of the Immaculate Heart devotion by analogy with the object of the Sacred Heart devotion. This procedure is justifiable because the two Hearts have been intimately linked during the whole history of the liturgical cult.

The immediate object of the cult of the Sacred Heart of Jesus is the real, physical Heart of Christ that lives and beats in His sacred Body and is hypostatically united to the Word. This Heart is the symbol of Christ's love. Thus, the immediate object of the Sacred Heart has two elements, the material element, that is, the Heart of flesh, and the formal element, the love of Christ. Consequently, the immediate object is not the physical Heart alone, nor the metaphorical Heart, that is, the love of Christ to the exclusion of the physical Heart. Both elements, the physical Heart and love, from one object of the devotion, just as body and soul constitute the nature of man. These two elements are essential to the devotion, just as body and soul are essential to man.³²

Now by analogy we have a similar explanation for the object of the Immaculate Heart of Mary. The immediate object is the real, physical, material Heart of Mary that lives and actually beats in her human body, and which is the symbol of the love of Mary's soul. Thus, the immediate object is constituted of two elements, the physical Heart (material element) and the love of Mary (the formal element). Both elements are necessary. Hence, the object of the cult is not Mary's physical Heart alone, nor the metaphorical Heart, but the physical Heart as a symbol of love.³³

From the three arguments presented, we draw the following conclusion: The immediate object of the cult of the Immaculate Heart

³² Bainvel, *Cath. Encyclopedia*, 7, p. 168, col. 1. Leeming, B., S.J., *Adnotationes De Verbo Incarnato* (1936), p. 263, states that although Catholic theologians of our time grant the above explanation they have different ways of stating it. Cf. Pujolras, *op. cit.*, p. 19.

³³ The precise nature of this love is not determined by analogy with devotion to the Sacred Heart, but by the decrees and the history of the liturgy, which we have mentioned above.

of Mary is the physical Heart considered as the symbol of the unexcelled sanctity of Mary and especially of her love for God, for her Divine Son, and her maternal love for men.

Before passing on to the reasons that justify this special cult, perhaps it would be well to mention the relation of symbolism between the physical Heart and the love of Mary. It is not difficult to understand this symbolism since among all people in all ages the heart has been associated with love. Moreover, daily experience teaches that the interior life of man and especially his affective life is reflected sensibly in his human heart. Love, we know, influences the movements of the human heart, causing it to beat more rapidly. We have an extraordinary example of this influence in the dilated heart of St. Philip Neri. Thus, the heart by nature reflects love; it is the natural manifestive organ of love. It is not just a conventional symbol of love, as the wreath is the symbol of victory. Moreover, love according to St. Thomas is the root of all the affections of the soul. Consequently, the heart is the manifestive organ of the whole interior life and especially of love.

Now, if we apply this to the Blessed Virgin we can see that her physical Heart is the manifestive organ of her love and her interior life, and as such a natural symbol that leads to the contemplation of her love and sanctity. It is because of this intimate relationship with love that the physical Heart of Mary enters into the object of the cult.

III. REASONS FOR THE CULT

Having determined the object of the cult, we may well ask: What are the reasons, the motives, that justify the cult of the Immaculate Heart? The fundamental reason is this: the excellence of Mary's love and whole interior life symbolized in the Heart, just as the reason for the cult of the Heart of Jesus is the excellence of His love symbolized in His Sacred Heart.³⁴ We can best understand Mary's superiority, her excellence of love, by its relationship with her sanctity, divine motherhood and spiritual motherhood. These three

³⁴ *Sum. Theol.*, I-II, q. 2, a. 2. For honor is given to a man on account of some excellence in him; and consequently it is a sign and attestation of the excellence that is in the person honored.

prerogatives of Our Lady are the root of her excellence and the reason why cult superior to that of the angels and saints is given to the person of Mary.³⁵ Let us examine each prerogative singly.

The sanctity of the Mother of God transcends that of all the angels and the saints. We read in the Bull *Ineffabilis Deus* of Pope Pius IX the following words of praise: "Qua propter illam (Mariam) longe ante omnes angelicos spiritus cunctosque sanctos coelestium omnium charismatum copia de thesauro divinitatis deprompta ita mirifice cumulavit, ut ab omni prorsus peccati labe semper libera ac tota pulchra et perfecta eam innocentiae et sanctitatis plenitudinem prae se ferret, qua maior sub Deo nullatenus intelligitur, et quam praeter Deum nemo assequi potest."

