



CONSECRATION  
TO THE  
*Sacred Heart of Jesus*  
AND THE  
*Immaculate Heart of Mary*



**May 31, 2018**

**Theology and History of the Devotion to the Immaculate Heart of Mary**

Perhaps you have felt this way yourself. After four years of zealous efforts, Fr. Charles du Friche des Gennettes, pastor of Our Lady of Victories in Paris, still only had a Sunday Mass attendance of a handful of elderly women and a couple of bums sleeping off last night's wine. He was discouraged. so discouraged, that he intended to write the bishop immediately after Mass tendering his resignation.

It was December 3, 1836. Father preached his Sunday sermon to his congregation of ten. As he started the Eucharistic Prayer, he cried out in distress. Immediately, Fr. Des Gennettes distinctly heard the calm solemn words, "Consecrate your parish to the Most Holy and Immaculate Heart of Mary." during his thanksgiving after Mass, having just convinced himself that he had been hearing things the voice repeated the message again: "Consecrate your parish to the Most Holy and Immaculate Heart of Mary." Father doubted no longer. Without further delay, he sat down and wrote the formula of consecration and the rules for a confraternity of the Holy and Immaculate Heart of Mary, Refuge of Sinners. Within the week he met with the bishop and received approval of both consecration and confraternity.

The next Sunday, he announced to his congregation of ten that there would be vespers in honor of Our Lady that evening with an explanation of the consecration of the parish and the rules of the Confraternity. That evening when Father entered the church, to his great astonishment there were over four hundred people, more

men than women, waiting to hear him. During the ceremony, they sang the Litany of Loreto. When it came to “Refugium Peccatorum” (Refuge of Sinners), the congregation spontaneously repeated this title of Our Lady three times and cried out “Parce Domine!” (Have mercy Lord!) conversions started taking place immediately. The parish became a center of devotion and Christian living. It became a custom in the parish to pray for this particular intention.

The Confraternity spread quickly. Only two years after its foundation Pope Gregory XVI declared it an Archconfraternity for the entire Church. The apostolic fruitfulness of the devotion to the Immaculate Heart of Mary, Refuge of Sinners soon caught the attention of St. Anthony Claret who helped to promote it in Spain and shared it with his friend Fr. Joaquin Masmitjá,

Fr. Masmitjá who was founding a community of woman religious, incorporated this devotion into his own spirituality and the congregation’s charism. Fr. Masmitjá embraced this devotion because of its remarkable effectiveness in the conversion of sinners. He profoundly lived and promoted the devotion to the Immaculate Heart of Mary. In this talk, we will be investigating the foundations of the devotion: Scripture, Fathers and Doctors of the Church, Saints and apparitions, magisterial statements and its historical development.

### ***The Object of the Devotion to the Immaculate Heart***

What is the object of the devotion to the Immaculate Heart of Mary? Is it her physical heart? Yes, as far as artistic depictions of the devotion are concerned. But unlike the devotion to the Sacred Heart of Jesus, which is devotion to the physical heart of Christ as the actual organ of God made man, this devotion’s primary and formal focus is her spiritual heart — her heart in the biblical sense the inner core of her being from which her love for God and us flow.

This devotion is all about love. First, it is about God’s love so immense that It shared Itself by creating angels and men that It might pour Itself out incessantly upon them. Again it is God’s love finding ever new ways

to call sinful man back to Himself, ultimately in His own Incarnation, Suffering, Death, Resurrection and abiding Presence in the Eucharist. In the heart of Mary this love of God found its outlet, as St. Louis de Montfort wrote in his work *Love of Eternal Wisdom*, paragraph 106:

“The torrential outpouring of God’s infinite goodness which had been rudely stemmed by the sins of men since the beginning of the world, was now released precipitately and in full flood in the heart of Mary. Eternal Wisdom gave to her all the graces which Adam and all his descendants would have received so liberally from Him had they remained in the original state of justice. The fullness of God, says a saint, was poured into Mary, insofar as a mere creature is capable of receiving it.”

Thus, the Immaculate Heart of Mary becomes the channel through which the love of God once more flows to the human race.

Second, it is about Mary’s love; her love for God unstained and unhindered by original sin, and her love for us, her adopted children. From the first moment of her Immaculate Conception until her Assumption into Heaven that love grew. At the moment of her conception the love and grace of her heart were already more than all the saints and angels put together. How much it increased at the moment of the Incarnation, at the foot of the Cross, at Pentecost, at every Mass and communion she received! To paraphrase Fr. John Pinamonti, her love can be measured because it is created, but it can be measured only by the Creator.

