

NOTES

FONSCE RESOURCE MANUAL

(viii) **TRIPTYCH FOR A SPIRITUALITY OF THE HEART**
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The Founder saw contemplation of the Heart of Christ and possession of its sentiments as a source of our consecration to the Lord and of our commitment to the service of the church and men throughout the world.
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FOREWORD

The MSC General Conference of 1973 decided:

"The General Administration shall make available documentation re MSC spirit, Devotion to the Sacred Heart, etc. It shall encourage research in these areas at all levels."

In accord with this wish, we asked our confrere, Fr. J. Lescauwæet MSC, a member of the International Theological Pontifical Commission, if he would write a small work on the Sacred Heart. He was happy to do this. In presenting his work to the Society, we also express our gratitude to Fr. Lescauwæet.

In treating the subject he does not begin with practices of piety. He goes back to a vision of the mystery of Christ which has its origins in the Gospel of St. John and its development in the contemplative faith of christians through the centuries. The most significant Gospel passage is Jn. 19,34:

"One of the soldiers pierced his side with a lance, and immediately there came out blood and water."

These "signs" directed the attention of the faithful to some of the most essential and suggestive aspects of the mystery of Christ. Contemplating them, the faithful found that they were invited to ponder both "the immeasurable riches of God's grace" and "his kindness towards us in Christ Jesus" (Eph.2,8). In this way the Church developed a vision of Christ and a way of living the mystery of Christ which are characterized and determined by the heart. That is, the light falls squarely on the man Jesus. In him it becomes visibly clear that God is love. In this man God loves us with a human heart. With and in Christ in the midst of humanity a love is made present which will act as a liberating and recreating force until all things are renewed in him. At the same time it invites us to give ourselves to him in charity in a very personal fashion, to bind ourselves to him by believing in his name and to love and serve one another.

This vision of Christ can serve as inspiration for a whole spirituality. This was the case for Fr. Jules Chevalier. One of the merits of Fr. Lescauwæet's work is that he asks us to share this vision that we might share the inspiration. If we accept his invitation, we find ourselves immediately in the stimulating company of St. Augustine and St. John. The former has been called the "Doctor of Charity". The latter summed up his spiritual experience in the text: "We know and believe the love God has for us." We are invited to serious reflection. This is good, nothing else would quite serve our purpose, for we are asked to go to the very sources of "a spirituality of the heart".

ROME. 1975.

The General Administration.

PROLOGUE

The word "triptych" in the title of this essay refers to an ancient practice of some painters and woodcarvers. In order to give expression to the intrinsic connection between separate happenings in the history of God's dealings with men, they painted or carved the separate events on three inter-connected panels. In this way they invited viewers to ponder not only on the events but on the link between them so that they would have a comprehensive view of the whole.

These artists conveyed their message without words and while it is impossible to write an essay in this way, perhaps images are better than definitions when we try to explain a spirituality. The gospel offers us a variety of images which give us an insight into the mystery of Christ's Heart and each of these images points to the other like the panels of a triptych. Moreover as the viewer can look at a triptych as a whole or at each panel separately and can go from left to right and vice versa, so too with this essay; it is possible to read each part separately and even begin in the middle or at either end.

The major part of the title is derived from a circular letter sent out by the General Council in May 1972 on a "spirituality of the heart" as a characteristic way of living the faith in our apostolic community. The letter follows on with a very welcome note that "heart" is to be understood "in the biblical sense of the word" and that "we must think of the heart of God and of man". And indeed in our generation biblical and symbolic language is probably more suitable to nourish our spirituality than the language used in writings on the veneration of Christ's Heart that are now behind us. J.V. Bainvel, an expert in such historical, doctrinal and devotional treatises, makes the point that the popularising of devotion to the Sacred Heart turned what was originally a strongly contemplative spirituality into a school of asceticism. In addition this movement towards popular devotion resulted in a narrowing of perspective and a loss of completeness. This development was the very opposite to what Father Chevalier had in mind. He never thought in terms of an ascetical exercise but of "une mystérieuse union de vie"—"a mysterious becoming-one in life" between the believing person and Jesus Christ.

(1)

This was the kind of orientation that Father Chevalier wanted—to understand the mystery of God's love in Christ, "to see the Heart of Christ in the context of God's plan of salvation", in order that our whole lives would be enlightened, motivated and eventually renewed by it. And so we are dealing here with a spirituality rather than with a devotional practice. For a spirituality arises, according to Fr. E.J. Cuskelly's characterisation, "when a personal experience or central intuition comes into a man's life and under its special light transforms all things else that make up the whole of his spiritual life". (2)

Father Chevalier developed his experience of faith through his fidelity to the bible, especially to the gospel according to John. He called this the gospel of the Sacred Heart and he looked on John as the privileged apostle because of his affectionate relationship with the Lord. Several times he refers to John's place at the right side of Jesus during the Last Supper and to his resting his head against the Lord's breast. "In that place," writes Fr. Chevalier, "he received the most intimate confidences, the hidden things of the future and the most sublime insights: . . . according to the words of Augustine it was there that John received the confidential communication of the deepest mysteries of God's wisdom as well as the gifts of

grace which he alone knew in such measure.” (3)

This last quotation leads our essay on “the spirituality of the heart” to St. Augustine. In the doctrinal part of his “Sacre Coeur” Father Chevalier quotes this Father of the Church at least thirty-seven times and thirty-five of these quotations are from Augustine’s commentary on the gospel of St. John. He clearly recognised the profoundest aspirations of his own life of faith in this greatest doctor of the western Church who traditionally is called “doctor caritatis”—the “doctor of love”—and who was represented in the gallery of saints’ statues as the bishop holding a burning heart in his hand. For himself and for his conferes Father Chevalier wanted a spirituality at the centre of which would be that intuition which he was able to express in Augustine’s confession: “Pondus meum, amor meus—my weight is my love.” (4)