From this theologians conclude that the sanctity of Mary even from the first moment of her life was superior to the initial and final sanctity of the angels and saints.³⁶ Such exalted sanctity deserves our reverent submission.

Another reason for the cult of Mary is the dignity of her divine maternity, which is the greatest privilege and dignity given to a pure creature. By her divine maternity Mary enters into intimate contact with the Hypostatic Union and acquires a certain infinite dignity,³⁷ which demands a corresponding sanctity and fulness of grace that befits the Mother of God. Her sublime sanctity is an effect of her divine maternity. Indeed, her divine maternity, the root and reason of all her privileges, is the specific reason why she is honored with the cult of hyperdulia.

Finally, Mary is the Mother of Jesus, Our Redeemer. She cooperated with Him in the redemption. At the foot of the Cross she became the spiritual mother of mankind, whereby she acquired the right, subordinate to Jesus, to communicate to men the divine life of graces. Pope Pius XII in his *Mystici Corporis* stated: "Free from all sin, original and personal, always most intimately united with her Son, as another Eve she offered Him on Golgotha to the Eternal Father for all the children of Adam sin-stained by his fall, and her mother's rights and mother's love were included in the holocaust.

³⁵ Merkelbach, B., *op. cit.*, n. 218, pp. 402-403.

³⁶ Merkelbach, *op. cit.*, n. 84, pp. 173-74.

³⁷ *Sum. Theol.*, I, q. 25, a. 6, ad 4.

Thus, she, who corporally was the mother of our Head, through the added title of pain and glory, became spiritually the mother of all His members." (N. 103)

As our spiritual mother, intimate associate of Christ in our redemption, Mary possesses a dignity superior to all the angels and saints and is worthy of our veneration and of our humble submission. This is all the more necessary when we think of the honor (civil cult) given to the heroes and liberators of nations. Surely, special honor is due to our Co-redemptrix, who cooperated in some way in the objective redemption and who is ever ready to communicate divine life to our souls.

Granted now, that sanctity, divine motherhood and spiritual motherhood are three titles that provide a solid foundation for our veneration of the person of Mary, how, we may well ask, do these titles justify our veneration of her Immaculate Heart? The answer is simply this. Mary's sanctity and two-fold motherhood have their origin in love, the primary element in the object of the devotion to the Immaculate Heart. If we venerate the excellence and perfections of the Mother of God, then we should venerate the excellence of her ardent love for God, which is the formal cause of her sanctity. For her sanctity is measured by the sublimity of her love for God.

Moreover, intense love for God prepared Mary to be worthy of the privilege of divine motherhood, and love entered into and motivated her will to give consent to the Incarnation. In the words of St. Augustine, Mary conceived the Child, "Non concupiscentia carnis urente, sed fidei caritate ferventi."³⁸ Richard of St. Laurence beautifully expresses the same truth: "Ex corde Mariae processerunt fides et consensus, per quae duo initiata est salus mundi."³⁹

After the Incarnation the purest love inflamed the Heart of Mary for her Divine Son—a sublime love, a mother's love that grew with the years and matured in the sorrow of the Cross.

Furthermore, we can and should venerate the excellence of Mary's maternal love for men. Mary became our Mother at the price of martyrdom that involved the sacrifice of her Son on the

³⁸ *De Sermone* 214, n. 6, PL 88, col. 1069.

³⁹ *De Laudibus B.V.M.*, 2, 2.

Cross. Pope Leo XIII eloquently expresses this truth in his encyclical "*Jucunda Semper*" (1894): "Stabat juxta crucem Jesu Maria Mater ejus quae tacta in nos charitate immensa ut susciperet filios, Filium ipsa ultro obtulit justitiae Divinae, cum eo commoriendo Corde, doloris gladio transfixa."⁴⁰ This immense love of Mary at the foot of the Cross when she gave birth to us her spiritual children should always be the object of our most tender veneration. But Mary's maternal love for men did not cease at the Cross. Assumed into Heaven, sharing the glory of her Risen Son, Mary with Heart aflame still expresses her love and solicitude for us by her intercession and by the torrent of graces that she pours forth into our souls.

