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THEOLOGICAL FOUNDATIONS FOR DEVOTION TO THE HEARTS OF JESUS AND MARY ACCORDING TO ST. JOHN EUDES (1601-1680)

Robert Fastiggi, PhD

St. John Eudes united devotion to Mary with devotion to her Son, Jesus Christ. For Eudes, the hearts of Jesus and Mary are inseparable. He recognized that the union of their two hearts is the most intimate union that ever existed. The heart of Jesus dwells in his Mother's heart, forming a perfect union of the two hearts as one mystical heart. Eudes promoted the Feast of the Admirable Heart of Mary and the Feast of the Sacred Heart of Jesus in order to express the mystical union of the two hearts.

Introduction to St. John Eudes

St. John Eudes (1601–1680) was from a Norman peasant family, the eldest of seven children. After studying at the Jesuit College at Caen, he entered the French Oratory in Paris in 1620. At the Oratory he studied under both Cardinal Pierre de Bérulle (1575–1629) and Charles de Condren (1588–1641), who was the spiritual director of Jean-Jacques Olier (1608–1657), the Founder of the Sulpicians. Ordained

to the priesthood in 1625, Eudes worked as a preacher of missions, and he also cared for the plague victims in Caen in 1631.¹ In 1641, he helped establish a community of religious sisters known as the Congregation of Our Lady of Refuge.² Eudes remained with the Oratory until 1643 when he founded the Congregation of Jesus and Mary (the Eudists), an order dedicated to seminary formation and mission work.³ Along with his early work entitled *La vie et le royaume de Jésus dans les âmes chrétiennes* (*The Life and Kingdom of Jesus in Christian Souls*, 1637), Eudes is best known for the work completed shortly before his death in 1680, *Le Coeur admirable de la très sacrée Mère de Dieu* (*The Admirable Heart of the Most Sacred Mother of God*, 1681). In this treatise, Eudes shows how the hearts of Jesus and Mary are so united in love that they really form one mystical heart. Focusing on the language of the heart, Eudes unites devotion to Mary with devotion to Christ. St. Pius X beatified Eudes in 1909, and he recognized him as the father, doctor, and apostle of the liturgical cult of the hearts of Jesus and Mary.⁴ Pius XI canonized St. John Eudes on May 31, 1925, at the same time as St. John Mary Vianney, the Curé of Ars. May 31 in 1925 was also the feast day of Mary, Mediatrix of All Graces.

¹ C. Berthelot Du Chesnay, "Eudes, St. John," in *New Catholic Encyclopedia*, 2nd ed. [NCE/2], ed. Bernard L. Marthaler, OFMConv (Farmington Hills, MI: The Gale Group, 2003), 5:440.

² Michael O'Carroll, CSSp, *Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary* (Eugene, OR: Wipf and Stock, 2000), 201.

³ Du Chesnay, "Eudes," 440.

⁴ Pius X, Apostolic Letter for the Beatification of Ven. John Eudes (April 11, 1909), *Acta Apostolicae Sedis* 1 (Rome, 1909): 480.

Homage from Pope Benedict XVI

Pope Benedict XVI dedicated his General Audience of August 19, 2009, the Feast of St. John Eudes, to the great Norman saint. Because it was the Year for Priests, Pope Benedict explained how the spirituality of the Two Hearts is important for future priests:

The path of holiness, which [St. John Eudes] took himself and proposed to his followers, was founded on steadfast trust in the love that God had revealed to humanity in the priestly Heart of Christ and in the maternal Heart of Mary. In those times of cruelty, of the loss of interiority, he turned to the heart to speak to the heart, a saying of the Psalms very well interpreted by St Augustine. He wanted to recall people, men and women and especially future priests, to the heart by showing them the priestly Heart of Christ and the motherly Heart of Mary. Every priest must be a witness and an apostle of this love for Christ's Heart and Mary's Heart.⁵

Eudes' Turn to the Heart of Mary

St. John Eudes' turn to the Heart of Mary took place shortly after he met the mystic, Marie des Vallées in 1641. Marie des Vallées (1590–1656)⁶ became a servant at age twelve, after the death of her father. At the age of nineteen

⁵ Benedict XVI, General Audience of August 19, 2009, available at: http://www.vatican.va/content/benedict-xvi/en/audiences/2009/documents/hf_ben-xvi_aud_20090819.html.