Because of this affinity between Chevalier and John the reading in this essay will be limited to the books attributed to the apostle—to the gospel, the letters and the apocalypse. From what has been said above it will be clear why St. Augustine is quoted so often. The author of this essay hopes to fulfil his task with that spiritual sensitivity breathed into him in a Chevalier environment, just as the belief in God’s love, as Augustine says, is breathed in through the humanity of the Son. (5)

FIRST PANEL: The Piercing on the Cross

*Cuius latus perforatum aqua fluxit et sanguine
From whose pierced side blood and water flowed*

The above text is taken from a well known eucharistic hymn which begins with the greeting: “Hail, body true of Virgin Mary born.” It was composed probably in the 14th century by an unknown author and originally was sung either during or after the consecration at Mass. It is of special interest to us that Fr. Chevalier included it in the daily prayers of his apostolic community—this striking hymn of praise to the Lord’s body, born, sacrificed and pierced for the love of men. It is perhaps a little less fortunate that, from 1877 in Chezal Benoit and subsequently in our other houses, this prayer was replaced by the biblically poorer “Hail, Admirable Heart of Jesus”. (6)

For when the bible bears witness to the mystery of Christ’s Heart it gives prominence to the fact that his body was pierced immediately after death. This painful event is passed over in silence by the other three evangelists; it is the fourth gospel that introduces it into the Church’s preaching. Moreover John goes into some detail. He not only says that he himself witnessed this fact personally but he illustrates its significance by linking it with Old Testament prophecies. He takes us back to Zechariah and quotes from a context where God is mentioned as “pouring out a spirit of kindness and prayer” (Zech. 12,10); he also recalls another part of Zechariah where again the context mentions “a fountain which will be opened for sin and impurity” (Zech. 13,1). The relevant passage in the gospel reads as follows:

“When they came to Jesus they found he was already dead, and so instead of breaking his legs, one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of the one who saw it—trustworthy evidence and he knows he speaks the truth—and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture: Not one bone of his will be broken; and again in another place

scripture says: They will look on the one whom they have pierced.” (Jn. 19,33-37)

To do justice to the event portrayed in the first panel of our triptych we must look at other parts of the fourth gospel to see if there is other convincing evidence of the power of “living water” and to discover if there is anything further about the prophecy concerning streams from his side. For as Father Chevalier writes, the “mysterious power” which commences to flow from his side does not begin and end with the fact of the piercing but plays a part in the extension of Jesus’ entire life. (7)

1. “Living Water”

The first mention of this expression in the fourth gospel occurs during that searching conversation that Jesus had with the Samaritan woman about believing in him and knowing him. Using the simple comparison of water from Jacob’s well, Jesus speaks of a “living water” that he is willing to give which will do away with all future thirst and which, for the one who drinks from it, will be like a never-ending supply.

Abundant water obviously appeals to the imagination of a people who live all the time under the threat of devastating droughts. The Samaritan woman and the readers of John’s gospel were familiar with this harsh reality. The symbolism of water from a well is not unexpected in this kind of setting and indeed was used often in the Old Testament. Jeremiah calls God himself “a fountain of living water” (Jer. 2,13 and 17,13). The metaphor is then transferred from God himself to the wisdom of God, then to the law of God and finally to the Spirit of God which he will give in messianic times. (8) It is easy then for Jesus to use a well known religious metaphor and, although the Samaritan woman is feeling her way and is a little puzzled (‘You have no bucket, eventually she is able to understand that He is speaking of Himself and about the fact that He is the Messiah.

“Jesus replied: Whoever drinks this water will get thirsty again, but anyone who drinks the water that I shall give will never be thirsty again; the water that I shall give will turn into a spring inside him, welling up to eternal life. ‘Sir,’ said the woman, ‘give me some of that water, so that I may never get thirsty and never have to come here again to draw water?’” (Jn. 4,13-15)

In probing further for an understanding of the image of “flowing water”, several exegetes draw our attention to a similar comparison in which Jesus refers to Himself as “the Bread of Life” (cf. Jn. 6,32-35 and 48-58). In this expression there is a very close and striking relationship between the gift and the Giver. Jesus not only offers us life-giving Bread—He himself is the life-giving bread. And so towards the end of his conversation with her when the Samaritan woman expresses her desire to know the Messiah He says: “I who am speaking to you, I am He” (v.26). Anyone who accepts Jesus as a revelation of God Himself and as a saving self-communication of God will understand this two-fold gift of revelation and life. For only a God who communicates Himself through the incarnation, only a God who is Himself both light and life, can offer His life to others for them to share it. (9)

Jesus begins this full communication of the “living water” only after He has passed through death and has been glorified by his Father. Once the passion and resurrection are over he will be seen in his complete role as the one who communicates life. On the fiftieth and final day of his easter it will become clear just how real and radical is the community of life which he offers. From Pentecost on, his life

flows out towards those who believe in Him both through word (see Jn. 5.25; 6.63 and 8.51) and through sacrament (see Jn. 3.5 and 6.53) offered in his name and in the power of his Spirit.

If we take "living water" to mean the final, messianic gift of salvation we move on easily to the prophecy of Isaiah: "That day you will draw water from the springs of salvation (12.3)". The Vulgate in its latest edition translates "the saving springs" in a more direct and personal way—"you will draw water from the springs of the Saviour". If the one who drinks the water is fully receptive and responds with the whole of his being and allows it to penetrate fully into the depths of his heart and soul, the water becomes a spring. Then from the very centre of his being the gift he has been given becomes more and more active until it permeates his entire life. This spring at the core of his being never dries up but remains active forever.

