

THE THEOLOGY OF THE DEVOTION TO THE SACRED HEART

Our reigning Holy Father, Pope Pius XII, will be remembered for his remarkable series of encyclicals and allocutions which cover a wide range of subjects of dogmatic, moral, liturgical and spiritual interest. Indeed as one writer has very aptly remarked, the utterances of Pius XII "come near to constituting a summa of Christian teaching."¹ In this paper I would like to consider some of the more important theological implications of the *Haurietis Aquas*² in which the Holy Father outlines the objectives and foundations of the Catholic devotion to the Sacred Heart of Jesus.

Although immediately occasioned by the centenary of the extension of the Feast of the Sacred Heart to the Universal Church, *Haurietis Aquas* has a more fundamental purpose. Despite the fact that the Church "has always held the devotion to the Sacred Heart in such high regard and continued to esteem it so greatly that she strives to have the devotion flourish throughout the world,"³ the Pope also notes that the devotion has not been universally accepted, and cites several current objections to it (e.g., it is not suited to the more pressing needs of our times; it is a form of piety springing from emotions and not from reasoned convictions; it emphasizes the passive rather than the active virtues).⁴ Although the Holy Father seems to indicate that his purpose in the encyclical is to refute these objections, his subsequent development strikes at difficulties of a more thoroughly theological nature. Almost the entire letter is devoted to the answering of two questions: (1) What is the proper

¹ John J. McGreevy, "The Encyclical on the Sacred Heart," *The Furrow*, 8 (1957) 21.

² Pope Pius XII, Litt. Encycl. *Haurietis Aquas*, May 15, 1956, *A.A.S.*, 48 (1956) 309-56. All subsequent references, unless another title is specified, are to *Haurietis Aquas* and to volume 48 of *A.A.S.*

³ 311.

⁴ 312-13. For a summary of further modern objections to the devotion to the Sacred Heart, cf. I. N. Zore, S.J., "Recentiorum quaestionum de cultu SS. Cordis Jesu conspectus," *Gregorianum*, 37 (1956) 104-20.

object of the devotion? (2) What are the sources of this doctrine? Indeed, if the content and the foundations of the doctrine are properly understood,⁵ the current objections will be revealed as specious.

The problem of the proper object of the devotion to the Sacred Heart presents an interesting study in development. Because the physical Heart of Jesus is a part of that Body which is substantially united to the Word, the Sacred Heart is worthy of divine adoration.⁶ However, the Church never allows or approves for public worship any part of the Sacred Humanity unless there is some special reason for the cultus. And so when in 1726 the Holy See was first petitioned to establish a feast of the Sacred Heart as an antidote to the Jansenistic concept of a rigoristic and merciless God, a basis of connection between the Heart of Jesus and His love had to be determined. Unfortunately, a questionable nexus was chosen; for according to de Galliffet, one of the principal promoters of the devotion, the heart is the principle or at least the co-principle of natural life, and consequently of all the actions and sentiments of the Savior.⁷ This position was attacked on philosophical and physiological grounds by Cardinal Lambertini who later became Pope Benedict XIV. How could the heart, a sensible organ, be the principle of spiritual activities such as love?⁸ When in 1765 the feast was finally approved, the Congregation of Rites was careful not to state that the Heart of Jesus is the source of Christ's sentiments and virtues in a physical sense; it wished to avoid any philosophical or physiological controversy.⁹

Following upon this early difficulty, theologians for the most part centered their explanations of the doctrine around the physical Heart of Jesus as the natural symbol of His interior sentiments of love, humility, sacrifice, and atonement, to the point that this be-

⁵ 315.

⁶ Cf. Council of Ephesus, can. 8 (*D.B.*, 120); also II Council of Constantinople, can. 9 (*D.B.*, 221).

⁷ Cf. J. de Galliffet, *De l'Excellence de la Devotion au Coeur adorable de Jesus Christ*, (Paris, 1819) 76-80.

⁸ Benedict XIV, *De Servorum Dei beatificatione et beatorum canonizatione*, (Prato, 1814) 704.