All the homage due to Mary — her Divine Maternity, her personal holiness as the perfect disciple of Jesus and her role in the redeeming mission of Her Son, — are associated with the love of Mary’s heart. Devotion to her heart then, encompasses all the devotion and honor due to Mary. As Queen of all Hearts, she leads us to perfect love of God and neighbor. She leads us to the Eucharistic Heart of Her Son, Jesus Christ.

She brings about the kingdom of Her Son because of her close association with Jesus in our redemption and her concern for her spiritual children entrusted to her at the foot of the Cross. Devotion to her heart consists

of consecration to God through her, to reparation for the conversion of sinners, and to imitation of her virtues, especially humility, purity and charity.

Let us look at the aspects of consecration and imitation. Each one of us is a moral mess because of original sin and our own personal sins. All that we do is contaminated by pride and double motives, self-love mixed with our love of God. When we consecrate ourselves to God through the Immaculate Heart of Mary, she can take over and purify our thoughts and actions, giving them the purity of intention of her own heart.

If we are so miserable, then is it possible to imitate the Immaculate Heart? Granted we cannot be the physical Mother of God, but we can imitate the humility that drew the word of God into her womb. We can allow the Holy Spirit to conceive the life of Christ in our souls and let Him bring it to full maturity with Mary's help. We can also cooperate in the conception of Christ's life in others, becoming spiritual mothers and fathers through prayer, sacrifice and the example of our lives lived in Jesus.

True, we were not conceived without sin. There is only one human being who was immaculately conceived. However, we can with God's grace and Mary's help be without sin at the moment of our death. The purpose of the devotion to the Immaculate Heart of Mary is Christ being perfectly formed in us. Mary's heart, the mold of God, forms Jesus come to full stature in us (cf. Eph 3:14). We must let her virtues form us, especially the virtues of humility, purity, charity and perfect unity with God's will.

### ***History of the Development of the Devotion to the Immaculate Heart of Mary***

Let us take a quick sampling of some references to the Immaculate Heart of Mary starting with Scripture, and Church Fathers, following the devotion up to the Archconfraternity of Our Lady of Victories.

### ***Two Scriptural References to the Immaculate Heart of Mary***

We do not have time to investigate every scriptural reference to Mary's heart, but let us look at three specific citations from Luke's Gospel. First, the prophecy of Simeon: "And Simeon blessed them and said to Mary

his mother, “Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against and a sword will pierce through your own soul, that thoughts out of many hearts may be revealed.” (Luke 2:34-35)

Although the word *ψυχήν* or *soul* is used in the original Greek text to indicate the object of piercing, the context of “that thoughts out of many hearts may be revealed” indicates that “soul” is synonymous with “heart.” Thus have many of the Church Fathers and Doctors interpreted this quote. For example, St. Jerome quoting St. Sophronius in *Epist. Ad Paulam et Eustochium, de Assumpt. B.V.* “All the wounds which covered the body of Jesus, had their counterpart in Mary’s Heart. The whips, the thorns, the nails which pierced and tore the Saviour’s body, ran through His holy Mother’s Heart and shattered it. Every blow rending the body of the Son had its cruel echo in the Heart of His Mother.”<sup>1</sup> And St. Anselm writes, “All the torments which the martyrs underwent are as nothing, O Virgin, when compared to the immensity of the dolours, which transpierced thy soul and thy most loving heart.” *De excell. Virg. cap. 5.*<sup>2</sup> The common iconography of the Immaculate Heart of Mary also supports this reading by portraying Her heart as pierced by a sword.

Proceeding on in the Infancy narrative, Luke speaks specifically of Mary’s Heart, not just once but twice, revealing the source of his own knowledge of the early years of Christ’s life. “And Mary kept all these things, reflecting on them in her heart.” (Luke 2:19) “He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart.” (Luke 2:51) Mary as first disciple contemplates the mysteries of Her Son’s life. We too must contemplate the words of Her Son if we would proclaim His Gospel in our own time. As St. John Eudes declares,

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<sup>1</sup> All quotes from the writings of the various authors are taken from St. John Eudes book *The Admirable Heart of Mary*. Trans. C. de Targiani & R. Hauser, New York: P.J. Kenedy & Sons, 1948, unless otherwise stated, p. 100.

<sup>2</sup> *Ibid.*, p. 172.