And so it is that this gift of God is in no danger of being destroyed. It not only contains within itself the promise of final victory but at the same time makes us understand that salvation in its full power is with us here and now. And so the passion, Easter and Pentecost of Jesus must become real and complete in us also. But these mysteries are to be depicted on another of our panels and for the present we must ask the evangelist what is meant by Jesus' words concerning the Gift of God.

2. "The Gift of God"

From the above reflections the "living water" emerges as a "divine gift" which Jesus gives to the believer from his own divine life in order to quench once and for all the strongest and deepest thirst that a man can have. It is a gift that enters the whole man and fills him, that develops vital strength in his heart and, without any diminution, works in him towards the goal of eternal life. (10) Jesus gave us the good news of this gift at the beginning of his conversation with the Samaritan woman: "If only you knew what God is offering and who it is that is saying to you: Give me a drink—you would have been the one to ask." (Jn. 4.10).

For the first generation of believers the words "gift of God" meant primarily the Holy Spirit who was given both by the Father and by the glorified Christ. The Acts of the Apostles bear witness to this point of view, as do the letters of St. Paul. From Irenaeus of Lyons (from about 130 to 200 A.D.), most of the Fathers of the Church express themselves in this way: "The Holy Spirit is in all of us and He is the living water which the Lord gives to all who sincerely believe in Him and love Him." (11) Many of the present day exegetes follow the same interpretation.

With regard to John's presentation some exegetes take the "gift of God" to mean the divine life given to us. It is true that for John this divine life is very closely connected with the Holy Spirit living in us. For him the Holy Spirit is the one who gives life (Jn. 6.63). For the same reason when Jesus passes this divine life on to us he is described as the bearer of the Spirit both by John the Baptist (Jn. 1.32) and by the evangelist himself who says: "God gives him the Spirit without reserve (Jn. 3.34). It is right and proper that Jesus baptises not only with water but with the Spirit (Jn. 1.33) and that he be typified as the fountain of living water (See Jn. 7.38-39, to be treated in the next section) and that they who are open to Jesus in a spirit of faith "receive" the Spirit (See Jn. 7.39 and cf. 14.27; 20.22; 1 Jn. 2.27; 3.34; 4.13). If therefore by the "gift of God" we mean the divine life in us, then it is certainly the divine life given to us by the mediation of the Spirit. The part played

by the Spirit is clear also from the vital character of that gift which is "that living dynamic reality in man" to which may be applied the image of that ever-flowing and unconquerable spring that exists in the one who believes. (12)

To complete both this section and the preceding one St. Augustine's comment serves our purpose well. It is a comment which is especially relevant because it introduces the word "heart"—a word very dear to us—and does so in a setting where Jesus invites those who are over-burdened to find rest in Him:

"He asks for water and he promises to give water. He is thirsty himself and wants to drink and yet he is there to quench all thirst. 'If only you knew what God is offering,' he says. 'The gift of God is the Holy Spirit. But as yet he speaks in veiled terms while gradually entering her heart. Perhaps already he is speaking to her and teaching her in her heart. For how sympathetic and affectionate is his admonition: 'If only you knew what God is offering and who it is that is saying to you—Give me a drink—you would have been the one to ask and he would have given you living water!'"

From what other source of water would he give than from that of which it has been said: 'In you is the spring of life'? How is it possible for those to be thirsty 'whom you give to drink at the very spring of your joy'?"

And so he promised abundance, even saturation by the Holy Spirit, but that she did not understand as yet. And because she did not understand, what did she reply? 'The woman said to him—Sir, give me some of that water so that I may never get thirsty and never have to come here again to draw water.' Her helplessness was such a burden to her and in her weakness she slunk back from that burden. Oh, if only she had been able to hear those words: 'Come to me all you who labour and are over-burdened and I will give you rest.'" (13)

3. Water flowing from the Altar

The flowing of water is mentioned again on the occasion of Jesus' second-last visit to Jerusalem. John describes the remarkable and prophetic actions of Our Lord in the midst of the large crowd attending the feast of Tabernacles. The air was full of rumours about his identity and there was a great difference of opinion as to who he was.

"On the last day and greatest day of the festival Jesus stood there and cried out: 'If any man is thirsty, let him come to me. Let the man come and drink who believes in me'. As Scripture says: 'From his breast shall flow fountains of living water.' He was speaking of the Spirit which those who believed in him were to receive; for there was no Spirit as yet, because Jesus had not been glorified. Several people who had been listening said, 'Surely he must be a prophet', and some said, 'He is the Christ', but others contradicted this." (Jn. 7.37-40)

On the seventh day of the festivities the priests walked around the sacrificial altar, pouring over it the water that had been drawn from the well at Siloe. At the same time they prayed for the rain that would be needed in the year ahead, recalling the episode of Moses striking water from the rock in the desert and listening to the words of the prophets about water as an image of messianic salvation. (14) The testimony Jesus gives here reminds us of another occasion in which he reveals himself for what he is: "I am the bread of life. He who comes to me will never be hungry; he who believes in me will never thirst." (Jn. 6.35) And again: "I am the

living bread which has come down from heaven. Anyone who eats this bread will live forever." (Jn. 6,51) A similar quality is clear in that other very attractive statement: "I am the light of the world; anyone who follows me will not be walking in the dark; he will have the light of life." (Jn. 8,12) And also: "I am the resurrection; if anyone believes in me, even though he dies, he will live." (Jn. 11,25)