⁹ Cf. N. Nilles, S.J., *De Rationibus festorum Sacratissimi Cordis Jesu et Purissimi Cordis Mariae*, t. 1, (Innsbruck, 1885) 155.

came the "common theological doctrine." A merely partial listing of the theologians who championed this view is a veritable catalogue of the principal writers of the last century: Franzelin,¹⁰ Stentrup,¹¹ Perrone,¹² Bainvel,¹³ Janssens,¹⁴ Vermeersch,¹⁵ Hurter,¹⁶ Van-Noort,¹⁷ Pesch,¹⁸ Otten,¹⁹ Galtier,²⁰ Hugon,²¹ Billott.²² Indeed many more might be cited in favor of this position.

Although they might differ on minor points or use varying terminology to express their meaning, these theologians would agree on these basic concepts: (1) The immediate proper object of the devotion to the Sacred Heart is the real corporeal Heart of Jesus. (2) This Heart of flesh is a natural symbol of Christ's love as manifested in all His benefits to us, but especially in His Passion and in the Holy Eucharist. (3) The love of Christ joins with His corporeal Heart into one single object of devotion. The only difference in explanation would come from the varying use of terminology. Perrone²³ and others call the Heart of Christ the material object and His love the formal object, while Canon Bernard Jungmann²⁴ considers the love the primary object and the Heart the secondary object. Bainvel²⁵ speaks of the sensible and spiritual elements, and

¹⁰ Cf. J. B. Franzelin, *De Verbo Incarnato*, (Rome, 1881) 469.

¹¹ Cf. F. Stentrup, *De Verbo Incarnato*, (Innsbruck, 1882) 747.

¹² Cf. J. Perrone, S.J., *Praelectiones Theologicae*, vol. ii, (Paris, 1887) 365.

¹³ Cf. J. V. Bainvel, S.J., *Devotion to the Sacred Heart*, (New York, 1924) 63-103. Also "Coeur Sacre de Jesus (Devotion au), *D.T.C.*, t. III, col. 271-293.

¹⁴ Cf. L. Janssens, O.S.B., *Summa Theologica*, t. v, (Freiburg, 1902) 813-25.

¹⁵ Cf. A. Vermeersch, S.J., "L'Objet Propre de la Devotion au Sacre Coeur," *Etudes*, 106 (1906) 154-60.

¹⁶ Cf. H. Hurter, S.J., *Theologiae Dogmaticae Compendium*, t. ii, (Innsbruck, 1903) 456.

¹⁷ Cf. G. Van Noort, *De Deo Redemptore*, (Bussum, 1925) 60-65.

¹⁸ Cf. C. Pesch, S.J., *Praelectiones Dogmaticae*, t. iv, (Freiburg, 1922) n. 221 seq.

¹⁹ Cf. B. J. Otten, S.J., *Institutiones Dogmaticae*, t. iii, (Chicago, 1922) n. 265 seq.

²⁰ Cf. P. Galtier, S.J. *De Incarnatione et Redemptione*, (Paris, 1926) 248.

²¹ Cf. E. Hugon, O.P., *Tractatus Dogmatici*, t. ii, (Paris, 1927) 650.

²² Cf. L. Billot, S.J., *De Verbo Incarnato*, (Rome, 1927) 364.

²³ Cf. Perrone, *op. cit.*, 365.

²⁴ Cf. Canon B. Jungmann, *De Verbo Incarnato*, (Louvain, 1884) 223 seq.

²⁵ Cf. Bainvel, *op. cit.*, 74.

Pesch²⁶ emphasizes the concepts of sign and thing signified. In reality these are merely accidental differences; the important point is that no matter how they might express themselves, all the authors of this school insist that *the object of the devotion to the Sacred Heart is the living physical Heart of Jesus as the natural symbol of His love.*

While there is practical unanimity on this basic principle, we do find that there is rather wide divergence concerning the extension of the concept of "the love of Christ."