⁶ After the death of Eudes, his confreres put together a book entitled *La Vie admirable de Marie des Vallées*, based on the saint's writings about the mystic. *La Vie admirable* was not included in the 12 vols. of *Oeuvres complètes de St. Jean Eudes*, published between 1905 and 1909 in anticipation of his beatification. In 2013, however, the Eudists included this text as Vol. 13 in the *Oeuvres complètes*, which are now available online at: http://www.doctoratsaintjeaneudes.com/ecrits-de-saint-jean-eudes/oeuvres_completes/

she refused an offer of marriage, and it is believed that her scorned suitor put a curse on her that resulted in diabolical oppression. She underwent several exorcisms, but she continued to be tormented by diabolical attacks throughout her life. In spite of these torments, she persisted in prayer and many believed her to be a true mystic and saint.⁷ Others during her lifetime, however, thought she was possessed and involved with sorcery.⁸ St. John Eudes, though, regarded her as a truly holy woman. In no. 34 of his “Memorial of the bounties of God” (*Memoriale Beneficiorum Dei*), Eudes recounts the blessings he received after coming to know Marie des Vallées:

In this same year of 1641, God gave me one of the greatest favors I have ever received from his infinite goodness; for it was during this time that I had the good favor of coming to know Sister Marie des Vallées, through whom God’s divine Majesty bestowed upon me a great number of truly remarkable graces.⁹

⁷ There is a Church in Colombes, France, that is called “the Church of Sainte Marie des Vallées”: https://fr.wikipedia.org/wiki/%C3%A9glise_Sainte-Marie-des-Vall%C3%A9es_de_Colombes. This Church, though, is named after the neighborhood of Sainte Marie des Vallées. The Catholic Church has never declared the mystic to be Venerable, Blessed, or a Saint. The Eudists, however, consider Marie des Vallées to be a Servant of God: <http://www.cjm-eudistes.org/index.php/en/what-we-do/cjm-communications/what-is-cjm-news/what-is-cjm-news-2/3713-the-eudist-family-remembers-marie-des-vallees-a-servant-of-god>.

⁸ See Anoinette Gimaret, “La réception ambiguë d’une figure mystique au xviii^e siècle. le ‘cas’ Marie des Vallées,” *Revue de l’histoire des religions* 229, no. 3 (August 2012): 395–402.

⁹ Jean Eudes, *Œuvres complètes* (Vannes: Lafolye Frères; Paris: Beauchesne et Co., 1905-1911, 13:103-135 (34^e faveur, p. 111-112). My translation of the French, which reads: “En cette même année 1641, Dieu me fit une des plus grandes faveurs que j’aie jamais reçues de son infinie bonté; car ce fut en ce temps que j’eus le bonheur de commencer à connaître la sœur Marie des Vallées, par laquelle sa divine Majesté m’a fait un très grand nombre de grâces

Marie des Vallées became a friend and disciple of St John Eudes. She told him that she had received a vision of Jesus in which He revealed to her that his Heart and his Mother's Heart are united as one. Jesus also told her that He had inspired the feast in honor of his Mother's heart.¹⁰

Eudes probably began work on an Office and Mass in honor of the Admirable Heart of Mary as early as 1641.¹¹ In 1643, he was granted permission by Bishop d'Angennes of Bayeaux to celebrate the Feast of Our Lady's Heart in his private chapel.¹² On February 8, 1648, it was celebrated publicly in the Cathedral of Autun with the approval of the Bishop de Radney.¹³ In spite of opposition from the Jansenists, the Feast received more and more support, and by 1672 it was celebrated throughout much of France.¹⁴ Around 1668 or 1669, Eudes began to work on an Office and Mass in honor of the Sacred Heart of Jesus, and on October 28, 1672, the first public celebration of the feast took place at Caen and in other French dioceses.¹⁵ Beginning in 1672, the Feast of the Heart of Jesus began to be celebrated each year in the seminaries established by John Eudes.¹⁶ The Feast of the Sacred Heart of Jesus was given approval by

très signalées.”

¹⁰ Daniel Sargent, *Their Hearts Be Praised: The Life of St. John Eudes* (New York: P.J. Kenedy & Sons, 1949), 106.