In common with all these other self-revelations, in front of the water-drenched altar and with a loud cry, Jesus, who is obviously deeply moved, lets us know just who he really is in the depths of his very being. These are not just simple declarations of who he is; they are revelations which are at one and the same time, self-communicative and warmly attractive to others. They appeal to the deepest human cravings of every man for food, light, happiness, deliverance from death; they are directed towards the most private and intimate movements of an ever-restless human heart to which he opens up the mystery of his own heart as a source of the unlimited life he wants to give. Our thoughts turn naturally to another revelation of himself: "I am the good shepherd; the good shepherd is one who lays down his life for his sheep. . . . I am the good shepherd; I know my own and my own know me." (Jn. 10, 11 and 14) Or that other one of the closest intimacy: "I am the vine and you are the branches; whoever remains in me, with me in him, bears fruit in plenty." (Jn. 15,1; 4 and 5) In all these words of Our Lord the personal pronouns both for Jesus and for us are very important. The communication of salvation is after all a very personal and intimate matter—a communication from Jesus of his divine love which can only be received by a corresponding response of love. Newman's motto: "Cor ad Cor loquitur—Heart speaks to Heart"—is very true here. For John the notion of "knowing" means nothing less than "understanding with affection" and this goes right to the heart of another person who understands in a way that cannot be expressed in words or ideas.

We must deal carefully with the word "heart". In the recent past this word has been used too often and too superficially. But if we are discriminating in our use of it we can take that "quiet history of the inner love of Christ" that has been there from the beginning and link it up with that other history which begins "with the history of the commentators on the text of John in his seventh chapter: 'Streams of living water. . .'" (15)

4. Streams from his Breast

The messianic significance of Jesus' proclamation on the feast of Tabernacles is stressed by the evangelist when he adds: "As scripture says." In other words God's plan of salvation which is present in every age is revealed by this proclamation. But there is no mention of any particular prophecy. For many the reference is to the "Haurietis aquas" of Isaiah which has been already mentioned in Jesus' conversation with the Samaritan woman: "And you will draw water joyfully from the springs of salvation." (Is.12,3) Moreover this is followed in Isaiah by the promise: "That day you will say: 'Give thanks to Yahweh, call his name aloud.'" (Is.12,4) Then too the drawing of water on the feast of Tabernacles was symbolic of a joy which found expression in the rhythmic singing of the great Hallel. "Haurietis Aquas" with its stress on the joyful drawing of water played a very explicit part in this ceremony and when the significance of the water was explained there was direct reference to the Spirit of God. Another of Isaiah's prophecies about messianic times also pointed to this: "For I will pour out water on the thirsty soil, streams on the dry ground. I will pour my spirit on your descendants." (Is.44,3)

In any case when Jesus turned towards the crowd with the altar behind him and the water draining down from it, the imagination of those who believed saw in this the temple-fountain of the future as it had been presented for the eschatological Jerusalem by Ezeckiel (47,1-2) and Zachary (13,1; 14,8). When Jesus presents himself here as the fountain of living water he forges a link between himself and the messianic expectations of the faithful of Israel. He also recalls the image of the holy rock from which the thirsty man can drink "living water" to quench his thirst forever. (See Jn. 4,14; 6,35) For believers understand the promise "for ever" as also applicable to the eschatological fountain in the City that one day will come. This look into the future which God holds out to them is no less clear when John adds that Jesus is speaking here of the future communication of the Spirit. This flowing of the Spirit will take place when Jesus has been glorified, when his passion will have turned into Easter for him and Pentecost for us. Then "from his breast shall flow fountains of living water". (Jn. 7,38)

The translation of the word "breast" (in Greek) into "heart" can be justified linguistically and fits in very well with the devotional exegesis of the Jews. Some exegetes would say that this word is chosen deliberately by John in much the same way as he chose the words about piercing on the Cross. They find support for this in John's words about the "raising" or "lifting up" of Jesus on the Cross: "And, when I am lifted up from the earth, I shall draw all men to myself". By these words he indicated the kind of death he would die." (Jn. 12,32-33; cf. 18,32). Moreover, "lifting up" is one of those expressions used by the first generation of believers to describe their Easter-experience; it is in the same vein as resurrection, raising, glorifying, coming to life, being clothed in a new body, going up to heaven, obtaining a place at God's right hand and becoming the one who sends the Spirit. (16)

The full significance of the words of Jesus concerning the future fountains of living water became clear to the disciples only after he was glorified. When the promised gift of the Spirit became tangible in their community and in their personal lives, when they became aware of the Spirit of the Lord as a light and a fire in their hearts, then their eyes were opened and they understood the piercing of Jesus in his innermost being. As soon as they realised through the outpouring of the Holy Spirit that Jesus had been accepted by the Father, the faithful realised what the promise of living water from his breast meant; the Spirit comes after he had offered the sacrifice of himself to the Father.

God's first Easter gift is the Spirit who gives true peace and eternal life after the atonement for our sins has taken place. When "the Lamb of God who takes away the sins of the world" (Jn. 1,29) has completed his sacrifice, he reveals himself to his own on Easter-day with the words: "Peace be with you," "receive the Holy Spirit", together with the power to forgive sins (Jn. 20,22). It is surely clear that until then Jesus himself had been the bearer of the Holy Spirit (Jn. 1,32), but before his passion and his Easter "there was no Spirit as yet" (Jn. 7,39) as far as the others were concerned. For them the drawing of water begins only when the self-sacrifice on the Cross has been completed, and when, as a sign of that, his breast is opened up to allow us to come to the fountain. The word "opened up" is used deliberately here, following Augustine. Augustine explains the "aperuit—opened" of the vulgate and Fr. Chevalier uses his explanation many times:

"The evangelist makes use of an expression that is deliberately chosen. He does not say: one of the soldiers struck or wounded his side or something of that nature; but 'he opened up his side' to get across to us the idea that in this

way he opened the door of life to us." (17)