Finally, the physical Heart of Mary is the organ that manifests this sublime love for God, for her Divine Son and for men. It shares in some manner the love, it registers and reflects the affections of her whole interior life; it is truly the manifestive organ of her spiritual life, and for this reason merits our veneration together with the love and sanctity it symbolizes.

Although the above reasons adequately prove the soundness of the cult of the Immaculate Heart, we can add to them a reason from authority, namely the high approval that the Church has given this cult. Among the Popes who have favored it we name: Pius VII, Pius IX, Pius XI, and Pius XII. Indirectly, the Church has approved the cult by the canonical erection of Confraternities of the Immaculate Heart, by the approval of Institutes and Religious Congregations dedicated to the Heart of Mary, by the granting of indulgences to those who invoke the Immaculate Heart, and by the approbation of the month of August in its honor. Directly, the Church has approved this devotion by the consecration of the Church and the whole world to the Immaculate Heart and by granting the new feast under the same title.

IV. ACT OF CONSECRATION

The cult of the Immaculate Heart of Mary, in striking resemblance to the cult of the Sacred Heart of Jesus, expresses itself in determined acts that rise freely from the soul, such as acts of imita-

⁴⁰ *ASS.*, 27, 1894, p. 178.

tion, acts of consecration and special Saturday devotions of reparation. Consecration is the greatest of these acts.

To consecrate means to withdraw a person or thing from worldly use and to set it aside for religious purposes.⁴¹ The act itself is transitory, but the person or thing consecrated remains permanently sacred. Thus, we speak of consecrated chalices and consecrated persons. In reference to persons, consecration is a full and perpetual giving of self to another. It is to become a slave of another, to belong to another whose dominion is acknowledged. It is the highest tribute of reverent submission and piety that man can offer to another. Total and absolute consecration can be made to God alone, for He alone has absolute dominion over us. In 1899 Pope Leo XIII made such an act of consecration when he dedicated the whole human race to the Sacred Heart of Jesus. He called this the greatest act of his pontificate.

On October 31, 1942 on the occasion of the 25th anniversary of the apparitions of Our Lady of Fatima, Pope Pius XII consecrated the Church and the whole world to the Immaculate Heart of Mary. This act was a total and perpetual giving of the Church and of the world to the Immaculate Heart. It was the highest form of cult that can be attributed to the Immaculate Heart and consequently to Mary herself.

Just as there is an analogy of proportion between the immediate object of the Sacred Heart and the immediate object of the cult of the Immaculate Heart, so also there is an analogy of proportion between the consecration to the Sacred Heart and the consecration to the Immaculate Heart. In both we have acknowledgment of dependence. Yet, our dependence upon the Sacred Heart differs from our dependence upon the Immaculate Heart. The Sacred Heart has supreme dominion over us whereas Mary's dominion is subordinate to that of Christ's and dependent upon it. Mary's role is to bring us to the Sacred Heart. Mary's dominion, be it noted, is a real claim to authority and not merely a superiority of excellence. What precisely is the dominion which Mary exercises over men? Pope Leo XIII in his encyclical, *Annum Sacrum* (1899), and Pope Pius XI in

⁴¹ *Sum. Theol.*, II-II, q. 81, a. 8.

his encyclical, *Miserentissimus Redemptor* (1927), have aptly explained that the dominion of Jesus is one of Kingship. By analogy we conclude that the dominion of the Immaculate Heart is one of Queenship. Just as the consecration of the whole human race to the Sacred Heart presupposes Christ's dominion as a King over all men, so consecration of the Church and the whole world to the Immaculate Heart of Mary presupposes her dominion as a Queen over all men.

Now kingly power according to the *Annum Sacrum* belongs to Christ by a twofold title. First, by a natural title, Christ, the Son of God, is our King; and secondly, by an acquired title, since He ransomed us by His death on the Cross. So, by analogy, queenly power and dominion over all men belong to Mary by a twofold title. First, by a natural title, Mary, the Mother of Christ the King, is a Queen, and secondly, by an acquired title because she is the associate of Christ in the work of redemption.⁴² Therefore, just as Christ has a twofold claim over us, so also Mary, Mother of God and Co-redemptrix, has a twofold claim over us, but, of course, subordinate to that of Christ. By reason of this queenly dominion we belong to Mary, and our consecration to her by the Vicar of Christ is simply a voluntary acknowledgment and submission to her queenly power. Under the banner of Mary, Our Queen, we shall be led to Christ, the King.