Vermeersch very forcefully argues that the proper object of this special devotion to the Sacred Heart is the created love alone of Christ, and not the divine love; for, as he says, the human heart is the symbol only of Christ's love as issuing from His Humanity.²⁷ Besides, considering a principle enunciated by Pope Benedict XIV that a feast in honor of Christ is a homage to the Word Incarnate and representative of the singular graces of Christ for the salvation of the human race,²⁸ Vermeersch concludes that the honor paid to the Sacred Heart must be directed to that which is created in Our Lord. Thus he would exclude the divine love of Christ and *a fortiori* the divine love of the Trinity.²⁹

In this Vermeersch is echoing de Galliffet's concept of the Heart of Jesus as the principal organ of human affections. De Galliffet, however, would go further than Vermeersch, for he included in the direct object of devotion other human affections such as zeal, obedience, all desires, joys, and sorrows.³⁰ These theologians take the Heart of Jesus in its strictest natural symbolism, i.e., the human Heart as the symbol of human sentiments.

Most theologians, however, went deeper in their conception of the content of this devotion. As Bainvel expressed it, because of the supreme sway of love over all the acts, virtues, and emotions of Christ, by a natural and legitimate extension the Sacred Heart becomes the symbol of the whole interior life of Christ, i.e., of both

²⁶ Cf. Pesch, *op. cit.*, n. 211 *seq.*

²⁷ Cf. Vermeersch, *op. cit.*, 476.

²⁸ Cf. Benedict XIV, *op. cit.*, liv. iv, p. 2, xxx, n. 2.

²⁹ Cf. Vermeersch, *op. cit.*, 478.

³⁰ Cf. de Galliffet, *op. cit.*, 60.

the human and divine as one theandric life. Furthermore, since the Humanity from which these virtues and emotions spring is substantially united to the Person of the Word, the Heart symbolizes also the very Person of Christ.³¹ Bainvel explains this by resorting to the figure of synecdoche; other theologians such as Terrien³² insist that there is here merely question of symbolism, i.e., the mind reaches out through the Heart to the very Person of Christ Whose love it represents as a living symbol.

Thus far we have considered the various forms taken by the so-called "common opinion" centered around the fleshly Heart of Christ as the natural symbol of His love. In more recent times, however, other theologians such as Noldin,³³ Lercher,³⁴ Diekamp,³⁵ Solano,³⁶ and Verheylozon,³⁷ have proposed the theory of the "ethical heart" as the proper object of the devotion. Lercher defines this "ethical" Heart of Christ as "*principium fontale ac subjectum vitae interioris moralis theandricae Jesu Christi, includens cor organicum ut partem, qua symbolizatur totum.*"³⁸ Thus the "ethical" heart includes the human soul endowed with natural and supernatural gifts such as the beatific vision, the fullness of habitual grace, the infused virtues, as also those organs of the body which have a part in the sensitive movements connaturally accompanying spiritual operations. Lercher admits that the physical heart most perceptibly reflects the interior acts and thus is an obvious and apt symbol of the interior life. The ethical heart contains the physical heart as a part but as a *pars qualificata*, i.e., as a symbol of the

³¹ Cf. Bainvel, *op. cit.*, 69 seq.

³² Cf. J. B. Terrien, *La Devotion au Sacre Coeur de Jesus*, (Paris, 1927) 42; 67 seq.

³³ Cf. H. Noldin, S.J., *Die Andacht zum heiligsten Herzen Jesu*, (Innsbruck, 1923) 80 seq.

³⁴ Cf. L. Lercher, S.J., *Institutiones Theologiae Dogmaticae*, vol. iii, (Barcelona, 1951) 248-55.

³⁵ Cf. H. Diekamp, *Katholische Dogmatik*, t. ii, (Paris, 1939) 259-61.

³⁶ J. Solano, S.J. *De Verbo Incarnato*, in *Sacrae Theologiae Summa*, vol. iii. (Madrid, 1953) n. 543-46.

³⁷ Cf. L. Verheylozon, S.J., *Devotion to the Sacred Heart*, (Westminster, 1955) 31 seq.