5. Looking up to him who was pierced

At the time of the feast of Tabernacles the "hour" towards which Jesus was consciously moving all the time had not yet come. But when Jesus entrusted his Spirit to the Father and bowed his head, the evangelist sees "the hour" happening. When the executioners had carried out the sentence he remembers Zechariah's prophecy: "They will look on the one they have pierced." (Zach. 12,10) The word "pierced" has an eschatological perspective and so it would be used again in the Apocalypse: "It is he who is coming on the clouds: everyone will see him, even those who pierced him." (Apoc. 1,7) On Calvary John discerns that the fulfilment of Jesus' own prophecy has begun: "When you have lifted up the Son of Man, then you will know that I am He" (Jn. 8,28) He could also recall the conversation that Jesus had with Nicodemus about the sign of the brass serpent that Moses put on a standard so that all who looked on it would live. (Numbers 21,8) And he was aware too that this "Son of Man must be lifted up, as Moses lifted up the serpent in the desert, so that everyone that believes may have eternal life. Yes, God loved the world so much that he gave his only Son..." (Jn. 3,14-16)

It is in the "lifting up" that God's love for us is revealed. As already noted, for John this "lifting up" was something more than the technical act of the soldiers in the ritual of execution: it is at the same time a revelation of the action of the Father. In this "the hour" he takes his Son with him "on high" and appoints him to be Lord of all. The lifting up of Jesus on the Cross is also the glorification of Jesus and this becomes clear from the giving of new life that commences to flow at that moment from Jesus' side. In his last great priestly prayer Jesus had prayed for this glorification: "Father, the hour has come, glorify your Son" so that the Son can "give eternal life to all those you have entrusted to me" (Jn. 17,1-2).

"When they came to Jesus, they found he was already dead, and so instead of breaking his legs, one of the soldiers pierced his side with a lance; and immediately there came out blood and water". (Jn. 19,33-34)

When the stream came out of Jesus' side John saw all three things combined in the one vision: the sacrificial death of Jesus; his being taken up by the Father; his glorification as the Christ of mankind. Taught by the prophets, he "saw" all these moments as one great happening and he characterised them as "the hour". Parallel to this, in the one image of him pierced on the Cross John includes all the moments which show Jesus as both dead and glorified by the Father. (18) And so the testimony of John is not just to an historical event—it is a witness to him who laid down his life to take it up again (Jn. 10,17-18); so that the raising up and the glorification are actually contained in the image of the one who was pierced. The faithful onlookers see in the wonderful stream from his breast the Father's answer to his Son who died for love of God and man. "The Son of Man, incarnate, crucified, and glorified is the one who, precisely as glorified, communicates the Spirit to his own. Death and glorification contribute also to the flowing of the gifts of salvation so that the 'gifts' flow towards men in the Spirit and through the Spirit." (19)

This then is the first panel of our triptych for a spirituality of the heart. A first reaction to the traditional image of the piercing is one of pain and resentment for the cruelty and disrespect shown to the Lord's Body. But over the years the faithful who have viewed this image through the eyes of John have seen the opened side as something more, "as a summary of everything, a full expression of the paschal

mystery, the mystery of the death and resurrection of Christ who makes us in our turn pass from death to life." (20)

Because he saw so clearly that the hour of the Lord was being completed during the Jewish festival of the Passover, the evangelist was the first to realise how the new easter was beginning with the "passing by" or "passover" of Jesus himself. He noticed that Jesus made it clear that he was aware of the Hour just "when the festival of the Passover was at hand" (Jn. 13,1) and because he agreed that it was "the hour for him to pass from this world to the Father he let himself be led entirely by his perfect love" (idem). On the threshold of his own Passover, while the Paschal lambs were being slaughtered in the temple for the Jewish Passover, Jesus expresses his willingness: "For their sake I consecrate myself" (Jn. 17,19). The lamb is ready, "the lamb that takes away the sins of the world" as John the Baptist had said beforehand and as the Apocalypse was to say afterwards: "A Lamb that seemed to have been sacrificed" (Jn. 1,29; Apoc. 5,6). While the soldiers were performing their last functions over the dead body of Jesus, the evangelist remembers the paschal symbolism of the Old Testament and the command: "You must not break any bone of it" (Ex. 12,14; cf. Num. 9,12). The application of this to Jesus is supported by Psalm 34 about the suffering just man of whose body also Yahweh "will not allow one bone be broken" (verse 20).

Some exegetes draw attention to the fact that while Mark and Matthew mention a reed as held up to the dying Jesus, John writes of a hyssop-stick. John's version reminds us of the origin of the Jewish Passover festival when hyssop was dipped into the blood of the paschal lamb to smear on the doorposts and so keep death away. Whatever way we understand this, as far as John was concerned life came to birth on the cross and "so he bears witness to this" so that our believing hearts will benefit from it. He saw not only blood and water but the communication of the Holy Spirit. The water from Jesus' side, mixed with the blood of his spent love, is in fact the water of life for us. From John's point of view we see here "water and spirit" which bring about a new birth for those who believe.

SECOND PANEL: The Revelation to Thomas

"When he laid down his life for his friends, when his side was pierced, Christ gave up his Spirit. This Spirit puts love into our hearts and gives us the will to serve."

(Documents of Renewal—
Special General Chapter, 1969, No. 3)

The fact that the bones were not broken but that the side was pierced meant for St. Augustine also that the paschal mystery was revealed in this way. In one and the same breath he quotes Paul's word "Christ our Passover has been sacrificed" (1 Cor. 5,7) and at the same time contemplates the paschal experience of the disciples (21). It is significant that at the first meeting between the glorified one and the apostles he "showed them his hands and his side" (Jn. 20,20). It is also significant that he breathed on them and subsequently pronounced: "Receive the Holy Spirit". St. Augustine explains that this "breathing on them" is to make it clear that it is not only the Father who gives them the Spirit but the glorified humanity of the Son as well. The gift of the Holy Spirit implies two things: that "peace be with (them)" and that sins be forgiven; and henceforth the Apostles in the name of Jesus are allowed to guarantee both of these to others.