¹¹ Rev. Dwight Campbell, “The Historical Development & Theological Foundations of Devotion to the Immaculate Heart of Mary in Relation to the Sacred Heart of Jesus,” STD diss. (Dayton, OH: International Marian Research Institute, 2009), 198. See also C. Lebrun, “Eudes (le B. Jean),” in *Dictionnaire de théologie catholique* (Paris: Libraire Letouzey et Ané, 1924), 15:1469.

¹² Campbell., diss., 200.

¹³ Campbell., diss., 201; LeBrun, “Eudes,” 15:1469.

¹⁴ Campbell., diss., 202.

¹⁵ Campbell., diss., 203.

¹⁶ Le Brun, “Eudes.” 15:1470.

Pope Clement XIII in 1765 to the Bishops of Poland and the Archconfraternity of the Sacred Heart.¹⁷ Pius IX extended the Feast to the universal Church in 1856.¹⁸

In 1799, Pius VI granted approval for the Feast of the Heart of Mary for certain groups in the Diocese of Palermo, and, in 1805, Pius VII extended this permission to any dioceses or institutes requesting the feast.¹⁹ In 1855, the Sacred Congregation of Rites approved a complete proper Office and Mass for the Feast.²⁰ In light of the 1917 apparitions at Fatima, Pius XII consecrated the world to the Immaculate Heart on October 31, 1942, and again on December 8, 1942.²¹ Two years later, in 1944, he extended the feast of the Immaculate Heart of Mary to the whole world, establishing August 22, the octave of the Assumption, as the feast day.²² In the 1970 Roman Missal, the Feast of the Immaculate Heart was moved to the Saturday after the Solemnity of the Sacred Heart of Jesus, twenty days after Pentecost Sunday.²³

First Foundation: The Importance of the Heart

What are the theological foundations for Eudes' devotion to the Hearts of Jesus and Mary? The first theological foundation for Eudes' devotion to the Hearts of

¹⁷ C. J. Moell, "Sacred Heart, Devotion to," in NCE/2, 12:491.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Rev. John F. Murphy, "The Immaculate Heart," in *Mariology*, ed. Juniper B. Carol, OFM (Milwaukee: Bruce Pub., 1961), 3:170.

²¹ Ibid., 171.

²² Ibid.

²³ Fr. Neil J. Roy, "Mary and the Liturgical Year," in *Mariology: A Guide for Priests, Deacons, Seminarians, and Consecrated Persons* (Goleta, CA: Queenship Publishing, 2007), 650.

Jesus and Mary is the importance of the heart as both a symbol and the embodiment of love. In Sacred Scripture there are many references to the heart. In the Old Testament, Moses tells the people of Israel: “Circumcise your hearts” (Deut 10:16).²⁴ A similar exhortation is found in Jeremiah 4:4: “For the sake of the Lord be circumcised; remove the foreskins of your hearts.” Psalm 40:9 addresses itself to God and says: “To do your will is my delight; my God, your law is in my heart.” The prophecy of Jeremiah 31:33 also points to the heart as the true locus of God’s law: “I will place my law within them and write it upon their hearts.” Ezekiel 36:26 likewise says: “I will give you a new heart and place a news spirit within you, taking from your bodies your stony hearts and giving you natural hearts.” Proverbs 4:23 provides this admonition “With closest custody guard your heart, for in it are the sources of life.”

The New Testament, in harmony with the Old, also highlights the importance of the heart. Luke 2:19 and 51 show how Mary pondered and kept all things in her heart. In Luke 2:35, Simeon tells Mary: “And thine own soul (heart) a sword shall pierce.” For devotion to the Sacred Heart of Jesus, the most important passage is from John 19:34, in which blood and water are described as flowing from the side of the crucified Jesus.

Devotion to the Heart of Jesus is also grounded in the writings of many Church Fathers such as Justin Martyr, Irenaeus, Hilary of Poitiers, Ambrose, Augustine, John Chrysostom, Theodor of Cyr, and Pope Gregory the Great.²⁵

²⁴ All Scripture citations are from the *New American Bible* (New York: Catholic Book Pub. Co., 1991).