³⁸ Lercher, *op. cit.*, 252.

whole ethical heart.³⁹ The particular point of this theory, then, is that the corporeal Heart of Jesus is not in itself an object of special adoration, but rather as a qualified part of the whole ethical heart. Some theologians, such as Pesch,⁴⁰ say that the theory of Lercher and his associates differs only accidentally from the "common doctrine"; however Lercher himself insists that there is an essential difference and goes to great pains to criticize the other authors.⁴¹

Finally, we should mention another school of thought on this problem, a school represented especially by Rahner⁴² and Galot.⁴³ According to these men, the proper object of devotion is neither the heart of flesh nor the ethical heart; it is rather the core of the Person of Christ in His relation of love with us. At times Rahner insists that the Sacred Heart is the sum total of the Person of Christ; in other places he speaks of Christ's human and divine love. However, he does not intend two distinct things; for Rahner it is the divine and human love which unifies the personality of Christ, just as it is the redeeming love which directs all Christ's activities and brings salvation and grace to men.

From this brief survey we can see the diversity of opinion on the object of our devotion to the Sacred Heart as that diversity existed in theological circles prior to the *Haurietis Aquas*. Now, we may ask, what is the solution to the problem as offered by Pope Pius XII?

First of all, the Holy Father states quite explicitly that it is the corporeal Heart of Jesus which is the object and key to the devotion. Early in the encyclical he gives two reasons why the Church adores the Sacred Heart: the first is that Christ's Heart, as the noblest part of human nature, is hypostatically united to the Person of the Divine Word; and lest there be any doubt that this might refer to an ethical or spiritual heart, the Pope remarks that this reason also applies to the other sacred members of the body of

³⁹ *Ibid.*

⁴⁰ Cf. Pesch, *op. cit.*, 132.

⁴¹ Cf. Lercher, *op. cit.*, 250.

⁴² Cf. K. Rahner, S.J., "Einige Thesen zur Theologie der Herz-Jesu-Verehrung" in J. Stierli (ed.) *Cor Salvatoris*, (Freiburg, 1954) 166-99.

⁴³ Cf. J. Galot, S.J., "L'Objet de la Devotion au Sacre Coeur," *Nouvelle Revue Theologique*, 77 (1955) 933 seq.

Jesus. The second reason, the one which specifies the devotion with which we are concerned, is that "His Heart, more than all the other members of His body, is the natural index or symbol (*naturalis index seu symbolus*) of His boundless love for men."⁴⁴ Thus the Holy Father is very clear as regards the immediate object of the devotion.

Secondly, the Sacred Heart is an object of special cult in so far as it is the natural symbol of Christ's love. We might distinguish between "devotion to the Sacred Heart" and "*the* devotion to the Sacred Heart." Every part of the body of Christ is worthy of adoration, but, as the Pope states, that which makes the Sacred Heart an object of special cult (that which is honored by the Feast of the Sacred Heart) is the fact that Christ's Heart is the natural index or symbol of His boundless love. Hence the Holy Father emphasizes the symbolic element in the devotion.

Thirdly, while His Holiness does not make an explicit distinction between the material and formal objects of the cult, he does hint at it when, after admitting that Scripture never makes express mention of a special veneration which is to be paid to the Sacred Heart, the Pope states: "Even though we must openly admit this, it cannot surprise us nor in any way lead us to doubt that the divine love for us, which is the principal reason for this devotion (*quae hujus cultus est ratio princeps*), is proclaimed and inculcated in both the Old and New Testaments."⁴⁵ Following this statement, the Holy Father gives several pages to recalling the preeminence of love in the history of God's dealings with men, thus showing that the divine purpose was always to lead men to a knowledge of God's love.

Finally, according to His Holiness, the nexus between the Heart of Christ and His love for men rests in the very mysteries of the Incarnation and Redemption. In the act of the Incarnation, the Word assumed a complete integral human nature, one "endowed with intelligence and will and the other internal and external faculties of perception, with sense appetites and all the natural im-

⁴⁴ 316.