To share in these easter gifts Thomas first of all had to rejoin the community of believers. In the midst of that community he also became aware of the glorification of the one who was crucified and, thanks to the Holy Spirit, he also shares with them peace and the forgiveness of sins.

"Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you,' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer, but believe.' Thomas replied, 'My Lord and my God.' Jesus said to him, 'You believe because you can see. Happy are those who have not seen and yet believe.'" (Jn. 20,26-29)

This then makes up the centre panel of our triptych: there is the group of apostles who as a result of their easter experience have found one another again; there is the Lord in their midst showing them his hands and side as he had on the occasion of their first meetings; and there is Thomas who is staring at the Lord, unable to take his eyes off him. And Jesus not only shows him the marks of the wounds but invites Thomas to touch them. "For nails had gone through his hands", writes Augustine, "and the lance had opened up his side and those marks of his wounds were kept to heal the hearts of those who doubted." (22) Augustine says he is unable to answer the question as to whether Thomas actually touched the wounds; after all, the Lord did not say "because you touched me, but because you saw me" and according to this Father of the Church, the emphasis here is on being a believer who does not depend on sense-perception.

The whole of our second panel glows warmly with the light and life that accompanies the communication of the spirit; and it was the communication of the spirit that enabled Thomas, with the other disciples, to discern in Jesus both the revelation of God and the presence of the Lord. It is the same Spirit that makes him understand the wounds as "signs". At the Last Supper Thomas had said that he did not know where the Lord was going but he did want to know the way. (See Jn. 14,5). That way is now open to him and the way, which is at the same time truth and life, is the one who was crucified and is yet alive. It was this insight into their faith that animated the young community of believers. A first testimony to this is to be found in the letters that bear John's name; their content and style are very close to the fourth gospel.

6. "The Spirit and the Water and the Blood"

The passage in John's first letter which makes us think immediately of our subject is the following:

"Jesus Christ who came by water and blood, not with water only, but with water and blood; with the Spirit as another witness—since the Spirit is the truth—so that there are three witnesses, the Spirit, the water and the blood, and all three of them agree." (Jn. 5,6-8)

The young Church, celebrating the eucharist every week on a Sunday since that was the day of the Lord's resurrection, understood the blood as the symbol of Jesus' self-offering in his death. Again, for the young Church which baptised by pouring water, the water signified life. Jesus came to offer us life-giving water and he fulfilled that mission by surrendering to a violent and bloody death. The immediate connection between the two—the pierced side with blood and water—is made in the exegetical comment of my colleague, S. van Tilborg: "The blood and the

water from Jesus' side keep us alive for, by his death we have been freed from our sins and through the spirit we live in union with God." (23) This fits in with Augustine's exegesis: "That blood has been poured out for the forgiveness of sins and the water is mixed with it for us to drink; it is both a cleansing bath and a refreshing drink." (24) St. Augustine says the same thing in another place with explicit mention of the community of the faithful: "No one enters the Church except by the sacrament of the remission of sins; this, however, flows from Christ's open side." (25) This link between the pierced side and the community of believers, a reciprocity which is maintained by the sacraments of baptism and eucharist, was also very much in the mind of Father Chevallier who is fond of quoting St. Augustine on this point. (26)

All this is strongly emphasised by John, both negatively and positively: "Not with water only but with water and blood". One might be tempted to think of those people who are not aware of the atoning power of Jesus' death because they think they have not sinned and therefore are not looking for atonement. (See Jn. 1,6-10). But they who believe "must confess Jesus not only as the one who gives us the living water of the Spirit but also as the one who for this very purpose laid down his life for us". (27) It is the Spirit who draws our attention not merely to the coming itself of Jesus but to his coming with the water and the blood, to Jesus showing us his side.

In the latter part of our quotation the water and the blood are mentioned a second time but in a slightly different way: "There are three witnesses, the Spirit, the water and the blood." There are actually three realities here present—the water and the blood referring not only to the past but to the present, just as the work of the Spirit is in the present. It is for this reason that in this verse the water makes us think of the life-giving water of baptism and the blood reminds us of the eucharistic celebration of the covenant—both of which takes place in the present. Jesus himself spoke in this vein about the need to be born of water and the Spirit. (See Jn. 3,5) and about the need to eat his flesh and drink his blood. (See Jn. 6,54). This actual communion between the living Lord and his faithful becomes a reality not only through the working of his Spirit but as a result also of his earlier coming through water and blood. With regard to the latter John invites us to bring about the closest possible relationship between our sacramental celebrations and the happening on the Cross. "In baptism and the eucharist the water and the blood of Jesus become meaningful for us. They are a realisation in us now of the actual coming of Jesus. The water of baptism brings us to birth in God and the blood of the eucharist gives us life that lasts forever. Again we may recall Jn. 19,34: 'Jesus' death gives us the water and the blood by which we obtain life without end. The blood and the water from Jesus' side keep us alive.'" (28) All three witnesses confirm our hearts in this belief. All three assure us of the fact of salvation and that Jesus came to give us life from God. The water and the blood bear witness to the fact that Jesus allowed his side to be opened for us in order that we might drink and so save our lives; the Spirit bears similar witness that this death for our sakes is the revelation of God's incredible love for us. In the wounded Jesus the Spirit makes us acknowledge God as a God who is love.

