

5-22-2016

Emergence and Development of the Two Hearts Alliance

Lawrence Scrivani

Follow this and additional works at: https://ecommons.udayton.edu/marian_studies



Part of the [Catholic Studies Commons](#), [Christianity Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Scrivani, Lawrence (2016) "Emergence and Development of the Two Hearts Alliance," *Marian Studies*: Vol. 67, Article 7, Pages 159-192.

Available at: https://ecommons.udayton.edu/marian_studies/vol67/iss1/7

This Article is brought to you for free and open access by the Marian Library Publications at eCommons. It has been accepted for inclusion in Marian Studies by an authorized editor of eCommons. For more information, please contact frice1@udayton.edu, mschlangen1@udayton.edu.

EMERGENCE AND DEVELOPMENT OF THE TWO HEARTS ALLIANCE

Brother Lawrence Scrivani, S.M.

During the 1980s and 1990s the term “Two Hearts Alliance” appeared suddenly in certain Catholic circles without obvious antecedents. It inspired a popular movement for a time, even though Mariologists were unfamiliar with it. Investigation reveals that it can be traced to a phrase used by John Paul II in 1985, “the admirable alliance of the Hearts of Jesus and Mary.” Beginning at Fatima in 1986 and continuing to Rome in 1997, several symposia examined its roots and implications. It was said to have roots in the notion of Mary as the Associate (socio) of Christ, a notion reaching back to the Fathers of the Church. Some Mariologists saw the alliance as a renewal of the older forms of devotion to the Sacred Heart and the Immaculate Heart by highlighting Mary’s cooperation with Christ in the entire work of Redemption from beginning to end. Mary the Associate of Christ thus joined the Divine Maternity as principal figures for presenting Mary’s place in the Church as described by Lumen Gentium. However, other Mariologists dismissed the entire concept of the Two Hearts as mere “devotionalism,” having no real value for scientific

Marian theology because of its association with private revelation. The latter position prevails in the apparatus of academic theology while the former position continues to have influence outside of it.

I. Introduction

It has been a century since the apparitions at Fatima. What has happened to Catholic understanding of the Immaculate Heart of Mary since then? To answer the question, this paper will focus on a movement called the “Two Hearts Alliance” which arose during the 1980s, became known publicly during the 1990s, but then faded into the background after 2010. This paper seeks to discover the forces at work in the development of this notion as a way of understanding Catholic attitudes toward the Blessed Virgin Mary at the century mark after Fatima and the half century mark after the Second Vatican Council.

As a subject of inquiry, the Immaculate Heart of Mary holds little attraction for the academic theologian. Linking it to Fatima only reinforces the likelihood of a categorical rejection. The documents *Lumen Gentium* (1965) and *Marialis Cultus* (1974) indicate an effort by the official Church to move away from an attitude described as “the exaggerated search for novelties or extraordinary phenomena” (*Marialis Cultus* §38). Academic theologians have moved away from imaging Mary as the Immaculate Heart, even as a contrary trend among the faithful has moved to embrace it.

Beginning with the 1980s without obvious antecedents, there emerged a development called the “Two Hearts

Alliance”; that is, the partnership of the Immaculate Heart of Mary with the Sacred Heart of Jesus. While the average Catholic was thoroughly familiar with either title for Jesus or Mary, the combination of the two linked by the word “alliance” would strike most of them as odd. Just what was this novelty referring to and was it orthodox? During the following decade several groups emerged promoting devotion to the Two Hearts. By 2000, these groups had grown into a movement.¹

II. The Fatima Connection, 1982-1986

Where did the Alliance of the Two Hearts come from? The answer takes us to the papacy of John Paul II and his involvement with Fatima. In May of 1982, Pope John Paul II made his first journey to Fatima to thank the Blessed Virgin for what he believed to be her direct intervention in the attempt on his life in St. Peter’s Square on May 13, 1981. He described the assassination attempt as his introduction to Our Lady of Fatima. Then in 1984, he invited the College of Bishops to join him on the Solemnity of the Annunciation in a special act of entrusting the world to the Virgin of Fatima. The very next year, 1985, Pope John Paul II delivered twelve Angelus addresses on the Sacred Heart of Jesus culminating in an exhortation inviting the faithful to unite with the “admirable alliance” of the Hearts of Jesus and Mary.² A

¹ For example, a simple internet search produces too many sites to access easily, such as a Facebook account, many local prayer groups, lay associations, and newly founded communities of consecrated life devoted to living and promoting the Alliance of the Two Hearts. There is even a Wikipedia article of some length.

² Angelus Address of 15 September 1985, *Osservatore Romano* Eng. Ed., 904:1.

priest then pursuing graduate studies, Father Arthur Calkins, called attention to the use of this title which led to the proposal for a symposium at Fatima. Calkins remarked that the Angelus addresses began on the Seven Dolors in 1985 and used the term “alliance” rather than the more expected “covenant.” John Haffert of the Blue Army was an important influence, remembers Fr. Calkins, as well as Cardinal Sin of Manila. Howard Q. Dee, the ambassador of the Philippines to the Vatican, was the link with Cardinal Sin.³

Occurring a year later, from 14 to 19 September 1986, the symposium at Fatima was the first to explore in a formal way the implications of linking the Two Hearts.⁴ Cardinal

³ When President Corazon Aquino succeeded the dictator Ferdinand Marcos, she drafted Howard Q. Dee as Ambassador to the Holy See and Malta in 1986. So passionate was Dee in his devotion to Our Lady of Fatima that Pope John Paul II referred to him as “Our Lady’s Ambassador.” His friend, Fr. Catalino Arevalo, SJ, quoting the late Fr. Francisco Araneta, SJ, wrote the following about Dee: “I believe I have never ever known anyone whose entire mind, heart and life was and is so singly devotedly—even passionately—dedicated to one purpose: to serve and love God, to fulfill His will, and His ‘doing good’ to people, especially the poor and needy in diverse aspects of life. Ambassador Howard Dee is totally a man of Christ-like faith, hope and self-giving love.” (Source: <http://tulay.ph/2018/11/20/ambassador-howard-q-dee>)

⁴ Among the nine presenters were: Ignace de la Potterie, SJ—Pontifical Biblical Institute, Rome, who spoke on the scriptural basis; Domiciano Fernandez, CMF—Comunidad Clarentiana, España, who provided a Patristic basis; Theodore Koehler, SM—The Marian Library, Dayton, Ohio USA, who summarized the Two Hearts in Marian theology from the Carolingian Period to the Reformation; Michael O’Carroll, CSSp—Blackrock College, Eire, who summarized the related aspects in Mariology during the Modern era; Arthur B. Calkins—Washington, New Jersey, USA, who addressed the special contributions of St. John Eudes (1601-1680); Anscar J. Chupungco, OSB—Pontificio Istituto Liturgico, Rome, who spoke on the liturgy; René Laurentin—La Solitude, Grandbourg, France, who summarized the relevant documents from the Magisterium; Christoph von Schoenborn, OP, Albertinum, Fribourg, Suisse, who spoke on Systematic theology; and finally, Candido Pozo, SJ—who spoke on mystical theology. Despite the credentials of the presenters, the reception given to the symposium by the academic establishment was tepid, owing to its foundation in “devotionism.”