⁴⁵ 317.

pulses.⁴⁶ Because of this, not only did Christ's body have all the affections proper to it, but He had a physical Heart like ours, one which throbbed with love and the rest of the impulses of the affections.⁴⁷ It was because of His redemptive mission that Christ assumed a human nature, and it was through the full gamut of His human affections that the Redemption was accomplished.⁴⁸ Now though the Sacred Scriptures and the Fathers do not refer these movements to Christ's physical Heart, the Holy Father points out that "they frequently do record His divine love and those movements of the emotions connected with it . . . as they are reflected in His countenance, words, and manner of acting."⁴⁹ Here the Pope recalls the teaching of St. Thomas regarding the relationship of the soul as the seat of emotion to the body as participating in the movements of the passions.⁵⁰ Indeed he might well have cited the Angelic Doctor in his statement concerning the heart: "*cor quod est instrumentum animae.*"⁵¹

Thus by analyzing the implications of the Incarnation and Redemption, the Holy Father justifies his statement that the "Heart of the Incarnate Word is rightly considered the chief index and symbol of His boundless love."⁵² In this analysis he reflects completely the "common theological doctrine" concerning the basis of the devotion to the Sacred Heart.

What extension does the Pope give to the "love" which is symbolized by the Heart of Christ?

Wherefore the Heart of the Incarnate Word is rightly considered the chief index and symbol of the threefold love with which the Divine Redeemer continuously loves the Eternal Father and the whole human race. It is the symbol of that divine love which He shares with the Father and the Holy Spirit, but which in Him alone, in the Word namely that was

⁴⁶ 323.

⁴⁷ 324.

⁴⁸ 324-26.

⁴⁹ 327.

⁵⁰ St. Thomas, *Summa Theologica*, I-II, 48. In this question St. Thomas discusses the passion of anger and its relationship to the body.

⁵¹ *loc. cit.*, art. 2, *resp.*

⁵² 327.

made flesh, is manifested to us through a frail mortal human body, since "in Him dwells the fullness of the Godhead bodily."

It is moreover the symbol of that most ardent love which, infused into His soul, enriches the human will of Christ, and whose action is enlightened and directed by a twofold most perfect knowledge, namely the beatific and infused.

Finally, in a more direct and natural manner, it is the symbol also of sensible love, since the body of Jesus Christ, formed through the operation of the Holy Spirit in the womb of the Virgin Mary, has a most perfect capacity for feeling and perception, much more than the bodies of other men.⁵³

But lest we isolate love from the other affections and actions of Christ, the Holy Father then devotes several pages to a running commentary on the entire life of Our Lord, showing how all Christ's sentiments were the effects of His love—His obedience, His zeal, His compassion, His indignation, His mercy.⁵⁴ All these are but manifestations of Christ's boundless love.

However, the Holy Father goes still further. Not only is the Sacred Heart the symbol of Christ's love, but "the Heart of Our Savior in a way expresses the image of the Divine Person of the Word and His two natures, human and divine. In it we contemplate not only the symbol, but also, as it were, the sum of the whole mystery of our redemption."⁵⁵

Thus far the Holy Father has confined the devotion to the Sacred Heart to the love of Christ, the Word Incarnate, i.e., the love which is proper to the Word. But later in the encyclical the Pope delves into the very mystery of the Trinity, and states that through the Sacred Heart we adore "the love which the heavenly Father and the Holy Spirit have for sinful men."⁵⁶ Here again he follows the lead of St. Thomas⁵⁷ in stating that the "love of the August Trinity is the first cause of man's redemption in that, pouring forth abundantly into the human will of Jesus Christ and into

⁵³ 327-28.

⁵⁴ 328-36.

⁵⁵ 336.

⁵⁶ 338.

⁵⁷ *Summa Theologica*, III, 3, 48, 5, resp.