“Our Lady cherished the mysteries and marvels of her Son’s life.... Mary kept all these things in her spiritual heart, that is, in the noblest part of her soul, in the inmost recesses of her mind. All the faculties of her soul were constantly applied to contemplating and adoring everything that took place in the life of her Beloved Son, down to the very smallest details.... Our Lady kept all these things in her divine Heart, that is, in her Son Jesus, who was the mind of her mind and the heart of her heart. He in turn kept them for her and recalled them to her mind when necessary, that she might feed herself in contemplation upon the mysteries of His life, rendering them due honor and adoration, and repeating them to the holy apostles and disciples, who were to preach them to the faithful.”<sup>3</sup>

Chapter 8 of *Lumen Gentium* teaches that Mary summarizes in her person all the basic truths of Her Son’s Gospel. If Her heart then is the core of Her being, we can say with St. Jerome that her Heart is the “library of the Apostles ... where they learned many things they would never have known otherwise.” St. John Eudes continues, “Ought we not to honor her Heart as a living and eternal Gospel, containing the admirable Heart of our Redeemer written in letters of gold by the Holy Ghost Himself?”<sup>4</sup> God’s purpose for keeping His Mother on earth for so many years after His Ascension becomes clear. He wanted Mary, the living model and treasury of His Gospel, to be there to encourage and instruct His nascent Church. Thus, we see clearly that Scripture contains a sure foundation for devotion to the Immaculate Heart of Mary.

### ***Church Fathers***

In their commentaries on Luke’s Gospel, the great fourth century Fathers extol Mary’s heart as the model of Christian virtue. St. Ambrose writes of Mary as the exemplar of contemplation, “This holy Virgin always carried in the depths of her heart the mysteries of God and the Passion of her Son and whatever else He did.”<sup>5</sup>

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<sup>3</sup> Ibid., p 11-12.

<sup>4</sup> Ibid., p. 189.

<sup>5</sup> Ibid., p. 186.

St. Ambrose a second time holds Mary up especially as an ideal for the Christian soul, “May the heart of Mary be in each Christian to proclaim the greatness of the Lord; may her spirit be in everyone to exult in God.”<sup>6</sup>

St. Augustine comments on Mary’s share in the passion of Her Son, “Jesus and Mary were two mystical harps. What sounded on the one, also sounded on the other, even though no one touched it. When Jesus was in sorrow, Mary was in sorrow; when Jesus was crucified, Mary was crucified.” “The Cross and the nails which crucified the Son’s body, crucified the Mother’s Heart as well.”<sup>7</sup> St. Jerome states, “All the wounds which covered the body of Jesus, had their counterpart in Mary’s Heart. The whips, the thorns, the nails which pierced and tore the Saviour’s body, ran through His holy Mother’s Heart and shattered it. Every blow rending the body of the Son had its cruel echo in the Heart of His Mother.”<sup>8</sup>

St. Peter Chrysologus speaks of the grandeur and powerful intercession of the Immaculate Heart of Mary deriving from her Divine Maternity.

“He who is not surprised and amazed in considering the perfections of Mary’s soul, ignores the greatness and wonder of God. Heaven is filled with awe at the sight of the majesty of God, the angels tremble with respect, all nature is overwhelmed at the brilliance of this power. Yet a virgin receives this God of infinite grandeur *in her heart*, where she gives Him a holy and worthy dwelling-place. And in return for so pleasing a lodging He wills that she exact from His goodness peace for the earth, glory for heaven, life for the dead and salvation for all who are lost.”<sup>9</sup>

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<sup>6</sup> Pope Paul VI quoting St. Ambrose, *Expositio Evangelii secundum Lucam*, in *Marialis Cultus*, 21.

<sup>7</sup> *Serm. De Passione dom.* Ibid. p. 77.

<sup>8</sup> Ibid., p. 100.

<sup>9</sup> *Serm. 140 de Annunt.*, as quoted in Eudes, p. 195.

St. John Damascene actually uses the term “immaculate” to describe Mary’s heart, “Thy pure and immaculate Heart is always turned towards thy beloved, and is applied only to contemplate Him, to desire Him, to seek Him and to aspire after Him...”<sup>10</sup>

### ***Medieval Writers***

The Medieval Doctors and Saints continue and elaborate the themes set by the Church Fathers. Medieval Christendom was a society in love with the Mother of God. The emphasis therefore becomes more the greatness of Mary’s Heart, although exhortation to imitation was still stressed. This praise is meant not to put her on a par with God, but rather to point to how great God must be to have made such a creature, also, to accentuate how holy and pure Mary must have been because of her vocation as Mother of God.