The groping faith of Thomas led him to the right place in his search for God—into the circle of those brought together by the Spirit because of their faith; the same search brought him to the one who was the focus of their attention—to the Lord showing them his hands and his side. Thus Thomas arrived at what Augustine

calls "the open fountain, the heart" and there he made his confession: "My Lord and my God." (29)

7. "Greater than our Hearts"

Thomas made his surrender not because something had been proved beyond doubt but because of Someone. And he gave himself without reserve to that Someone not because he was overwhelmed by his power but because he was convinced of his Love: "Give me your hand; put it into my side. Doubt no longer but believe" (Jn. 20, 27). When John's writings speak in this way about the God who is love and about the love that God asks, they express a common experience of faith. Through the mouth of a privileged disciple they tell us what the oldest community of believers experienced about God's nearness to man. From that gathering in the room where the risen Lord appeared, the experience and understanding of "God is love" has grown and developed. This conviction of their faith came gradually to the surface of their consciousness through their encounter with Jesus, through what they experienced in that encounter and above all through Jesus as an event in their lives. Their experience of Jesus up to and including Calvary, the glorification and sending of the Spirit that took place on the Cross—in all this "God's love was revealed", a love which made God send his only Son into the world so that we could have life through him (1 Jn. 4,9; cf. Jn. 3,16).

This experience of the faithful that God is love can develop only in the heart of a human being. In the fullest sense of the word 'believing' has its origin in the very centre of every person's existence, "where I am—whatever I am", to use Augustine's words. (30) Both the Old and New Testaments see the act and attitude of believing as originating in the "innermost being of man that is compelled and drawn towards God and from which all thoughts, all feelings, all anxieties and decisions come." The place in man where Scripture sees the origin of his possibility to believe is very close to the "god-fearing 'coeur'" of Pascal who makes use of the New Testament idea in a modern but justifiable nuance. (31)

The conclusion by the young Church that "God is love" is therefore contained in a context which says that "anyone who fails to love can never have known God" while on the other hand one who does love, "knows God" (1 Jn. 4,8). To discover the love that is the basis and motivating force of our existence one has to make a beginning by opening oneself up to others and to The Other. It is only with the heart that we can see the intimate connection between love and suffering, between love and self-communication. "Love is like an eye," writes Augustine, "and loving is a way of seeing", a conclusion taken over literally by Father Chevalier. (32) It is the heart that perceives in the happenings on the Cross the divine fatherhood in relation to Jesus and that perceives also through Jesus on the Cross the relationship to us who are under threat of bodily and spiritual death. On the Cross the Father helped his Son through death and, through helping him, helped us also whom Jesus called his brothers and sisters. That is why Augustine when he contemplated "that blood and water flowing from his side after death" expresses his wonder: "Oh death, from which came life for the dead! What is purer than his blood? What is more life-giving than his wound?" (33) Because believing is 'knowing with the heart' and because Peter put into words the first profession of faith on behalf of the young Church (See Jn. 6,68), John concludes his gospel with a threefold declaration of love by Peter. "This is a great mystery in the great gospel of John," writes Augustine, "and it is given at the very end of the gospel in order

that this will be brought home to us as strongly as possible." (34) It takes place during the easter-time of the Apostles while they are having breakfast on the beach. When Jesus asks Peter whether he loves Him, Peter answers the first time with a "Yes". After Peter has been asked the same question a second and a third time, he begins to feel sad and then gives himself unconditionally—"Lord, you know everything, you know I love you." (Jn. 21,15-18)

Everyone marvels at the sublime character of the prologue to the fourth Gospel. But "the conclusion of that fourth gospel is at least equally sublime. God turns to man and asks for his love. The Word became flesh for the love of man. 'Do you love me more than these others do?' (35) The author quoted here then goes on to bring the word 'heart' into his meditation and concludes that communication with the heart of Our Lord makes the mystery of love something tangible in our lives. John's letter also speaks about the heart, in fact about the heart that is aware that it falls short of the requirements of love. He advises us not to become lost and restless "for God is greater than our heart and knows everything". (1 Jn. 3,20 R.S.V.)

This is the second panel for a spirituality of the heart. It is Thomas who not only helps us on our way to Christ's heart as a revelation of God's heart but also makes us realise that he himself was a man whose heart was restless until he found the Lord. We know from Fr. C. Piperton that Fr. Chevalier liked to remind his conferees of the word of scripture: "Let us not lose sight of Jesus who leads us in our faith and brings it to perfection." (Heb. 12,2). By looking up to him "who took a cross on himself and now sits on the right hand of God's throne" he allowed his faith to grow into love. As far as he was concerned Jesus was more than a man with a sympathetic heart, one who was concerned with all human needs and reacted towards them with kindness. No doubt he was such a man but for Fr. Chevalier there was something that preceded this: the inner disposition of Jesus in the mystery of his Heart. (36) Fr. Chevalier tried to bring his own heart into line with that disposition.

Formed as he was in the French school of spirituality he sought to identify himself with and make his own "the sentiments, the virtues, the love and life" of Christ's heart. (37) He wanted to be carried along both in the movement from Jesus to the Father and in the movement from Jesus to men. His experience of adoration of Jesus was one of adoration of the Father with Jesus. And as far as his pastoral interests are concerned he preferred to direct these to the deeper levels of human existence. Social and cultural aspects did not escape his concern but his sermons and meditations, his fraternities and hymns and above all his religious foundations were aimed at the preaching of God's love for men and at God's asking for our love. In his "Sacre Coeur" his concern is for love and forgiveness on God's part and for return of love and trust on our part; and all this at the level of human consciousness where we feel the deepest desires, the ultimate questions and the most personal and intimate motives for decisions.