²⁵ See Timothy T. O’Donnell, *Heart of the Redeemer* (San Francisco:

During the middle ages, devotion to the Heart of Jesus grew and flourished. In its *Directory on Popular Piety and the Liturgy*, the Congregation for Divine Worship and Discipline of the Sacraments offers this summary:

Devotion to the Sacred Heart was particularly strong during the middle ages. Many renowned for learning and holiness developed and encouraged the devotion, among them St. Bernard (+1153), St. Bonaventure (+ 1274), the mystic St. Lutgarda (+1246), St Mathilda of Marburg (+ 1282), the sainted sisters Mathilda (+ 1299) and Gertrude (+ 1302) of the monastery of Helfta, and Ludolf of Saxony (+1380). These perceived in the Sacred Heart a "refuge" in which to recover, the seat of mercy, the encounter with him who is the source of the Lord's infinite love, the fount from which flows the Holy Spirit, the promised land, and true paradise.²⁶

Devotion to the Sacred Heart of Jesus deepened and developed ever further during the early modern period. In many ways, it served as an antidote to the rigorism of the Jansenists. The *Directory on Popular Piety and the Liturgy* provides this overview:

In the modern period devotion to the Sacred Heart of Jesus underwent new developments. At a time when Jansenism proclaimed the rigors of divine justice, the devotion to the Sacred Heart of Jesus served as a useful antidote and aroused in the faithful a love for Our Lord and a trust in his infinite mercy symbolized by his Heart. St. Francis de Sales (+ 1622) adopted humility, gentleness

Ignatius Press, 1989), 79–92.

²⁶ Congregation for Divine Worship and Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy: Principles and Guidelines* (December, 2001, but published May 13, 2002), no. 169:

http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20020513_vers-direttorio_en.html.

(cf. Mt 11, 29) and tender loving mercy, all aspects of the Sacred Heart, as a model for his life and apostolate. The Lord frequently manifested the abundant mercy of his Heart to St. Margaret Mary (+ 1690); St. John Eudes (+ 1680) promoted the liturgical cult of the Sacred Heart, while St. Claude de la Colombière (+ 1682) and St. John Bosco (+ 1888) and other saints were avid promoters of devotion to the Sacred Heart.²⁷

Devotion to the Heart of Mary developed side by side with devotion to the Heart of Jesus. Fr. Michael O’Carroll, CSSp, notes that: “In patristic and medieval writings, many texts have been found which use the heart in Mary’s case to designate her spirit, the center of her personality, from which response to divine things came, where the Holy Spirit works, wherein she cooperated in salvation, wherein lie treasures of grace for men.”²⁸ Devotion to Mary’s heart grew over the centuries, and it became especially strong during the middle ages. Simeon Metaphrastes (c. 900--984) described Mary speaking to Jesus saying: “Your side has been pierced, but my heart has been pierced also.”²⁹ Arnold of Chartres [Bonneval] (died ca. 1156–1158) wrote: “Jesus and Mary offered one holocaust to God; Mary by the blood of her heart; Christ by the blood of his body.”³⁰ Other medieval writers who expressed devotion to Mary’s heart were Eckbert of Schömau (d. 1184), St. Mechtild of Hackborn (1240–1298), St. Gertrude the Great (1256–1302), and St. Bridget of Sweden (1303–1373). The Blessed Mother appeared to St. Brigid and said: “I stood very near to His cross and, as what

²⁷ Ibid., no. 170.

²⁸ O’Carroll, *Theotokos*, 167.

²⁹ Ibid.

³⁰ Ibid.

is close to the heart is tortured more severely, in the same way, my sorrow was deeper than all the others ... Therefore, I dare say that His suffering was my suffering because His heart was my heart. For as Adam and Eve sold the world for an apple, so my Son and myself: we redeemed the world as with one heart” (*Revelations*, Book I).³¹

Devotion to the heart of Mary finds vivid expression in St. Francis de Sales (1567–1722) and in “the French School of Spirituality,” associated with Cardinal Pierre de Bérulle (1575–1629), Charles de Condren (1588–1641), and Jean-Jacques Olier (1608–1657). The devotion to the heart of Mary found in these spiritual writers, however, culminates in the union of the hearts of Jesus and Mary in St. John Eudes.³²

Second Foundation: Jesus Living in Mary

Jean-Jacques Olier (1608–1657) was a member of the French Oratory founded by Cardinal Bérulle. He became the founder of the Society of St. Sulpice, the Sulpicians, an institute of priests who dedicate themselves to seminary education and priestly formation. In one of his prayers, Olier writes:

O Jesus, living in Mary (*O Jesu vivens in Maria*), come and live in me, in your spirit of holiness, in the fullness of your virtue, in the perfection of your ways, in the truth of your virtues, in the

³¹ Cited in O’Carroll, *Theotokos*, 87.