St. Anselm of Lucca lauds the compassion of Mary in Her Son’s redemption of mankind and the greatness of her pure and holy Heart.

“All the torments which the martyrs underwent are as nothing, O Virgin, when compared to the immensity of the dolours, which transpierced thy soul and thy most loving heart.”<sup>11</sup>

“What praise and thanksgiving do men and all other creatures owe the Blessed Virgin Mary! The most pure holiness and the most holy purity of her pious Heart, which surpasses incomparably the holiness and purity of all other creatures, merited that God choose her to be the restorer of the world which was lost.”<sup>12</sup>

St. Bernard the great troubadour of Mary in the Middle Ages, in *In Serm. De Aquaeductu in Nativitate B. Mariae*, shows the greatness of her influence on Christendom and her powerful intercession.

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<sup>10</sup> Orat. 1 de Nativ. B. Virg., Ibid., p. 196.

<sup>11</sup> *De excell. Virg.* cap. 5., Ibid., p. 172.

<sup>12</sup> *De Excell. Mariae*, cap. 9. Ibid., p. 194



“Take away the sun that enlightens our material world, what will become of day or light? Take away Mary, the Star of the Sea, or take away the Heart of Mary, the true Sun of the Christian World, and what would be left? Without Mary’s radiance, nothing is left but enveloping darkness, the shadow of death and the frightful night of the grave. “O radiant Sun, let our hearts become like clear and polished mirrors, and be pleased to impress thy likeness on them, that they may bear a perfect image of thy humility, purity and submission to the divine will as well as of thy charity, love, sanctity and all the other virtues and perfection of thine admirable Heart. This we ask for the glory of God who made our hearts for Himself alone.”<sup>13</sup>

“Open, O Mother of Mercy, open the door of thy merciful Heart to the prayers that we offer to thee with sighs and tears. Thou dost not reject the sinner even when he is corrupt with sin, if he comes to thee and begs thine intercession with a contrite and humble heart. It is no wonder that thy heart is filled with the greatest compassion, since the incomparable work of mercy ordained by God was accomplished in thy sacred womb in which God hath been pleased to dwell. He hath built a house of the immaculate substance of thy virginal flesh, a house supported by seven silver columns, ... thy Holy Heart, on which He took His peaceful rest. The seven columns are the seven gifts of the Holy Ghost, and thou art the unique and holy woman in whom the Saviour of the World finds perfect and pleasing repose. In thy pure womb and in thy loving Heart He pours all the treasures of his power and love. Hence the Holy Spirit derives unfeigned pleasure from thee, O admirable Mary, ... This adorable Spirit is a consuming fire, which inflames thy most holy soul, and consequently thy loving Heart, which is filled with the splendor of His Divine Majesty.”<sup>14</sup>

St. Bonaventure in *Specul. B.V. Lect. 5* continues the motif of the magnitude of grace in the heart of Mary.

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<sup>13</sup> Ibid., p. 41.

<sup>14</sup> *Serm. panegyric.*, Ibid., p. 196.

“The grace wherewith Mary was filled was certainly an immense grace. For an immense vessel cannot be filled unless its contents are likewise immense. Now Mary is a most immense vessel, having contained Him whom the Heavens cannot contain. If she encompassed God in her bosom, how much more truly in her Heart? And if the immense capacity of her Heart was filled with grace, we must necessarily conclude that the grace which filled such a capacity was itself immense.”<sup>15</sup>

He also carries on the theme of the sorrowful Heart of Mary.

“O my Queen, thou art not only standing by the cross of thy Son *juxta crucem*, but thou art on the cross suffering with Him: *In cruce cum Filio cruciaris*. He suffered in His body and thou didst suffer in thy Heart, and the wounds scattered over His body were gathered together in thy Heart.”<sup>16</sup>

The medieval women mystics whose revelations foreshadowed the devotion to the Sacred Heart of Jesus communicated to St. Margaret Mary, also speak of Jesus’ desire that the Heart of His Mother be honored. In the revelation to St. Mechtilde in Advent 1300, Christ showed her how to venerate His Mother,

“Thou shalt reverence her Heart as supremely devout and most ardent in its desire for my Incarnation and birth on earth, because the fervor of her desires and of her longing attracted me to her and became the cause of man’s salvation.