Sin of Manila served as president of the presenters, one of whom later wrote that: “Pope John Paul II manifested from the initial stage of planning in 1985 to the time of the symposium a quite exceptional interest and support.”⁵ Entitled *The Alliance of the Hearts of Jesus and Mary*, the subjects included were exactly what one would have expected: Scripture, the Fathers and Doctors, the Liturgy, and the Magisterium. While the proceedings were not published they were summarized in the report by Tomas P. Iturriaga who offered this conclusion:

The Fatima Symposium, September, 1986, can mark a decisive starting point, so that words that resonated, seventy years ago, may be a living and permanent reality in the Church, in the Heart of some shepherds who understood and assimilated them existentially: “God wants to establish in the world the devotion to my Immaculate Heart.” A devotion that came from faith, assimilated and matured over generations. Hopefully, we can soon savor the nine studies presented at the Symposium, which bring us closer to the contents and nuances of that faith which in some of us has become a living experience, in the Middle Ages and in our days.⁶

⁵ Michael O’Carroll, “The Alliance of the Two Hearts”; *Doctrine and Life* 38 (May-June 1988):234-241. “Pope John Paul II manifested from the initial stage of planning in 1985 to the time of the symposium a quite exceptional interest and support. I note that the Pope sent to those meeting in Fatima ... a formal message of encouragement addressed to the president of the group Cardinal Sin; we were received in audience in the Vatican by his Holiness who again read a formal message to us; he would later send such a message to the Manila Conference. A record and discussion of the pope’s own teaching on the Two Hearts, which was a motivation for the deliberations initiated by the Philippine Hierarchy, would take a separate essay of large dimensions. His teaching on the Immaculate Heart of Mary has been the subject of Fr. Calkins’ dissertation for a Master’s Degree at Dayton University ...” (236).

⁶ “International Symposium on the Alliance of the Hearts of Jesus and Mary (Fatima, 14-19 septiembre, 1986),” *Ephemerides Marianum*

Iturriaga expresses enthusiastically his hope that the symposium is a sign that what has existed as popular devotion might be put on a mature foundation of formal theology. Remarkably, the academic establishment officially ignored the symposium and its aftermath.

III. The Charismatic Connection

At the request of Cardinal Sin, and with his support, the symposium at Fatima was repeated at Manila in the context of a Marian Congress. Titled the “International Theological/Pastoral Conference on the Alliance of the Two Hearts, Manila,” it convened from November 30 to December 3, 1987. The theological part was designed to echo the research communicated at the symposium at Fatima in September 1986. This time the papers were published in the Philippines in English but with very little distribution in the United States.⁷

37 (1987): 229-238. The original appeared in Spanish as follows: “El Simposio de Fatima, septiembre, 1986, puede marcar un punto de partida decisivo, para que sean realidad viva y permanente en la Iglesia palabras que resonaron, hace 70 años, en el Corazón de unos pastorcitos que las entendieron y asimilaron existencialmente: ‘Dios quiere establecer en el mundo la devoción a mi corazón Inmaculado.’ Una devoción que procede de la fe, asimilada y madurada a lo largo de generaciones. Ojalá podamos pronto saborear los nueve estudios presentados en el Simposio, que nos aproximen los contenidos y los matices de esa fe que en algunos se ha hecho experiencia viva, en la Edad Media y en nuestros días.”

⁷ *Alliance of the Hearts of Jesus and Mary: The International Theological/Pastoral Conference on the Alliance of the Two Hearts, Philippine International Convention Center (PICC), Manila, Philippines, 30 November-3 December 1987: Texts and Documents*, ed. Mary Alexis Montelibano-Salinas; provisional translation by Edita Telan and Rachel de Mars (Manila: Bahay Maria-Assisi Development Foundation, Philippines, and Fatima: Santuario de Nossa Senhora de

There was no mention in scholarly journals about this symposium with the exception of an article by Michael O'Carroll. He began his report by describing the charismatic atmosphere that provided the climate for the conference in Manila. Less than two years prior, a four-day public demonstration (February 22-15, 1986), known around the world as "People Power," had ended the dictatorship of Ferdinand Marcos. O'Carroll considered it important to note that local sentiment attributed the bloodless deposition to the work of the Blessed Virgin. He cited this as the reason for what happened next. The organizers of the symposium were "counting on a registered attendance of three hundred and some hundreds of auditors. In fact, the registration was over five thousand and there were a thousand auditors."⁸

The Manila conference had many consequences; among them was a pastoral movement that became known as the Alliance of the Holy Family International (or AHFI).⁹ The Alliance of the Holy Family International was formed in

Fatima, 1988).

⁸ Michael O'Carroll, "The Alliance of the Two Hearts," *Doctrine and Life* 38 (May-June 1988): 234-241.

⁹ The Alliance of the Holy Family International (AHFI) is a movement from the Philippines directed by a priest known popularly as "Father Bing" (Father Edgardo Arellano, AHFI) who formed the AHFI in 1990, to promote the Alliance of the Hearts of Jesus and Mary as both a devotional practice and as a way of life. Fr. Arellano is the "Spiritual Director of the Alliance of the Two Hearts," and he is the author of *Victimhood, Hope of the Present Crisis*, which was published with the imprimatur of Ricardo J Cardinal Vidal, Archbishop of Cebu. Associated with the AHFI are two communities of consecrated life: 1) the Oblate Apostles of the Two Hearts and the Two Hearts Alliance Apostolate, and 2) the Sisters of the Leaven of the Immaculate Heart of Mary (LIHM), who promote the devotion of the Alliance of the Sacred Heart of Jesus and the Immaculate Heart of Mary.

1990, to promote the Alliance of the Hearts of Jesus and Mary as both a devotional practice and as a way of life. Its promoter was a priest of the Archdiocese of Cebu, Fr. Edgardo Arellano, (popularly known as “Father Bing”). The AHFI described itself as a congregation of consecrated life and an association of lay oblates for which Arellano served as the spiritual director. He authored a book entitled *Victimhood, Hope of the Present Crisis*, published with the imprimatur of Ricardo J. Cardinal Vidal, Archbishop of Cebu. The publishing arm of the AHFI was called the Two Hearts Media Organization. It published many titles having ecclesiastical approbation, including the proceedings of theological conferences. It also published devotional aids widely used by the lay faithful, mostly in the form of booklets or pamphlets.¹⁰ This organization had marketing outlets in several countries, as attested to by web sites, but it now appears to be no longer operating outside the Philippines. The Two Hearts Media Organization functioned in the United States between at least 1991 and 1997, but seems to have stopped functioning by 2008.