³² A detailed examination of this historical development is found in Msgr. Arthur B. Calkins, “The Union of the Hearts of Jesus and Mary in St. Francis de Sales and St. John Eudes,” published in 2014 and available on Msgr. Calkins’ homepage: <http://www.christendom-awake.org/pages/calkins/uh-of-jm-in-s&e/uh-of-jm-in-s&e-contents.htm>.

communion of your divine mysteries: overcome in me all the powerful enemies, the world, and the devil, and the flesh, by the power of your Spirit and for the glory of your Father.³³

This prayer had been derived from an earlier one written by Charles de Condren, who had succeeded Bérulle as the general superior of the French Oratory in Paris. Bérulle himself stressed the reality of Jesus living in Mary. In his *Discourse on the State and Grandeurs of Jesus*, he notes that Jesus is in Mary in a variety of ways. When Jesus was in Mary's womb,

He is in her as a son is in his mother, drawing his life from her. He is in her as her son and her God, giving life to her as she receives life. He is in her as his earthly paradise. For everything in the Virgin is holy and delightful. Even the darkness of sin is not there and never was. Jesus finds in her his peace and delight. Outside of her he meets only sinners and sin. Being in her is like being in heaven. ... It is a holy and sacred temple where Jesus dwells, the true ark of the true covenant. ... Thus, Jesus is in the Virgin. In her he finds his peace, his paradise, his highest heaven, his temple, his mother.³⁴

For Bérulle, Jesus continues to live in Mary throughout her life. Jesus living in Mary is also referred to as "the Spirit of Jesus," which can be understood also as the Holy Spirit. Bérulle says that "this Spirit of Jesus is more powerful and more active in the spirit and body of the Virgin than the Virgin's own spirit. The most eminent and exalted grace,

³³ William M. Thompson, ed., *Bérulle and the French School: Selected Writings*, trans. Lowell M. Glendon, SS (New York: Paulist Press, 1989), 52.

³⁴ Pierre de Bérulle, *Discourse on the State and Grandeurs of Jesus, Second Part: The Life of Jesus*, cited in Thompson, *Bérulle and the French School*, 161.

infused in the Virgin, captivates and absorbs all the senses, all the faculties and spirit of the Virgin.”³⁵ In many respects, Jesus living in Mary reflects St. Paul’s realization that “I live, no longer I, but Christ lives in me” (Gal 2:20). Bérulle, however, maintains that “the Virgin’s grace is not like our own. It is a grace that is quite unique and belongs to her alone. It is a grace that from the beginning reached out toward the mystery of the Incarnation as toward its goal, its origin and its exemplar.”³⁶ For the French School, the indwelling of Jesus in the innermost core of Mary is special because she is the chosen Mother of the Incarnate Word.

Third Foundation: Jesus, the Deepest Heart of Mary

As we have seen, both Bérulle and Olier affirm the truth of Jesus living in Mary. This truth provides the basis for the third theological foundation for the union of the hearts of Jesus and Mary, which is the realization that the deepest heart of Mary is Jesus himself. In his work, *The Admirable Heart of Mary*, St. John Eudes explains that in Sacred Scripture, the word “heart” has various meanings. It can refer to the intellect, the memory, the fine point of the spirit, the whole interior life, and the Holy Spirit.³⁷ He also explains that the Son of God is called “the Heart of the Eternal Father.”³⁸ In Christ, there are three hearts, which Eudes explains as follows:

³⁵ Ibid., 164.

³⁶ Ibid.

³⁷ Saint John Eudes, *The Admirable Heart of Mary*, trans. Charles Di Targiani and Ruth Hauser (New York: P.J. Kenedy & Sons, 1948), 8–9.

³⁸ Ibid., 9.