Thou shalt honor her Heart as most glowingly inflamed with love for God and man. Though shalt salute it as the wisest and most prudent, for she kept in her Heart the memory of each event of my childhood, youth and adult life and made a most holy use of this remembrance. ...”<sup>17</sup>

St. Gertrude in her praises of God, adds a thanksgiving for the intimate and personal role God has given Mary as the Mother of each Christian soul. “Joy and gladness be to You, for the most worthy heart and soul of

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<sup>15</sup> Ibid., p. 219.

<sup>16</sup> *Stimul. Amor.* Cap 3 Ibid., p. 173.

<sup>17</sup> *Lib. Spec. gratiae*, lib. 1 cap. 2. Ibid., p. 105 – 106.

the glorious Virgin Mary, Your Mother, whom You have given me as Mother in the difficulties of my salvation, and who is always opening for me the treasures of her maternal solicitude.”<sup>18</sup>

St. Bridget of Sweden in her Revelations Lib. 1, cap. 35 records Mary’s explanation of God’s plan. “... Because Adam and Eve together betrayed the world for one, single forbidden fruit, so did my beloved Son wish that I should cooperate with Him in redeeming it with one Heart, *quasi cum uno Corde*.<sup>19</sup> Mary further explains to St. Bridget that Her Heart mirrors the Sacred Heart of Jesus, “He that looks on me, can see in me as in a mirror the Divinity and the Humanity of Christ.”<sup>20</sup>

### ***Authors from the Renaissance to the Eighteenth Century***

The renaissance preacher, St. Bernardine of Siena, continues the same high praises of Sts. Bernard and Bonaventure. “[He] tells us that all the gifts and graces of the Holy Ghost descended into the soul and heart of this heavenly Virgin in such fullness, especially when she conceived the Son of God within her chaste womb, that her Heart forms an abyss of grace which no human or angelic intellect can comprehend.”<sup>21</sup> Mary’s heart then is an ocean of grace. Gabriel said “full of grace” before she even conceived Jesus in Her Womb and the Holy Spirit overshadowed her. From the first moment of her Immaculate Conception, Mary had graces above and beyond the highest angel or saint. She increased in this grace from moment to moment by her incessant acts of virtue and love. Added to these, grace was poured into her at the moment of the Incarnation to make her able to fulfill her role as God-bearer. Her acts of love and adoration to Jesus as she carried Him would have increased grace even more. Throughout her earthly life she would continually keep increasing in grace through all she did in service of Her Son and His Mystical Body, and all that He taught her as His First and Most Faithful Disciple. Just by her offering up of Her Son to the Father on Calvary merited her more grace than that of all the

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<sup>18</sup>As quoted by Fr. Robert J. Fox, *Immaculate Heart of Mary, True Devotion*, Huntington, Indiana: Our Sunday Visitor Publishing Division, 1986, p. 138.

<sup>19</sup>As quoted by Eudes, p. 25.

<sup>20</sup> As quoted by Pinamonti, p. 77.

<sup>21</sup> St. John Eudes summarizing St. Bernardine’s *Serm. 5 de Nativ. B. Virg.* cap. 12., p. 56.

acts of love and virtue of all the angels and saints put together.<sup>22</sup> Not forgetting the outpouring of the Holy Spirit at Pentecost. Ocean of Grace is almost too weak a metaphor; maybe galaxy or universe of grace would be a better analogy! As Fr. Pinamonti put it, “the grace of the Virgin Mary can indeed be measured, for it is a created grace; but it can be measured only by the Creator.”<sup>23</sup>

With the Protestant attack on veneration of Mary and the saints, the writers of the Catholic Reformation spent much of their energy on defending her prerogatives and proving that devotion to her leads to greater love of Her Son. Most writers of the next four centuries treat of devotion to Mary in general. The only major works on the Immaculate Heart of Mary during this time period are *The Admirable Heart of Mary*, by St. John Eudes, and *The Immaculate Heart of Mary* by Fr. John Peter Pinamonti, SJ, both of which have already been quoted extensively in this work.

St. John Eudes great love for the Immaculate Heart of Mary lead him not only to write about her, but also to found two communities named in her honor. Of course, his great zeal in promoting the devotion to the Heart of the Mother was to promote greater honor and glory of the Son.

