



INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST *In the Diocese of Plymouth*

Eleventh Sunday after Pentecost

21st of August 2022

The Heart of Mary



The history of the devotion to the Heart of Mary is connected on many points with that to the Heart of Jesus; nevertheless, it has its own history which, although very simple, is not devoid of interest. The attention of Christians was early attracted by the love and virtues of the Heart of Mary. The Gospel itself invited this attention with exquisite discretion and delicacy. What was first excited was compassion for the Virgin Mother. It was, so to speak, at the foot of the Cross that the Christian heart first made the acquaintance of the Heart of Mary. Simeon's prophecy paved the way and furnished the devotion with one of its favourite formulae and most popular representations: the heart pierced with a sword. But Mary was not merely passive at the foot of the Cross; "she cooperated through charity", as St. Augustine says, "in the work of our redemption".

Another Scriptural passage to help in bringing out the devotion was the twice-repeated saying of St. Luke, that Mary kept all the sayings and doings of Jesus in her heart, that there she might ponder over them and live by them. A few of the Virgin's sayings, also recorded in the Gospel, particularly the Magnificat, disclose new features in Marian psychology. Some of the Fathers also throw light upon the psychology of the Virgin, for instance, St. Ambrose, when in his commentary on St. Luke he holds Mary up as the ideal of virginity, and St. Ephrem, when he so poetically sings of the coming of the Magi and the welcome accorded them by the humble Mother. Little by little, in consequence of the application of the Canticle of the loving relations between God and the Blessed Virgin, the Heart of Mary came to be for the Christian Church the Heart of the Spouse of the Canticles as well as the Heart of the Virgin Mother. Some passages from other Sapiential Books, likewise understood as referring to Mary, in whom they personify wisdom and her gentle charms, strengthened this impression. Such are the texts in which wisdom is presented as the mother lofty love, of fear, of knowledge, and of holy hope. In the New Testament Elizabeth proclaims Mary blessed because she has believed the words of the angel; the Magnificat is an expression of her humility; and in answering the woman of the people, who in order to exalt the Son proclaimed the Mother blessed, did not Jesus himself say: "Blessed rather are they that hear the word of God and keep it", thus in a manner inviting us to seek in Mary that which had so endeared her to God and caused her to be selected as the Mother of Jesus? The Fathers understood His meaning, and found in these words a new reason for praising Mary. St. Leo says that through faith and love she conceived her Son spiritually, even before receiving Him into her

womb, and St. Augustine tells us that she was more blessed in having borne Christ in her heart than in having conceived Him in the flesh.

It is only in the twelfth, or towards the end of the eleventh century, that slight indications of a regular devotion are perceived in a sermon by St. Bernard (*De duodecim stellis*), from which an extract has been taken by the Church and used in the Offices of the Compassion and of the Seven Dolours. Stronger evidences are discernible in the pious meditations on the Ave Maria and the Salve Regina, usually attributed either to St. Anselm of Lucca (d. 1080) or St. Bernard; and also in the large book "*De laudibus B. Mariae Virginis*" (Douai, 1625) by Richard de Saint-Laurent. Penitentiary of Rouen in the thirteenth century. In St. Mechtilde (d. 1298) and St. Gertrude (d. 1302) the devotion had two earnest adherents.



The Vision of Blessed Hermann

A little earlier it had been included by St. Thomas Becket in the devotion to the joys and sorrows of Mary, by Blessed Hermann (d.1245), one of the first spiritual children of St. Dominic, in his other devotions to Mary, and somewhat later it appeared

in St. Bridget's "Book of Revelations". Tauler (d. 1361) beholds in Mary the model of a mystical, just as St. Ambrose perceived in her the model of a virginal soul. St. Bernardine of Siena (d.1444) was more absorbed in the contemplation of the virginal heart, and it is from him that the Church has borrowed the lessons of the Second Nocturn for the feast of the Heart of Mary. St. Francis de Sales speaks of the perfections of this heart, the model of love for God, and dedicated to it his "Theotimus".

During this same period one finds occasional mention of devotional practices to the Heart of Mary, e.g. in the "Antidotarium" of Nicolas du Saussay (d.1488), in Julius II, and in the "Pharetra" of Lanspergius. In the second half of the sixteenth century and the first half of the seventeenth, ascetic authors dwelt upon this devotion at greater length. It was, however, reserved to St. Jean Eudes (d. 1681) to propagate the devotion, to make it public, and to have a feast celebrated in honor of the Heart of Mary, first at Autun in 1648 and afterwards in a number of French dioceses. He established several religious societies interested in upholding and promoting the devotion, of which his large book on the Coeur Admirable (Admirable Heart), published in 1681, resembles a summary. Pere Eudes' efforts to secure the approval of an Office and feast failed at Rome, but, notwithstanding, this disappointment, the devotion to the Heart of Mary progressed. In 1699 Father Pinamonti (d. 1703) published in Italian his beautiful little work on the Holy Heart of Mary, and in 1725 Pere de Gallifet combined the cause of the Heart of Mary with that of the Heart of Jesus in order to obtain Rome's approbation of the two devotions and the institution of the two feasts. In 1729 his project was defeated, and in 1765 the two causes were separated, to assure the success of the principal one.