His adorable Heart, it led Him, moved by that same love, to the shedding of His blood in order to redeem us from sin." ⁵⁸

In summary, then, the formal object of the devotion to the Sacred Heart as taught in *Haurietis Aquas* is "nothing else than devotion to the human and divine love of the Incarnate Word and to the love which the Heavenly Father and the Holy Spirit have for sinful men." ⁵⁹

The insistence with which the Holy Father connects the doctrine of the Sacred Heart to the fundamental dogmas of the Incarnation and Redemption, and his further earnestness in tracing it to the very *fontes revelationis*, raise another important theological problem: what theological note should be applied to this doctrine?

The Pope very carefully points out that devotion to the Sacred Heart did not begin with the private revelations accorded to St. Margaret Mary. Not only did these private revelations add nothing new to Catholic doctrine, but the very liturgical feast had been instituted by the Holy See before approbation had been given to the writings of the saint.⁶⁰ Rather "the Church has always held devotion to the Sacred Heart of Jesus in such high regard and continues to esteem it so greatly that she strives to have this devotion flourish throughout the world."⁶¹ Men have always been moved by the wounded Heart of Christ and through It have been brought to venerate His infinite love. Nevertheless, "we must admit that only gradually and by a certain development was the homage of *special* devotion paid to His Heart as the image of the divine and human love dwelling in the Incarnate Word."⁶²

What then is the true source of the doctrine and of the devotion? On this point the Holy Father is very clear: "From the explanation which we have thus far given, it is perfectly clear that the faithful must trace the cult of the Sacred Heart back to Sacred Scripture, to the doctrine handed down *a Maioribus*, and to the

⁵⁸ 338.

⁵⁹ 337.

⁶⁰ 340.

⁶¹ 311.

⁶² 339.

liturgy, as to a clear and deep fountain if they wish to understand its real meaning."⁶³

That veneration of the Sacred Heart in the sense of devotion to the love of Christ is revealed no one would dare deny. However, that is not the meaning of the Pope; his intention is rather to insist that devotion to the Sacred Heart as the natural symbol of Christ's love is implicit in the sources of revelation.

It is therefore necessary, at this central point of a teaching which is so important and profound, that everyone bear in mind that the truth of the natural symbol by which the physical Heart of Jesus is referred to the Person of the Word, rests completely on the fundamental doctrine of the hypostatic union.

If anyone were to deny that this doctrine is true, he would renew false teachings which deny that there is one Person in Christ with two distinct and complete natures; those teachings have been repeatedly condemned by the Church.

With this fundamental truth firmly established, we understand that the Heart of Jesus is the Heart of a Divine Person, that is, of the Incarnate Word, and that by it all the love with which He loved, and even now continues to love us is represented, and, so to speak, placed before our very eyes.⁶⁴

These are strong words, indeed, for they make the doctrine of the Sacred Heart a matter not merely of the human science of theology, but of divine faith itself. On that point, the Holy Father is also very clear:

For by faith, through which we believe that the human and divine natures were united in the Person of Christ, we can see the closest bonds between the sensible love of the physical Heart of Jesus and the twofold spiritual love, namely human and divine.⁶⁵

From these and similar quotations, it seems evident that in this encyclical the Holy Father, teaching authoritatively as the supreme shepherd of the flock of Christ, proposes the doctrine of the Sacred Heart (as the natural symbol of Christ's love) as implicitly revealed

⁶³ 341.

⁶⁴ 344.

⁶⁵ 343-44.

in Scripture and Tradition, and therefore to be accepted as of divine faith.

Whether this is an infallible definition of the revealed character of the doctrine, however, is more difficult to determine. On the one hand, the Pope does not explicitly say that he is defining, nor does he make use of traditional phrases or formulae to indicate that such is his intention. On the other hand, not only his statement that "if anyone were to deny that this doctrine is true, he would renew false teachings which deny that there is one Person in Christ with two distinct and complete natures,"⁶⁶ but also emphatic insistence that the devotion flowing from this doctrine is "a perfect profession of the Christian religion"⁶⁷ and "the most effective school of divine love"⁶⁸—from all such statements it seems to me that here the Holy Father is at least equivalently binding all the faithful to the acceptance of the doctrine and to the practice of its consequent devotion.