The first heart of the Man-God is his bodily heart, which is divinized, as are all parts of his sacred body, through their hypostatic union with the divine Person of the eternal Word. The second is his spiritual heart, that is, the superior part of his holy soul containing his memory, understanding and will, which have been divinized in a special way by the hypostatic union. The third is his divine heart, the Holy Spirit, which has always animated and enlivened his adorable humanity more than his own soul and heart ever did. These three hearts in this admirable Man-God are but a single heart, because his divine heart is the soul, the heart and life of his spiritual and bodily heart. He grounds them (*il les établit*) in such a perfect union with himself that these hearts are but a single unique heart, filled with infinite love toward the blessed Trinity and an inconceivable love (*charité*) toward men.³⁹

For Eudes, these three Hearts of Jesus (corporeal, spiritual, and divine) are found in a parallel manner in Mary, but her “divine Heart” is her divine Son. This divine Heart is Jesus living in her. The union of the Hearts of Jesus and Mary is not hypostatic but spiritual, moral, and mystical. Because Jesus is the Heart of Mary’s Heart there is a mystical union of the two Hearts. Mary becomes divinized by the Heart of Jesus living in her. Here is how Eudes explains the three hearts of Mary:

The first heart of the Mother of God is the bodily heart enclosed in her virginal breast. The second is her spiritual heart, the heart of her soul, which is indicated by these words of the Holy Spirit: *Omnis Gloria Filiae Regis ab intus*, “All the glory of the King’s daughter originates from her interior” (see Ps 45:14), that is, in her heart and her inmost soul (*dans le plus intime de son âme*), of which we will speak more later. The third heart of this divine Virgin (*cette divine*

³⁹ *Oeuvres complètes de St. Jean Eudes* [OC], 6:37, trans. Lowell M. Glendon, SS, cited in Thompson, ed., *Bérulle and the French School*, 328–329.

Vierge) is the one she refers to when she says: I sleep and my heart is awake; that is, according to the explanation of many doctors, while I give my body the needed rest, my son, Jesus, who is my heart and whom I love as my own heart, is always watching over me and for me.⁴⁰

Mary's first heart is bodily, though spiritualized by grace. Her second heart is spiritual, "but divinized, not by the hypostatic union like the spiritual heart of Jesus ... but by an eminent participation in the divine perfections (*par une très éminente participation des divines perfections*)."⁴¹ Mary's "third heart is divine, indeed God himself, since it is the Son of God" (*le troisième est divin et Dieu même, puisque c'est le Fils de Dieu*).⁴²

The deepest heart of Mary is Jesus himself. For Eudes, this is the most profound meaning of Jesus living in Mary. The bodily, spiritual, and divine hearts of Jesus form but a single heart. In a similar way, the bodily, spiritual, and divine hearts of Mary form a single heart. The difference, though, is that Mary's heart is united to the heart of Jesus by a mystical and not a hypostatic union. Eudes explains it this way:

These three hearts of the Mother of God are but a single heart through the most holy and intimate bond (*la plus sainte et la plus étriote union*) that ever existed or will ever exist, next to the hypostatic union. Referring to three hearts, or rather to this unique

⁴⁰ OC, 6:37–38; trans. from Thompson, *Bérulle and the French School*, 329.

⁴¹ OC, 6:38; trans. from Thompson, *Bérulle and the French School*, 329.

⁴² *Ibid.*

heart, the Holy Spirit uttered twice these divine words: Mary kept all these things in her heart (Lk 2:19, 51).

Conclusion

For St. John Eudes, the hearts of Jesus and Mary are inseparable, because Jesus is the divine heart living in his Mother. The union of the two hearts is so profound that, after the hypostatic union, a more intimate union never existed. Because Mary is free from all sin, there is no barrier between her heart and the indwelling heart of her Son. In this sense she becomes the exemplar or image of every Christian called to be united with God in love. If St. Paul could say: “I live now, not I, but Christ lives in me” (Gal 2:20), how much more does the heart of Jesus dwell within Mary forming a mystical union of their two hearts.

Author Biography

Dr. Robert Fastiggi, Professor of Systematic Theology, has been at Sacred Heart Major Seminary since 1999. He has taught a wide variety of courses there, including Ecclesiology, Christian Anthropology, Christology, Mariology, Moral Theology, and the Sacramental Life of the Church. An actively contributing MSA member, he served on the Administrative Council of the Mariological Society of America prior to serving as MSA President, 2014-2016. He will continue service as a member of the Program Office of the Council.