In 1799 Pius VI, then in captivity at Florence, granted the Bishop of Palermo the feast of the Most Pure Heart of Mary for some of the churches in his diocese. In 1805 Pius VII made a new concession, thanks to which the feast was soon widely observed. Such was the existing condition

when a twofold movement, started in Paris, gave fresh impetus to the devotion. The two factors of this movement were first of all the revelation of the “miraculous medal” in 1830 and all the prodigies that followed, and then the establishment at Notre-Dame-des-Victoires of the Archconfraternity of the Immaculate Heart of Mary, Refuge of Sinners, which spread rapidly throughout the world and was the source of numberless graces. On 21 July, 1855, the Congregation of Rites finally approved the Office and Mass of the Most Pure Heart of Mary without, however, imposing them upon the Universal Church.

In its principal object this feast is identical with the feast of the “Inner Life of Mary”, celebrated by the Sulpicians on 19 October. It commemorates the joys and sorrows of the Mother of God, her virtues and perfections, her love for God and her Divine Son and her compassionate love for mankind.

As early as 1643, St. John Eudes and his followers observed 8 February as the feast of the Heart of Mary.



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Pope Pius XII instituted the feast of the Immaculate Heart of Mary in 1944 to be celebrated on 22 August, coinciding with the traditional octave day of the Assumption. In 1969, Pope Paul VI moved the celebration of the Immaculate Heart of Mary to the day, Saturday, immediately after the Solemnity of the Sacred Heart of Jesus. This means in practice that it is now held on the third Saturday after Pentecost.

At the same time as he closely associated the celebrations of the Immaculate Heart of Mary and the Sacred Heart of Jesus, Pope Paul VI moved the celebration of the Queenship of Mary from 31 May to 22 August, bringing it into association with the feast of her Assumption. Those who use the 1962 edition of the Roman Missal or an earlier one (but not more than 17 years before 1962) observe the day established by Pius XII.

It is kept as the patronal feast of the Republic of Ecuador, of the Congregation of the Holy Ghost, of the Society of the Sacred Hearts of Jesus and Mary, and of the Missionary Society of the Heart of Mary.

Volunteer Days at Lanherne

Updated!

- Monday 22nd of August
- Monday 19th of September
- Tuesday 4th October
- Saturday 22nd of October (Apple Harvest)

If these days do not work for you, please consider giving some of your time on another day.

The Sisters of Lanherne are grateful to the Providence of God who supplies their needs through the generous support of the faithful.

Lanherne Nuns

Sort code: 30-98-76

Account: 45742568

Holy Angels

Collection: £135

Torquay

Account Name: ICKSP

Account Details: 40-03-33

Account Number: 12333902

Date	At Lanherne	Canon Tanner
	Mass Offered For:	
21	Canon Smith Benefactors	Jean Fesq Mgr Wach
22	Abbé Patryk	Jean Fesq
23	Elenor Margaret Buscombe RIP	Jean Fesq
24	Theresa, Patrick & Liz Coleman	Jean Fesq
25	Seamus Murphy Private Intention	Jean Fesq
26	Liam Treacy	For all who have suffered
27	Fr Budge	Canon Smith & Abbé Patryk & Abbé Ryback

Rev. Canon Scott Smith
Chaplain of Lanherne Convent
St Mawgan TR8 4ER
Chaplain's House: 01637 861752
mobile : 07366 321039
lanherne@icksp.org.uk
Safeguarding Reps:
Christina Hunt
Sarah Checkley

At Lanherne Convent

Sundays:

8.30am Low Mass

10am Sung Mass

Monday through Saturday:

8am Mass

Thursdays:

8am and 6.15pm Mass

Confession: Saturdays at 3pm

Rev. Canon Scott Tanner, Prior
House of Saint-Richard-Reynolds
Holy Angels Church, Queensway, Torquay
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torquay@icksp.org.uk
Safeguarding Rep: Katarzyna Adamiak

At Holy Angels

Sundays:

9.45 -10.15am Confessions

10.30am Mass

Mondays, Wednesdays, Thursdays & Fridays:

5pm Adoration (with Confession available)

6pm Mass

Tuesdays & Saturdays:

8.30am Mass

Plymouth: Sundays at 3pm