“Jesus Christ, the Only-Begotten Son of God, chose the incomparable Virgin Mary from among all creatures to be His Mother and deigned to be nourished and governed by her. In His infinite goodness, He also gave her to us to be our Queen, our Mother and our sure Refuge in all our needs. He therefore wishes us to honor her as He honors her and to love her as He loves her. ... It follows that our devotion to His Holy Mother must be a continuation of His devotion to her. ... For this reason, after the veneration we owe to the Divine Majesty of God, we cannot render a greater service to Jesus Christ or do anything more pleasing to Him than to serve and honor His most worth Mother.”<sup>24</sup>

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<sup>22</sup>Cf. St. Bernardine, *Serm. 5 pro festivitāt B.M.V.* p. 218 in Eudes.

<sup>23</sup> Pinamonti, p.61.

<sup>24</sup> Eudes, p. 3.

The greatest way to honor Mary is to be devoted to her Immaculate Heart.

“Mary is truly admirable in all her perfections and in all her virtues. But what is most admirable in her is her virginal heart. The heart of the Mother of God is a world of marvels, an abyss of wonders, the source and principle of all the virtues which we admire in our glorious Queen: “All the glory of the king’s daughter is within.” It was through the humility, purity and love of her most holy Heart that she merited to become the Mother of God and to receive the graces and privileges with which God enriched her on earth. These same sublime virtues of her immaculate Heart have rendered her worthy of the glory and happiness that surround her in heaven, and of the great marvels that God has wrought in and through her. ... But the august Heart of Mary is also truly admirable, for it is the principle of her divine Maternity and the wonderful mysteries this privilege implies.”<sup>25</sup>

Even as St. John Eudes was promoting devotion to the Immaculate Heart of Mary in France, Fr. John Peter Pinamonti, SJ, was proclaiming the same devotion in his missions throughout northern and central Italy. His book on the Immaculate Heart of Mary was published as seven “Considerationes” to be read and meditated on throughout the week. They are simple and clear explanations of the basic doctrines on Mary, which lead up to the specific devotion to her Heart. Fr. Pinamonti says of this devotion, “Who knows if [God] has not also saved up the devotion to the Immaculate Heart of Mary for our day, to warm our cold hearts and give us numberless graces through its means? For, as in Mary He has stored up all His treasures, so He has made her prayers the rule of His mercies.”<sup>26</sup>

Before going any further in the history of the development of the devotion to the Immaculate Heart of Mary, it is appropriate to mention the revelations of the Sacred Heart to St. Margaret Mary Alacoque. From December 27, 1673 to June of 1675, she received these revelations with the command to make the devotion

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<sup>25</sup> Ibid., p. 5.

<sup>26</sup> Pinamonti, p. 8.

public. Through the help and work of her spiritual directors, first St. Claude de la Colombiere and later Fr. Jean Croiset, both of the Society of Jesus, the devotion was propagated. Fr. Croiset published his first edition of *The Devotion to the Sacred Heart of Our Lord Jesus Christ* in 1691, a year after St. Margaret Mary's death.

In her correspondence with Fr. Croiset, the Saint urged him to include the litany to the Immaculate Heart of Mary in his book.<sup>27</sup> Fr. Croiset gives the reason for this insistence in the Chapter on the means for fostering a deep devotion to the Sacred Heart,

“The fifth means by which we may in a short time become inflamed with ardent love for Jesus Christ, is to have a tender love for the Blessed Virgin who has such absolute power over the Sacred Heart of her Divine Son. There is no doubt but that the Blessed Virgin is, of all creatures, the one who has loved Jesus Christ most, who has been most loved by Him and who desires most ardently that He be perfectly loved. She is the mother of perfect love, it is to her that we should address ourselves in order to be inflamed with that love. The Sacred Hearts of Jesus and Mary are too conformable and too closely united to each other to allow us entry into one without having the entry into the other, with this difference that the heart of Jesus suffers only souls extremely pure to enter into that Sanctuary, while the heart of Mary purifies, by means of the graces she obtains, those souls that are not pure, and puts them in a state to be received into the Heart of Jesus.”<sup>28</sup>

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<sup>27</sup> St. Margaret Mary Alacoque, *Jesus Reveals His Heart: Letters of Saint Margaret Mary Alacoque*, Boston, Ma.: Daughters of St. Paul, 1980, pp.208, 210 and 240.

<sup>28</sup> Rev. Jean Croiset, SJ, *The Devotion to the Sacred Heart of Our Lord Jesus Christ*, Milwaukee, Wisconsin: International Institute of the Heart of Jesus, Inc., 1976, pp. 130-131.