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Digest of the Discussion:

Father Doyle, S.J., of West Baden College, opened the discussion by emphasizing that the Holy Father does not use the word *object* in speaking of the devotion to the Sacred Heart, and therefore he felt that the question is an open one.

Father Hogan, S.S., replied that it is true that the Holy Father does not distinguish the formal and material object of the devotion, but instead that he speaks of the physical heart as part of the devotion and then goes on to speak of the special reason for such a devotion.

Father Doyle then asked whether the heart mentioned in the devotion is just a symbol or is it the physical heart that exists in heaven.

Father Hogan replied that we must insist on the devotion to the physical heart of Christ and that the love of Christ is the chief purpose of the devotion.

Father Clarke, S.J., of Woodstock, stated that the Holy Father spoke only of that devotion to the Sacred Heart that is legitimate; but he did

⁶⁶ 344.

⁶⁷ 344.

⁶⁸ 352.

not think that there was any intention of excluding the theory of Lercher about the "ethical heart."

To this Father Hogan replied that according to Pius XII, the only devotion of which he is speaking in the *Haurietis Aquas* is that which the Church commemorates on the Feast of the Sacred Heart. He knows of no other devotion that is legitimate.

Father Clarke pressed the point and wanted to know whether it was permissible to hold the "ethical heart" theory after the encyclical.

Father Hogan answered the question in the negative. He said that Pesch tries to reconcile the "ethical heart" theory with the theory that is most commonly taught, but Lercher himself strenuously maintains that his theory is entirely different from any other.

Father Van Acheren of St. Mary's, Kansas, asked whether one could have devotion to the Sacred Heart if he were to neglect the physical heart. Is the physical heart an integral or is it an essential part of the devotion?

Father Hogan stated that the physical heart would be an essential part of the devotion in the sense that the human heart of Christ cannot be put into the background or be considered as something accidental or superfluous.

Father Donnelly of St. Mary's, Kansas, asked where is this found in Revelation.

Father Hogan answered that it is contained in Revelation in the sense that the sentiments of Christ in His actions and in His facial expressions were all manifested and experienced in the Heart of Christ. In this way we would have to say that it is implicitly revealed in Sacred Scripture. He quoted the words of Pius XII that it was a doctrine handed down, "*tradita a majoribus,*" and contained in the Liturgy as a clear and deep fountain.

Father McGuire of Holy Name College suggested that the heart is more intellectual in the language of the Jewish people and that to express their affective nature they generally referred to the viscera. The heart is the source of all the gifts to mankind.

Father Bonn, S.J., of West Baden College, said that the intellectual and volitive life was very common among the Jews. And that it is incredible that Mary did not have this devotion to the Heart of her Son, which was the symbol of the life and love of God.

Father Michael Griffin, O.C.D., of Washington, D. C., asked what is the meaning of the words of Pius XII, that the Heart of Christ is the *pars nobilissima corporis humani*.

Father Van Acheren suggested that it should be translated as "a very noble part of the body" and not as "the most noble part of the body." Hence the *pars nobilissima* refers more to the intellectual and affective life of Christ as manifested in the physical Heart of Christ.

Father Clarke asked whether it is necessary for a Catholic to have devotion to the Sacred Heart since the encyclical speaks of no one coming to the heart of God except through the Heart of Christ.

Father Hogan replied that the answer to this must be gathered from the *tone* of the encyclical. We find, on taking the actual tone of *Haurietis Aquas*, that it presents this devotion as one that is singular, of the highest importance and necessary for all.

Father Donnelly asked whether the symbolism of the heart is universal, since in Viet-nam the people do not consider the heart as having anything to do with love or affection.

Father Bonn suggested that in a country where such is the case it would be necessary to explain the devotion as we explain the Eucharist in countries where wheat does not grow.

Father Hogan added that under such circumstances we would have to work in the same way as they had to work after the Council of Vienne: there the Holy Father used the most common theory of the soul, although this was not popular in many regions.

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