In its publications the AHFI describes itself as a “movement” and as a “way of life,” as well as a devotional practice. Essential elements of its way of life are family

¹⁰ The AHFI titles are impossible to obtain from retail; however, copies can be found in use by prayer groups. The following are examples of the devotional titles published by the Two Hearts Media Organization:

Urgency of the Alliance of the Two Hearts of Jesus and Mary (Manila: Two Hearts Media Organization, 1991).

Alliance of the Two Hearts: Practices of Piety (Makati, Metro Manila: Two Hearts Media Organization, 1991).

Alliance of the Two Hearts: The Core of Our Faith: Text and Documents of the 1995 International Theological Pastoral Symposium on the Alliance of the Hearts of Jesus and Mary (Manila: Two Hearts Media Organization, 1995).

consecration to the Two Hearts, daily family communion of reparation, and a monthly all-night vigil called the “Communion of Reparation Vigil” which unites First Friday with First Saturday. The daily communion of reparation includes praying the Rosary as a family, examination of conscience and regular confession, reception of Holy Eucharist at Mass, and at least fifteen minutes to one hour of adoration of the Blessed Sacrament. Unique to its program is a practice called the “Communion of Reparation Vigil” which is an all-night vigil held at the local parish. The gathering together with other families committed to the same regimen is described as “house-to-house evangelism.” The AHFI describes the Alliance of the Two Hearts as “a covenant of love between God and Mary that is also a covenant of love between God and man whom Mary represents.” This is explained as Mary’s perfect response—her *fiat* at the Annunciation—which “preempts what mankind’s response ought to be to God’s invitation.” Adjusting a bit for the language barrier, one might understand this statement to mean that Mary’s perfect response to God replaces the inadequate response of fallen humanity.¹¹

¹¹ Because of the difficulty of finding AHFI publications, the text referred to is reproduced below (taken from the pamphlet “Alliance of the Two Hearts Communion of Reparation All Night Vigil Prayer Guide,” 1997, revised 2008). The following is an abridgement of the program:

“More than a devotion, *it is a way of life* that is truly Eucharist-centered and Marian in spirituality—two pillars of hope which we can anchor ourselves onto in this troubled time. As we see the rise of the “Culture of Death” in our society today, Christ’s request for reparation seems to be more urgent than now [sic]. The Enemy is out to destroy the basic structure of the Church and society—the *family*. This only proves why the fiercest spiritual battle is fought right inside the home. We see parents against their children, children against their parents, spouses against each other. Division is the Enemy’s diabolical mark. If he

The story continues, but to pick up its threads we must go back in time to the year of John Paul's Angelus Addresses in 1985. In that year, a woman living the life of a Euro-multicultural, named Vassula Ryden (b. 1942), experienced a reconversion to the Greek Orthodox faith of her childhood. This happened around the time of the conferences in Fatima and in Manila (1986-1987), but with no apparent link to them. Vassula Ryden¹² emerged from obscurity claiming to

succeeds in dividing the family, it would be easier for him to divide the Church and society." (front endpaper)

"... the devotional materials used by the AHFI to promote the *Communion of Reparation Vigil* and the *House-to-House Evangelism* ... both as devotion and as a way of life. This is the reason why we are praying the Nine Offices of the Sacred Heart of Jesus up to now in all our vigils throughout the world." (back endpaper)

"The 'Alliance of the Two Hearts' is a 'covenant of love' between God and Mary. It is a 'covenant of love' between God and man whom Mary represents." (4)

"... the Alliance of the Two Hearts is first introduced into the family by way of consecration to the Hearts of Jesus and Mary. Significantly, this family act of consecration means that from then on, Jesus and Mary will reign as King and Queen in their home." (5)

"Acceptance of Their Hearts also means promising to live daily the elements of the Communion of Reparation: praying of the Rosary *as a family*, examination of conscience and regular Confession, reception of the Holy Eucharist at Mass, and at least fifteen minutes to one hour Adoration of the Blessed Eucharist." (5)

"This daily family Communion of Reparation culminates into the First Friday-First Saturday Communion of Reparation which is an all-night reparation vigil ... Attended by all the families who practice the daily Communion of Reparation, the monthly all-night Communion of Reparation vigil is held at the parish, under the supervision of the pastor and with all the mandated religious organizations in support." (6)

"For this reason, the Alliance of the Two Hearts All Night Vigil Prayer Guide, was put together to initiate the faithful into developing a deep Eucharistic-centered lifestyle by living the sacramental acts of reparation and sacrifice every First Friday-First Saturday in honor of the Sacred Heart of Jesus and the Immaculate Heart of Mary." (9)

¹² Vassula Ryden, as of 1991, lives in Lausanne with her husband who is Swiss. She was born Vassiliki Claudia Pendakis at Heliopolis, Egypt, of Greek parents on 18 January 1942. Because of her husband's career, she travelled extensively in Africa for sixteen years and, since March 1984, in Asia. During

have received private revelations from Jesus Christ in the form of locutions. Occasionally, the Blessed Virgin would add her messages to those of her Son. These messages continued for decades and were eventually published serially, beginning with the message of September 20, 1986. Appearing under the title *True Life in God*, these serial volumes attained worldwide diffusion in multiple languages during the 1990s.¹³

Vassula began speaking publicly about the messages in 1988. She has since made one thousand presentations in over seventy-six countries. Her basic message is as follows:

God is calling us to return to Him, to change our lives, to be holy as He is holy. We cannot live two lives; we have to choose. Jesus will not tolerate any rival in us. He wants us to live a Eucharistic life because the Eucharist is the life of the Church.

that period her lifestyle was hectic—painting exhibitions, tennis championships, fashion displays, etc. At the time of her first revelation in 1985, she was living in Dhaka, Bangladesh. Since 1985, her hand has been irresistibly moved to write messages. These motions came from her guardian angel. This event brought about a complete interior conversion. In February 1986, Christ entered into the picture and she began to hear his voice as her hand was moved. Because of the apparitions, Ms. Ryden has regularized her second marriage according to the rules of the Orthodox Church of which she is a member. (From René Laurentin, *Apparitions of the Blessed Virgin Mary Today*, 2nd ed. [Dublin: Veritas, 1991], 194).

¹³ *True Life in God: Original Handwriting Photographic Edition*; photographic reproduction of the original manuscript, vols. 1-12, 1986-2003 (American Association for TLIG).

The entire compilation in the handwritten form is available online at www.tlig.net/pageflip/handwritten.html.

True Life in God: Typographic Edition; the complete True Life in God Messages in a single volume of 1150 pages, notebooks 1-109 (Buckingham, UK: TLIG UK Association, 2006).

La Vraie vie en Dieu. Entretiens avec Jesus (Paris: OEIL, 1990).