It is significant that Pope Pius XII consecrated not only the Church but the whole world to the Immaculate Heart. The consecration of the Church is understandable, but by what authority did the Holy Father consecrate the world to Mary? Christ has power not only over the Church which He personally founded, but over all men, believers and unbelievers, since He has redeemed all by His Precious Blood. The Holy Father is the Vicar of Christ and as such claims some authority over all men.

At this point we may ask why this act of universal consecration took place during the reign of Pope Pius XII and not before? Aside from the general answer that the act took place at a time established by Divine Providence we might add that there were many petitions sent to the Holy See since the turn of the century requesting

⁴² Lebon, J., "Les Fondements dogmatiques de la Consécration au Cœur Immaculé de Marie," *Consécration Mariale* (Louvain, 1948), pp. 47-70.

the consecration of the world.⁴⁸ The act could have been made at any time, since by its very nature (*finis operis*) it is an acknowledgment of Mary's dominion over all men, but Pope Pius XII believed the opportune moment for consecration had come in 1942, the 25th anniversary of the apparitions of Fatima, when nations were deeply involved in World War II and when the hope of peace was extremely dim. Recognizing Mary's queenly power, but above all her maternal love for us, he appealed to Mary, Queen of the World, in these words: "That thy love and patronage may hasten the triumph of the Kingdom of God and that all nations at peace with one another and with God, may proclaim thee blessed . . ."

To insure the triumph of the Kingdom of God and peace among nations our Holy Father has asked that other public acts of consecration be added: "It is our wish, consequently, that wherever the opportunity suggests itself, this consecration be made in the various dioceses as well as in each of the parishes and families." (*Auspicia Quaedam*, May, 1948). It should be noted that the Bishops and pastors and not any of their subjects should consecrate their dioceses and parishes since they alone by their pastoral authority have the power that is necessary to produce the full efficacy of the act. Personal acts of consecration should also be encouraged, for they have a special dignity most pleasing to Mary and to God, since they proceed from the free will of the individual and make the consecration more personal. These personal acts have different degrees of perfection depending upon the object we offer to God. The highest act of private consecration is the total offering of everything we have through Mary to Jesus as explained in the true devotion of Mary recommended by St. Louis de Montfort.

The act of consecration is the queen of all the various practices of devotion to the Immaculate Heart. Therefore, it is the most pleasing to Mary. From her maternal and merciful Heart the world confidently awaits the individual and social benefits that are so sorely needed today.

⁴⁸ In 1900 Father Alfred Dechamps, S.J., founded at Toulouse a Marian Crusade to promote world consecration. In the name of millions he presented this request to the Holy Father. Besides Father Dechamps, Father Dore, Superior General of the Eudists, and Father Lintelo, S.J., presented similar petitions. Roschini, G., *op. cit.*, pp. 56-57.

Allied with the act of consecration in the devotion of the Sacred Heart of Jesus is the act of reparation. Pope Pius XI, in the encyclical, *Miserentissimus Redemptor*, explained the nature of this act and its essential place in the Sacred Heart devotion. "We must add to the act of consecration, by virtue of which we offer ourselves to God and become thereby, as it were, sacred to Him by reason of the sanctity which necessarily flows from an act of consecration, as the Angelic Doctor teaches,⁴⁴ an act of expiation, by means of which all our faults are blotted out, lest perchance the sanctity of infinite justice spurn our arrogant unworthiness and look upon our gift as something to be rejected rather than to be accepted." (No. 8).

The act of expiation or reparation to the Sacred Heart has been determined by Jesus Himself. For the outrages and blasphemies that are hurled against His wounded love, especially in the Blessed Sacrament, He has asked for the Communion of Reparation and the Holy Hour. To these devotions have been added the solemn act of reparation to be made annually on the Feast of the Sacred Heart. Its purposes are explained in the *Miserentissimus Redemptor*: ". . . in order that we may, by this act, make reparation for our own sins and may repair the rights which have been violated of Christ, the King of Kings and our most loving Master." (No. 22).