The false prophets are those who make a desolation in your souls by saying that God has left us orphans, that His Holy Spirit cannot descend on us. These make Jesus a liar. These are the Modernists who deny His miracles, His resurrection, and His real presence in the Eucharist. They have the outward appearance of religion but reject the inner power which is the Holy Spirit.¹⁴

Vassula had neither formal theological training nor any ecclesial position to commend her to audiences. When asked to account for herself she answered that Jesus told her, “Revive and embellish my house, unite my house.” Further, she was told, “I have chosen you to show the world I need neither authority nor learning.”¹⁵ One is reminded of the credentials of the prophets in the Old Testament called by God to witness to the theological establishments of their times. God often chooses very simple people for extraordinary missions as a proof that what is in them comes from God.

Why be concerned with Vassula’s doings? There are several reasons for including her in this paper. First, because the wide diffusion of her *True Life in God* publications provided the first mention of the Two Hearts Alliance to a huge audience on several continents. Second, because she had no apparent connection to the two symposia to account for her use of the expression “Alliance of the Two Hearts.” A third reason for Vassula’s relevance is the way her messages were spread over a network of committed laity using the World Wide Web. During the 1990s, prayer group

¹⁴ Comments made by Vassula during a public gathering at the Marriot Hotel in Santa Clara, California, 1993.

¹⁵ Ibid.

cells around the world linked with each other to pass information and organize gatherings. They circulated literature in a style like the samizdat religious publications in the old Soviet Union. Informal publishing enterprises emerged to print books. Some of these *ad hoc* organizations grew into regular publishing houses. Being devout faithful, they sought the pastoral guidance of sympathetic clergy, usually through informal contacts. This included at times *imprimatur*s obtained from sympathetic officials. All this was done quite independently of university theology departments, of religious orders, or of diocesan bureaus. The ease and speed with which determined laity provided information about extraordinary revelations around the world is either impressive or daunting, depending on one's attitude. And they did it all without endowments or formal organization. When the lay faithful are convinced of something they know how to spread the word.

IV. The Contestation, 1990s

A search of the World Wide Web for the term “Alliance of the Two Hearts” secures numerous hits. Many of these cluster around the AHFI and *True Life in God*. Then another group of sites clusters around something called the “Apostolate Alliance of the Two Hearts” (or AATH). Finally, there is a welter of independent sites of all kinds among which are sites that criticize the founder of the AHFI, Fr. Edgardo Arellano (“Father Bing”), accusing him of various failings. It turns out that the AATH is also critical of Fr. Arellano.¹⁶

¹⁶ The objective of this paper is to describe the unfolding of the Two Hearts Alliance as closely as possible, following the trail of publications concerning it.

The Apostolate Alliance of the Two Hearts (AATH) was founded in 1993, describing itself as an alliance of apostolates both religious and lay which promote devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. It further described itself as a united evangelizing effort under ecclesiastical supervision that promoted a spirituality with the two key elements of *consecration* and *reparation*. It was intended as an alternative to the AHFI. Its National Coordinating Center was located in Hyannis, Massachusetts, where it published books and distributed religious articles.¹⁷

No judgment is attempted or intended as to worthiness of the motivations of any of the persons or organizations mentioned. It is noted that the all the persons and organizations included in this paper had to one degree or another some kind of ecclesiastical support at some point.

¹⁷ In opposition to the AHFI is the Apostolate Alliance of the Two Hearts (AATH) which was founded in 1993 as an “alliance of apostolates,” that is, a consortium of Marian religious congregations and lay associations which promoted devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. The alliance described its mission as “a united evangelizing effort to promote a spirituality with the two key elements of *consecration* and *reparation*.” From 1993 to 1995, it maintained a National Coordinating Center in the Diocese of Fall River, located at 570 Main St. (Rear); Hyannis, MA 02601. Among the organizers of AHFI was the Bishop of Bridgeport, Connecticut, at that time William E. Lori, STD; and the Bishop of Fall River, Massachusetts, at that time, Sean O’Malley, OFM Cap, PhD. Located in O’Malley’s diocese were the headquarters of the Missionaries of Our Lady of La Salette (MS) with their Family Rosary Crusade, the Montfort Missionaries (SMM), the National Center of the Enthronement of the Sacred Heart operated by the Sacred Heart Fathers (SSCC), and the Franciscan Friars of the Immaculate (FFI). To these groups must be added the Apostleship of Prayer Association operated by the Jesuits but not headquartered in the Fall River diocese. As with the publications of the AHFI, those of the AATH are not generally available from libraries. Among the most relevant publications of the AATH are two that explain their devotional regime:

Calkins, Arthur B., Peter Fehlner (DFFI), George Kosicki (CSB), and George Pollard. *Apostolate Alliance of the Two Hearts: A Journey, a Destiny, and Urgency*. Hyannis, MA: Apostolate Alliance of the Two Hearts, 1994.

Smith, Herbert F. “The Apostolic Mission of the Two Hearts Alliance.” *Homiletic and Pastoral Review* 96, no. 1 (October 1995): 24-31, 50-51.

Why did a group of established organizations find it necessary to organize a consortium with the title “Apostolate Alliance of the Two Hearts”? Fr. Herbert F. Smith, SJ, attempted to explain this in an article, without naming the AHFI.¹⁸ He began by describing the limited place of private revelation in the Church and the requirement that it be discerned under ecclesiastical authority. He then presented an abridged historical development of the Two Heats Alliance, reaching back to the Fathers of the Church. While Smith acknowledged that the Alliance had historic roots, he immediately added that: “. . . these sources are insufficient to guide us to the full apostolic responsibilities we inherit by joining the Alliance of the Hearts of Jesus and Mary” (Smith, 1995:24). This is because the practices called for in the private revelations and the messages, “given so often to simple people,” are “incomplete and fragmentary” (Smith, 1995:25). These practices and messages need to be understood in their “fuller religio-social dimensions.” Only in the context of *Populorum Progressio* and *Gaudium et Spes* ... “can we grasp what is afoot in the great Two Hearts Mission” (Smith, 1995:31). Smith develops his line of reasoning further by subordinating the Two Hearts mission to what “the Church since Vatican II has been formulating,

End note to their bibliography and URLs (including Calkins’ and Smith’s articles): Found in the archives of the EWTN website, this document which outlines the theological antecedents of the Two Hearts:

Devotion to the Hearts of Jesus and Mary Its Origin and History,
www.ewtn.com/library/CHRIST/DEV2HEAR.TXT (Accessed 5/12/2016)

The Apostolate Alliance of the Two Hearts & Immaculate Mediatrix grant permission to the general public to copy this document for the purpose of free distribution in this or in any other media. (<http://www.ici.net/mantle/>)

¹⁸ Herbert F. Smith, “The Apostolic Mission of the Two Hearts Alliance,” *Homiletic and Pastoral Review* 96, no. 1 (October 1995): 24-31, 50-51.

and it is now named *The New Evangelization*” (Smith, 1995:50). Smith concludes by declaring that:

The development of the Two Hearts devotion, based in part on private revelations, should be seen as God’s providential guiding hand, preparing us for our new mission in the New Evangelization. (Smith, 1995:50)

Smith’s rhetoric reveals what the Apostolate Alliance is concerned about. The influence of private revelations upon the faithful is clearly a concern. He makes a point of asserting the authority of the ecclesial apparatus. He is concerned as well about the “practices called for” by private revelations. He describes the messages and practices as something “given so often to simple people” which need to be submerged into the “fuller religio-social dimensions” that the academic and diocesan elite (here described as “the Church”) have been formulating since Vatican II. These fuller religio-social dimensions are equated with programs of social development. Smith subordinates not only the Two Hearts Alliance to progressivist social goals, but makes the New Evangelization synonymous with them as well. Whatever Smith’s intention for his article was, the point he makes is that the messages and practices called for by private revelations must be harnessed to something called “the apostolate” which is represented by the activities of the groups forming the Apostolate Alliance.