Now in the devotion to the Immaculate Heart of Mary the notion of reparation has also entered and is analogous to that of the Sacred Heart. Reparation follows consecration. Having offered the world and the Church to Mary, it is fitting, in order that our gift may be acceptable, that we make reparation for the outrages and blasphemies directed against her loving Heart.

Reparation has not always been an integral part of this devotion. For example, Eudes and the earlier apostles do not mention reparation as a distinct practice, although the foundation for it was already prepared by them. In 1919 the Archconfraternity of the Guard of Honor to the Immaculate Heart of Mary was approved by Pope Benedict XV and one of the particular purposes recommended to the members was reparation for the blasphemies and ingratitude of her ungrateful adopted children who afflicted her loving Heart. Each

⁴⁴ *Sum Theol.*, II-II, q. 81, a. 8, c.

member considers himself a guard surrounding the throne of the Queen of Heaven, making up for the insults of others by his own prayers of love and praise.⁴⁵

On June 13, 1912 Pope Pius X, through the Congregation of the Holy Office, granted a plenary indulgence under the usual conditions to all the faithful who would perform some special exercises of devotion in honor of Mary Immaculate on the first Saturday of any month to make reparation for the blasphemies committed against Mary's name and prerogatives.⁴⁶ This reparation is not directed specifically to the Heart of Mary, but it does show that the way is open to papal approval for the reparation directed to the Immaculate Heart. This latter aspect of the devotion, we think, is still *in fieri*. Today the Saturday reparation in honor of the Immaculate Heart is an established devotion in some places, and no doubt is a result of the Apparitions of Fatima and of the revelations made to Lucia. In these revelations, it is reported, Our Lady said to Lucia: "My child, behold my Heart all pierced with thorns which the blasphemies and ingratitude of men drive deeper at every moment. Do thou, at least, try to console me, and make known to men that I promise to assist at the hour of death with the graces necessary for salvation all those who, on the first Saturday of five consecutive months, go to confession, receive Holy Communion, say the Rosary, and spend a quarter of an hour with me in meditating on the fifteen mysteries of the Rosary, with the object of making reparation to me."⁴⁷ This phase of the devotion is gradually becoming more popular, but does not yet enjoy the Papal approval granted to the practice of reparation to the Sacred Heart. However, it does seem that Pope Pius XII has encouraged it by establishing a series of fifteen minute meditations on the mysteries of the Rosary over the Vatican Radio on the First Saturday of the first five months of 1943. It would seem, therefore, that Our Holy Father favors the movement of the faithful to perfect

⁴⁵ Campana, *op. cit.*, p. 243.

⁴⁶ Donaghy, Wm., S.J., "The Apparitions of Fatima," *Review for Religious*, 3 (1944), p. 250. Cf. *Preces et Pia Opera*, 1938, n. 335.

⁴⁷ Barthas and da Fonseca, G., S.J., *Our Lady of Light* (Milwaukee: Bruce, 1947), p. 228.

the act of consecration to the Immaculate Heart with reparation, just as, observing due proportion, the act of consecration to the Sacred Heart has been perfected with the act of reparation to the Sacred Heart.

V. CONCLUSION

It has been possible to sketch here only the main doctrinal aspects of the cult of the Immaculate Heart. But what we have done is sufficient to show that this cult rests upon firm, theological principles. The immediate object of the cult is not vague but clearly determined. It is the physical Heart of Mary as the symbol of her exalted sanctity but especially of her love for God, for her Divine Son, and her maternal love for men. There are solid reasons that justify the cult, namely, the excellence, the superiority of the Heart. Furthermore, consecration and reparation, too, are not unfounded acts of sentimentalism, but are reasonable and most laudatory since they are based on Mary's real dominion over all men. Finally, this cult is not new. All these aspects existed in some way as part of the cult long before the apparitions of Fatima. Fatima has simply helped to popularize devotion to the Immaculate Heart, just as the revelations to St. Margaret Mary helped to popularize devotion to the Sacred Heart.