Two years following the appearance of Fr. Smith’s article, Father Bing arranged an international symposium to occur in Rome. This AHFI-sponsored event was high profile. The organizers used a full-page, full-color advertisement to announce it. Its presider of record was Ricardo Cardinal

Vidal, Archbishop of Cebu, Philippines. His was the first in a series of prominent prelates whose names were dropped in the advertisement. The event was billed as an “international theological pastoral symposium,” with the theme “The Alliance of the Two Hearts as Core of Our Faith, Center of Liturgy and Way of Life.” The text of the advertisement read as if it were intended to answer the objections raised against the AHFI from ecclesiastical circles. Mention was made that the Rome symposium was the twentieth in a series sponsored on six continents since 1992 by the AHFI. The advertisement announced that the Sacred Congregation for the Doctrine of the Faith had “*approved all the pastoral programs of the movement*” (italics in the original). The movement was described as being a way of life, not a simple devotion, whose goal was “to restore and strengthen holiness, unity, and healing of brokenness in all of God’s family.”¹⁹

¹⁹ The advertisement appeared in the bi-monthly *Inside the Vatican* (5 [March-April 1997]: 67), under the headline: “International Theological Pastoral Symposium on the Alliance of the Two Hearts, Rome, April 4-6, 1997.” Excerpts from the full-page announcement include the following statements:

On October 5, 1996, the AHFI, led by founding bishops Eduardo Cardinal Vidal, Archbishop Pedro Dean, Bishop Jesus Varela, and Bishop Ramon Villena, made their official report to the Sacred Congregation for the Doctrine of the Faith which, in turn, *approved all the pastoral programs of the movement* [italics in the original].

Theological studies at the conference will be drawn from two points of view: 1) by way of doctrine through theological-analytical research; and 2) by *Sensus Fidelium* (Way of Life) in which documented reports and personal testimonies of all those whose lives have been affected by the Alliance of the Two Hearts will be presented.

The results of the symposium will then be presented to the Holy Father who is himself considered the foremost theologian of the Alliance of the Two Hearts.

Since 1992, the Alliance of the Holy Family International has been consecrating homes, and families to the Sacred Heart of Jesus, and the Immaculate Heart of Mary through the House-to-House Evangelism Program.

Vassula similarly encountered resistance as soon as she began to tell people about the messages in July of 1987. In 1993, René Laurentin wrote a lengthy defense of her.²⁰ He recounts that he became interested in her around 1989, because he began meeting a variety of people who had rediscovered their faith through reading her messages or listening to them on cassette tapes. Laurentin remarks: “According to Christ, the principal criterion for discernment is the fruits.” Ironically, the first wave of resistance to her arose from other promoters of private revelations. They claimed they did not want the faithful to become confused by mingling different messages and missions. Vassula has experienced waves of opposition since then but she has

Once a month, families and different organizations within the Church are invited to come together as a community to participate in the Communion of Reparation All-Night Vigils uniting First Friday with First Saturday in reparation for sins committed against the Sacred Heart of Jesus and the Immaculate Heart of Mary.

The thrust of the Alliance of the Holy Family International is *to restore and strengthen holiness, unity, and healing of brokenness* in all of God’s family by reaching out to the four most influential sectors of society: the clergy, the family, the youth, and the media.

To date, AHFI has sponsored at least twenty international seminars attended by sectoral representatives from six different continents beginning in October of 1992.”

The proceedings were published in two volumes by the Two Hearts Media Organization:

1. Edouard Gagnon and René Laurentin, *The Theology of the Alliance of the Two Hearts: Documents of the 1997 International Theological Pastoral Symposium on the Alliance of the Hearts of Jesus and Mary*, 2 vols. (Dover, DE: Two Hearts Media Organization, 1997).

2. Jesus Varela and Ricardo Jamin Vidal, *The People of God’s Sense of Faith on the Alliance of the Two Hearts: Supplementary Documents of the 1997 International Theological Pastoral Symposium on the Alliance of the Hearts of Jesus and Mary*, Book 2 (Dover, DE: Two Hearts Media Organization, 1997).

²⁰ Among the accounts in her defense is the following: René Laurentin, *When God Gives a Sign: A Response to Objections Made against Vassula* (Independence, MO: Trinitas, 1993); originally, *Quand Dieu fait signe* (Paris: F. X. de Guibert, 1993).

always had prominent defenders. The *True Life in God* website posts various documents to support its claim that she is currently in good standing with both the Catholic Church and her native Greek Orthodox Church.²¹ However, her messages do not explain the Two Hearts Alliance; rather, they simply present it as a functioning reality.²²

²¹ Michael O’Carroll wrote two books in defense of the messages of Vassula Ryden: --*Vassula of the Sacred Heart’s Passion* (Necedah, WI: J.M.J. Publications, 1993).

--*Bearer of the Light: Vassula, Mediatrix of Divided Christians* (also J.M.J. Pub., 1994).

Fr. Michael O’Carroll accompanied Vassula on her public speaking tours, until he was no longer able to travel after 1997. During one of these gatherings, he presented his personal opinion of Vassula’s impact: “Our devotion to the Sacred Heart—an aspect of Christ proper to the Latin Church—was in decline but now is being made relevant to our needs by means of a member of the Greek Orthodox communion. Vassula never had formal religious training—she’s learned it all directly from Jesus. Christian unity is a constant theme of Vassula’s messages. The Alliance of the Two Hearts comes from Jesus himself to Vassula. She is pre-eminently the Apostle of the Two Hearts.” (Santa Clara, California Retreat, 1993)

O’Carroll intensified his support for the messages of Vassula Ryden with a public statement dated January 2, 1997, summarizing his basis for supporting her. He proposed to write a third book in her defense to be entitled *Vassula: Apostle of the Holy Trinity*. O’Carroll also provided a formal statement which affirms his conviction of her authenticity; see www.tlig.org “Testimonies.” Regarding Vassula’s ecclesiastical standing, see on the same website: “Vassula and the Vatican,” “Vassula and the Orthodox Church,” “*Nihil Obstat* and *Imprimatur*” (each of which posts documents from church officials). The same website provides a search feature called “Message Search” that allows the reader to search all the messages for key words.

²² Examples of how Vassula’s messages speak of the Two Hearts include the following:

From the message of September 14, 1992-- “Our Two Hearts, in these last days, have been out teaching you all over again that prayer, love and humility are the KEYS to your salvation, but how many of you have really penetrated this Truth?”

From the message of December 24, 1991--“Our Two Hearts have not been speaking to you in parables nor in riddles; all Our Words were Light and Our Hearts like Two Lamps are shining near each other so bright, that everyone may see, but you have not understood; Our Hearts, like Two Olive Trees, one to the right and one to the left were for so many years trying to revive you; like

After a decade or so, it appears that the contestation attained a point of equilibrium with no new developments. Some of the principal actors aged or passed away. There remained a residuum on the internet but no great momentum as in the 1990s.

V. Assessing the Theological Content of the Two Strands

Is there any theological development from those years? Recall the hope Iturriaga had expressed at the time of the 1986 Fatima Symposium: that what had existed previously as private devotion might attain the status of formal theology. To what extent was there a formal theology and had there been any influence on Catholic thinking about the Immaculate Heart of Mary?

A. Linking the Two Hearts

The explicit linking of the Immaculate Heart with the Sacred Heart is itself a development. The Alliance of the Two Hearts offers a renewed presentation of the Immaculate Heart of Mary. Although the linkage seems self-evident, the magisterial church had previously kept these devotional images separate. René Laurentin remarks on the curiosity of this enforced separation:

The encyclicals and documents that established the Sacred Heart in theology do not record the correlation with the Heart of Mary. It was Pius XII who took the first steps toward this correlation. Why this

Two Olive Branches pouring oil to heal your sick generation and cicatrize your wounds, ... you who are laboring to bring to the surface the devotion of the Alliance of the Two Hearts, do not lose courage; the Book of Apocalypse speaks, as well as the Book of Zechariah, of this Truth; do not fear, spread this devotion with trust and with courage.”

anomaly? It is due to the reticence of the theologians of the Holy See, to their uneasiness at the entry of the heart in both liturgy and theology. This new idea did not seem to find its place in the established doctrinal structure. (Fatima Symposium, 1987: 161)

Laurentin further observed that the separation continued even after the reform of the liturgical calendar during the time of Paul VI that brought the two observances together. The development continues to remain outside the established doctrinal structure.

Arthur Calkins has investigated the implications of linking the Two Hearts; it was he who was responsible for much of the early work on the subject from 1985 onward. The Two Hearts Alliance provides a powerful metaphor for encapsulating the core of redemption. He notes that: “Very significantly in the pages of the Gospels the word ‘heart’ is used of only two individual persons: Jesus (Matt. 11:29) and Mary (Luke 2:19, 51).” He sees in the Alliance of the Two Hearts, “... a wonderful way of describing the unique mediation of Jesus who in his divinity presents the call from God to mankind and in his humanity makes the perfect response to God.” In this dialog of salvation, Mary’s heart is the first to respond to this call. It is to that union of hearts that we are called. Calkins describes the relationship of the hearts of Jesus and Mary as one of analogy; that is, a similarity between them but not an absolute identity. They are partly the same and partly different: “Even though they are not on the same level, there is an evident analogy between Jesus and Mary in terms of their being and doing.” The analogy encapsulates the whole faith in one image: “If when we say Heart of Jesus Christ, we address ourselves in

faith to the whole Christological mystery of the God-Man, then when we say Heart of Mary, we address ourselves to the whole Mariological *and* ecclesiological mystery.” However, Calkins agrees with Laurentin regarding acceptance in academic circles: “It may be hard to believe, but much of today’s theological establishment is firmly set against emphasizing the analogy between Jesus and Mary.”²³

B. Using “Alliance” as a Link

Using the term “alliance” to link the Two Hearts is another development with roots in the history of Catholic thought, but which remained unacknowledged by academic

²³ Arthur Burton Calkins, *The Theology of the Alliance of the Hearts of Jesus and Mary* (Saint Louis: Servants of the Pierced Hearts of Jesus and Mary, ca 2008).

The article abstracted below is from the website (accessed March 14, 2016), http://www.piercedhearts.org/hearts_jesus_mary/theology_alliance_hearts_calkins.htm. An article with the same title was published previously as part of the proceedings of a theological conference in 1987. A complete bibliography is available <http://www.christendom-awake.org/pages/calkins/calkinsbib-part1.htm>. His books include: *Totus Tuus* (New Bedford, MA: Academy of the Immaculate, c1992). Titles with relevance to the Alliance of the Two Hearts include:

“Why the Heart?” *Homiletic & Pastoral Review* (June 1989): 18-23.

“The Cultus of the Hearts of Jesus and Mary in the Papal Magisterium from Pius IX to Pius XII,” in *Acta Congressus Mariologici-Mariani Internationalis in Sanctuario Mariano Kevelaer (Germania) Anno 1987 Celebrati, II: De Cultu Mariano Saeculis XIX et XX usque ad Concilium Vaticanum II, Studia Indolis Generalioris* (Rome: Pontificia Academia Mariana Internationalis, 1991), 355-392.

“The Union of the Hearts of Jesus and Mary in St. Francis de Sales and St. John Eudes,” *Miles Immaculatae* 25 (1989): 472-512, esp. 491, 493, 496-7.

“The Alliance of the Hearts of Jesus and Mary: A Theological Sounding.” *Queen of All Hearts* 44, no. 6 (March-April 1994): 5-8; 45, no. 1 (May-June 1994): 28-30; 45, no. 2 (July-Aug. 1994): 28-29; 45, no. 3 (Sept.-Oct. 1994): 29-31.

The Theology of the Alliance of the Hearts of Jesus and Mary (Saint Louis: Servants of the Pierced Hearts of Jesus and Mary, ca 2008).

theology. The notion of Mary as the “associate of Christ” (*socia Christi*) suggests a relationship in addition to that of mother to son. The history of the term associate (*socia*) is beyond the scope of this paper, but Michael O’Carroll carefully outlines it in several of his writings. About this concept he observes:

It has been said that *Socia* expresses a major, perhaps the major, idea of modern theology about Our Lady ... The meaning of *socius* in the Vulgate is generally “one who shares” or “accompanies.” The notion of an active partnership between the Savior and his Mother validates the notion of a union of hearts. The union, far from being artificial or arbitrary, translates the ancient covenant idea into terms of the existential order of salvation, disclosed in the capital moments of Jesus’ encounter with Mary as recorded in the New Testament.²⁴

O’Carroll’s contribution to the symposia on the Two Hearts was to outline the use of this term from the earliest centuries to the present.