One last word remains to be said about the ultimate purpose of this cult. The Immaculate Heart of Mary is the gateway to the Heart of Jesus. We do not make her Heart an end in itself. It is the surest, safest, easiest way to the Heart of God. This proper relationship has been observed in the whole history of the devotion.⁴⁸ It is greatly emphasized today when the cult of Mary's Heart has taken on greater significance. Just as Jesus came to the world through the Heart of Mary, so through the Heart of Mary the world must go to Jesus. This all important truth has been announced to us by Mary herself. Devotion to her Immaculate Heart cannot but hasten the coming of her Son's Kingdom in the hearts of all men,

⁴⁸ Gallifet bears witness to this truth in the following aspirations: "*Cor Mariae Cordi Jesu simillimum, fac cor meum secundum Cor Jesu.*" Nilles, *op. cit.*, t. 2, p. 979.

in every country, in all the world. In the face of such an opportunity we cannot remain indifferent to the cult of the Immaculate Heart.

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Digest of Discussion

Rev. John F. Sweeney, S.J.: An excellent paper, especially as regards analogy drawn between devotions to the Sacred Heart and the Immaculate Heart. Questions Father Healy's statement that there was no devotion to the Heart of Mary prior to the 12th century, and states that there is a great deal in the Fathers on love of Mary for God and man. Since this love is the proximate formal object of the devotion, he feels the devotion has a patristic base. Does not like the statement that the heart is a "natural symbol of love"—would prefer "the heart is naturally fitted to symbolize love."

Rev. Kilian Healy, O.Carm.: Reference to the Heart of Mary is to be found in the Fathers, but there was no special cult. The heart is a natural symbol because it is affected by love—it is the *most* natural symbol of love.

Father Sweeney, S.J.: Objects to Father Healy's statement that little stress is laid on Mary's co-redemptive, more stress on her maternal love (in devotion to the Immaculate Heart). He feels the former is implicit in the latter. Father Healy agrees, but thinks that future development of theology on Mary as Co-redemptrix will increase emphasis on her co-redemptive love.

Father Sweeney questions the phrase "reparation to Our Lady." Sin is an offense against God. Father Healy explains that the phrase refers simply to reparation for blasphemies and offenses against Mary personally—not for all sins.

Rev. Kenneth B. Moore, O.Carm.: What is the difference between Pius XII's consecration to the Immaculate Heart and that of De Montfort? Father Healy: The former is to Mary as Queen of the whole world; the latter, to Mary as Queen of hearts. The former consecrated all men to the Immaculate Heart; the latter is merely a consecration of individuals.

Rev. Edmund R. Supple, C.S.S.R.: Is it merely *ex convenientia*

that men should approach the Heart of Jesus through the Heart of Mary? Father Healy: No—it is a matter of urgency.

Rev. John P. Graf, S.V.D.: De Montfort's consecration was not to the Heart of Mary—rather it was to the Son of God under the title of Divine Wisdom through Mary. Father Healy disagrees and claims it was to Mary as Queen of hearts.

Rev. George C. Ring, S.J.: What did Our Lady say at Fatima in reference to reparation? Father Healy: Our Lady asked for reparation to the Immaculate Heart. On occasion of another apparition, she lamented that her request had not been heeded, and instituted the Five Saturdays, promising special help at the hour of death. (Father Ring points out resemblance to revelations made to St. Margaret Mary).

Unidentified members: What scriptural references are there to the Heart of Mary? Father Healy: "Mary kept all these words, pondering them in her heart." (Luke II: 19, 51)

Has there been any challenge of the Fatima revelations? Father Healy replied that to his knowledge, there has not been.

Rev. Roland E. Murphy, O.Carm.: In the Old Testament, the heart is connected with the intellect rather than with emotions—so also in St. Luke. It is only recently that the heart has become the symbol of love. Father Healy: The current concept of "heart" includes the intellectual life of Mary.

Rev. Sebastian Carlson, O.P.: Objects to statement that consecration is the most perfect human act. What of beatific vision? Of baptismal profession? Father Healy: Consecration is the most perfect act that a social group can make. The Church and the world are consecrated. Father Carlson: The endeavor of the Church to baptize all men is far more perfect than consecration to the Immaculate Heart.

Rev. Bernard J. Lonergan, S.J.: What is Our Lady's dominion over all men? Father Healy: It is based on her queenship, and is dominion in a strict sense—we are really dependent. Mary has a claim on us. Father Lonergan: Does it include power of jurisdiction? Father Healy draws parallel with Kingship of Christ. A member claims Mary has no jurisdiction—intercessory power only.