The mission of Mary as Associate of Christ stands parallel to her mission as Mother of God, but with a different

²⁴ Bibliography of Michael O’Carroll related to the Two Hearts:
 “Socia: The Word and the Idea in Regard to Mary.” *Ephemerides Mariologicae* 25 (1975): 337-357.
Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary.
 Collegeville, MN: The Liturgical Press, 1982. (Articles there with
 relevance to *socia* include: “Ambrose Autpert,” “Associate,” “Heart of
 Mary,” “Pseudo-Albert.”)
 “The ‘Alliance of the Two Hearts.’” *Doctrine and Life* 38 (May-June
 1988): 234-241.
 “The Two Hearts in the History of the Church.” In *Alliance of the Hearts
 of Jesus and Mary, the International Theological/Pastoral Conference:
 Texts and Documents*, edited by Mary Alexis Montelibano-Salinas.
 Manila: Bahay: Maria-Assisi Development, 1988.
The Alliance of the Hearts of Jesus and Mary: Hope of the World. Santa
 Barbara, CA: Queenship Publishing, 1997.

focus. In the Alliance of the Two Hearts, Mary is an actor, an associate (*socia*) of Christ, and an ally of the individual Christian in the work of both active and passive redemption. There is a hypothesis that, among the Fathers, the notion of Mary as associate of Christ had a leading place until it was overshadowed by *Theotokos* at the Council of Nicaea. Nevertheless, the notion has never been entirely eclipsed. The notion of Mary as the associate of Christ emerges from an awareness that Jesus and Mary were linked during their adult lives in a collaborative undertaking that includes the entire work of redemption, continuing until its consummation at the end of time. The simple language of the Two Hearts Alliance spreads easily among the lay faithful. The term has military significance suggesting that the Faith is a struggle against foes spiritual and material. It recasts the relationship of the faithful Christian soul with Jesus and Mary as an alliance, a willed association of individual actors joined in a mission to which each contributes what one has. The Mary of the Alliance is not the pampered princess of pre-Vatican II Mariology, nor is she a Mother Goddess, nor is she the role model of social process. She is prophetic; she is evangelistic; she proclaims that the Kingdom is at hand. She is the former of souls, our leader in the work of evangelization designated so by her Son. The term alliance has significance for an ecclesial mission of Mary with Jesus and of the faithful with Mary; to wit: humanity with divinity, laity with priesthood, and woman with man. There is an implied Christian anthropology to it.

C. Assessing the Contestation

It remains now to consider the contestation. Why did it arise and did it accomplish anything? A sufficient

explanation for its occurrence might be found in something as simple as what PAMI describes as the “division between academic theology and the Christian life.”²⁵ Whereas academic theology proceeds through speculation, the Christian life acquires knowledge from divine revelation through a personal encounter with that which the believer welcomes through a personal encounter. Its certification is in the fruit it bears.

It can be safely argued that academic theologians are guided by influences within their profession which they consider to be a scientific pursuit regulated by their peers. In addition, there are those academic theologians who express the need to be open to “religio-social dimensions” which they might characterize as “the signs of the times.” What they do not accept is the complex of influences referred to as “devotionism.” On the other hand, there are scholars open to what they deem to be prophecy, such as the content of the messages received at Fatima. The scholars at the Alliance of the Two Hearts symposia were not unscientific, and they used the sources and methods approved by their profession. The important difference is that they accepted the possibility that the messages were prophecy and that they redirected their science according to the pathway indicated by the prophetic messages. These messages were not themselves the sources used for theology but rather an indication of a direction in which to work.

²⁵ See Art. 34, p. 26 of: Pontifical International Marian Academy (PAMI), *The Mother of the Lord: Memory, Presence, Hope: Presenting a Review of the Actual Questions Facing Mariology Today*, trans. Thomas A. Thompson, SM (New York: Society of St. Paul / Alba House, 2007).

About prophecy we are admonished: “Do not despise prophesying, but test everything; hold fast what is good.” This admonition suggests that one is not perhaps on good ground to simply reject prophecy out of hand. Finally, the only test given to us for discernment is “...you will know them by their fruits.” If it bears good fruit, then it is a good spirit which one should heed.²⁶ Nevertheless, one finds among academic theologians those who do not hesitate to aver forcefully that while this might be true, private revelation is not binding on the faithful, and therefore, they can ignore it. This also is technically true. But it dodges the obvious question: Suppose the prophecy does come from God and someone categorically dismisses that possibility without consideration; what does that say about the one who rejects it?²⁷

²⁶ 1 Thess. 5:20 and Matt. 7:20.

²⁷ For the extreme criticism of private revelations, see George H. Tavard, *The Thousand Faces of the Virgin Mary* (Collegeville, MN: The Liturgical Press, 1996). Tavard categorically rejects even the possibility of such events. He describes reports of visions in the New Testament as belonging to a literary genre common to late Jewish literature. “Their purpose is to communicate spiritual messages to present and future readers.” (p 172). Regarding the reputed apparitions of Lourdes, Fatima, and more recent years he writes:

“There is never an external objective manifestation of the Virgin or of the angels and saints. But there may be internal subjective impressions of a spiritual presence that is then associated by the mind with one particular saint and may be projected by the psyche into an image. Such an image may be visual or—and, it would seem, more often—auditive. Whether it takes the form of instructions ... or the appearance of the Virgin ... it is a psychological construct. The belief that someone has come from heaven and has been objectively seen is a delusion even if the impression of a heavenly presence is perfectly authentic.” (p 185)

“Apparitions in fact try to outdo one another. Fatima built on Lourdes but went beyond it in publicity and in escape from the ordinary. The phenomena of Garabandal in Spain (1961-1965) bordered on the bizarre and the grotesque. But Garabandal has been outdone by Medjugorje in Bosnia-Herzegovina ...” (p. 186)

“It is on the whole a sad commentary on the state of Catholic culture at the

The many messages at Fatima have at least two points applicable to the subject of the Alliance of the Two Hearts; namely, 1) that Jesus wills to the Immaculate Heart an analogous place with his Sacred Heart, and 2) that the pneumatology of Fatima situates Mary as the Mother of believers in the milieu of the Divine Indwelling of unitive love which is the Holy Spirit. In both instances, there is a dynamism attributed to Mary's place in redemption that is not accommodated by a theology of minimization that emphasizes limits.

Might we conclude that the contestation over the Alliance reveals more about the mettle of the contenders than it does about the theology of the Alliance? One is reminded of those enigmatic words spoken by Simeon the prophet to Mary: "...and a sword will pierce through your own soul also, that thoughts out of many hearts may be revealed." The passage presents Mary in an analogous position to her Son, who is said to be "a sign that is spoken against."²⁸ Perhaps one way to understand this passage is that we reveal the secret dispositions of our hearts by how we are willing to take her into it.

end of the twentieth century that in spite of the negative positions often taken by the responsible bishops, both priests and people have flocked en masse from all over the affluent world to witness whatever they could see or guess of the events at Medjugorje. This is far from the simplicity of faith. It will be diagnosed later as a sign of the great fear of the year 2000, the fear of the third millennium and of the mutation that will be required from the church if the faith is to survive under the conditions of the electronic age." (p 186)

"Official visits by bishops and popes to such places [Lourdes, Fatima, or Guadalupe] may well express a deep personal piety. But they cannot avoid encouraging a trust in apparitions, visions, private revelations, that is in contradiction with Scripture and that has never been more than marginal in the Church's theological tradition." (p 187)

²⁸ Revised Standard Version, Luke 2:34-35.

VI. Conclusion

This article began by asking: What has happened to Catholic understanding of the Immaculate Heart of Mary in the century since the apparitions at Fatima? In answer, this paper proposed to examine a popular movement during the 1980s and 1990s called “Two Hearts Alliance.” The use of this term simultaneously excited interest at a scholarly level and at the level of popular devotion. The scholars discovered antecedents for the Two Hearts in the notion of Mary as the Associate (*socia*) of Christ, who cooperated with him in the entire work of Redemption from beginning to end. The earliest proposals from saints and mystics for the devotion of the Sacred Heart and the Immaculate Heart had united the two. It was a cautious ecclesial authority that kept them separate; so, reuniting them was only the realization of the original inspiration. Some saw in this the realization of Mary’s words at Fatima that, “God wants to establish in the world the devotion to my Immaculate Heart.” Others saw in it an unproductive survival of “devotionism” intruding into scientific Mariology and of no lasting value. That the Two Hearts Alliance was said to be reviving devotion to the Immaculate Heart was not a welcome development. This divergence most likely results from different attitudes toward private revelation. The former attitude acknowledges the reality of prophecy and after discernment is open to accepting direction from it. The latter attitude rejects *a priori* any usefulness to private revelation for setting the agenda of scientific theological inquiry, relying instead on the influence of professional peers and indications of social process in contemporary society. These two attitudes do not coexist but rather propagate in a parallel fashion with no

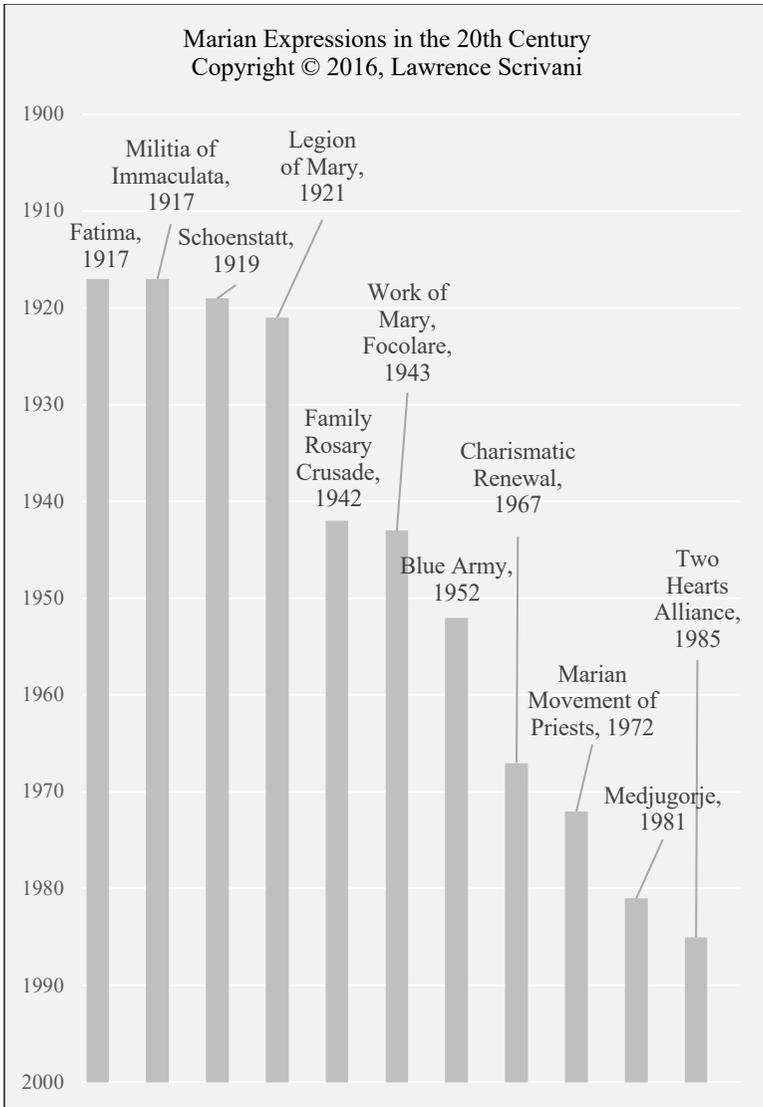
contact between them. Thus, it can be said that there has been development among Catholics since Fatima concerning the Immaculate Heart, but it is not shared universally.

Chronological Summary of the Alliance of the Two Hearts

- 1985 John Paul II refers to “the admirable alliance” in his Angelus Address (15 September).
- 1986 The Bishop of Fatima hosts a Symposium on the Two Hearts (14-19 September).
- 1987 The International Theological/Pastoral Conference on the Alliance of the Two Hearts, Manila (November 30 to December 3, 1987), billed as a rerun of the Fatima Symposium, is held at the personal request of Cardinal Sin.
- 1988 The “True Life in God” movement begins to develop around Vassula Ryden.
- 1990 The Alliance of the Holy Family Institute begins in the Archdiocese of Cebu.
- 1991 The “Two Hearts Media Organization” begins publishing in Manila.
- 1993 “Apostolate Alliance of the Two Hearts” is initiated in the USA by a consortium of Marian apostolates.
- 1993 René Laurentin writes in support of Vassula Ryden.
- 1997 The International Theological Pastoral Symposium on the Alliance of the Two Hearts, Rome (4-6 April), revisits the themes of the Fatima Symposium of 1986.

Acts of the Holy See

- 1930 Fatima declared worthy of belief
- 1942 Pius XII consecrates human race to Immaculate Heart
- 1950 Pius XII defines Assumption
- 1954 Marian Year, Queenship of Mary established
- 1959 John XXIII issues *Gratia Recordatio* on the Rosary
- 1960 John XXIII does not reveal “Third Secret of Fatima”
- 1964 *Lumen Gentium*, Chap. 8 by Vatican II
- 1967 Paul VI visits Fatima
- 1974 *Marialis Cultus* by Paul VI
- 1981 John Paul II shot May 13
- 1982 John Paul II visits Fatima, May 13
- 1984 John Paul II makes collegial consecration of Russia
- 1987 *Redemptoris Mater* by John Paul II
- 1991 John Paul II visits Fatima
- 2000 Vatican publishes “Third Secret of Fatima”



Author Biography

Brother Lawrence Scrivani, SM, has been a professional religious brother in the Society of Mary, Marianists, since 1965, and a member of the Mariological Society of America since 1983. From 1969 to 1979, he taught high school and then university classes in California and Hawaii. He worked in the Christian retail book trade in California's Silicon Valley from 1992 to 2001, where he witnessed the distance between educated laity and their ecclesiastical apparatus. From 2001 to the present, he has functioned as a trained archivist for Catholic institutions and state and county historical institutions, including the Cause of Blessed Junipero Serra. Currently, he resides at St. Mary's University, San Antonio, Texas, where he assists with the Special Collections and University Archives.