He not only called his Lord the Saviour and Supporter but often the Sanctifier of souls. This last title he learned from John's gospel which describes Jesus' mission as one of sanctification and one by which Jesus offered himself for his own. This sanctification began when "the Word was made Flesh" (Jn. 1,14) and undoubtedly the incarnation took hold of Fr. Chevalier's spirituality. His close attachment to the two Johannine words—"Verbum-Carō", the Word made Flesh, echoes in his definition of the special character of our spirituality which is described as "A

sincere and ever-burning love for the Heart of the Word Incarnate which is, as it were, the seal of their holiness." (38)

This concentration on personal fervour and on the depth of our sentiments for the Heart of Christ did not result in any singular or unusual features in Fr. Chevalier. He is sensitive to the mystery of the Church as is shown by his numerous quotations from St. Paul's letters to the Churches. He makes greater use of the idea of the Mystical Body than do his contemporaries. The mystery of the Church and the mystery of Christ's Heart are seen as one: "Our personal union with Jesus surpasses imagination; let us repeat: it is not just a matter of simple union through likeness and love, it is a question rather of a mysterious 'becoming-one in life'. Jesus is the Head and we are the members. And as the Head and the members go to make up one body . . . so also does the complete Christ consist of Jesus and us. The Christ is not Jesus alone but is head and members . . . and because for Jesus the mystical body is really like a body of which we are members, we can all say truly to the divine Heart: 'You are my Heart'". (39) Although the metaphor is taken from the letter to the Corinthians, the vision and the sensitivity point to St. Augustine. And in trying to find a text of Augustine which we presume illustrates this we were able to establish one from his commentary on St. John where he refers to "Christus totus—the complete Christ". (40)

The ecclesial character of the spirituality appears later in his commentary on the last book of Scripture; the vision we derive from that book will be treated in the third panel of our triptych.

THIRD PANEL: The River through the City Street

In that place of happiness the water of life rises from the fountain, from the throne of God and from the Lamb.

The title of this panel is taken from the final chapter of the Apocalypse and the accompanying text is to be found in Father Chevalier's comments on that chapter. Both title and motto are concerned with the final description that this visionary book of the bible gives us of the completion of history and the dawning of a new era.

"Then an angel showed me the river of life, rising from the throne of God and of the Lamb, flowing crystal-clear down the middle of the City Street. On either side of the river were the trees of life, which bear twelve crops of fruit in a year, one in each month, and the leaves of which are the cure for the pagans. The ban will be lifted. The throne of God and of the Lamb will be in its place in the city; his servants will worship him, they will see him face to face, and his name will be written on their foreheads." (Apoc. 22.1-4)

This vision of the future is so rich in symbol that it may well be asked whether this is the best way to bring people of our day to an awareness of the reality that is the object of our faith. But we are not dealing here with a reality that is easy to grasp; nor is there in this any blueprint for the future. What is presented here is a vision that appeals to our faith, a vision about the first and last things of human existence, of God's loving plan for each of us individually and for all of us together.

A generation that is so preoccupied with building up a city of man that is

worth living in, will have little difficulty in identifying the "City" as a symbol of some future ideal society. And the "street" in which the homes and business houses have their exits and their entrances is recognizable enough as a symbol of the future vitality and interaction of the people of the city. A special call is made on our imagination when a river begins to flow down the centre of the City Street and this is the most expressive part of the image. The river has its source in a mysterious fountain; it is crystal clear and has unusual qualities in that the trees it irrigates on both sides of the street bear fruit, not just once a year but every month. This vital stream finds its way right to the "pagans" and no one is cut off from its abundant supply of life.

The life to which the various symbols refer appears to be something more than merely physical life. It satisfies the inhabitants under every aspect of human living and the citizens find one another around God and the Lamb. There is no anonymity here; everyone bears God's name as a sign of belonging to the community. Here life is synonymous with a rich and satisfying human relationship—between men themselves and between men and God. The source of this mutual relationship, so necessary for and typical of human happiness, is to be found in the mysterious "two-in-oneness" of God and the Lamb; "a Lamb that seems to have been sacrificed"; it says in another place (Apoc. 5,6), and a Lamb that is bleeding (See Apoc. 7,14; 22,14). Even a slight acquaintance with the gospel and with the letters of St. John will alert the reader to the significance of these references in the Apocalypse.

This is what happened with Father Chevalier who concentrated on these Apocalyptic texts in his later years. His book, a vision on "The Apocalypse and the Present Day", was written by one who had had his own personal experience of faith and who was closely involved in the crisis of the Church in France and elsewhere at the turn of the century. Old age and illness forced him to write in an armchair resting the paper on his knees. His quest was "for the reality of Christ in the Church". He was not concerned with questions about the authorship of the Apocalypse; he let himself be guided by the disciple "who leaned on the breast of the Lord at the Last Supper". To discover "the essence and effect of the Gospel" on the history and destiny of the Church, he thought it worth the trouble to read through the long and diffuse passages in the commentary of Cornelius a Lapide.

On two occasions he lingers on the verses quoted above. First he draws attention to the "trees of life" planned in the centre of the City and immediately goes on to translate their fruits as "the inexhaustible riches of his Heart which the world must avail itself of if it is not to perish". Whether he considered that the change of imagery from "fruits" to "water" was just a free adaptation or not, is not clear; but the introduction of "His Heart" is taken for granted. The same thing may be said of a second meditation when he mentions the source of the water of life as springing from the "Heart of the Lamb as well as from the throne of God" (41) For him it was impossible that life in the future could come from any other source.

8. "The Wound of the Future"

This title has been freely adapted from a description that De Berulle once gave of the wound in the Lord's side as "a wound of eternity". De Berulle's penetrating vision of faith on the intimate union between Jesus' own manner of existence and of that proper to the Word, made him conscious also of the super-temporal character of the wound in his side. "His Heart is open forever, wounded forever; his being in

glory does not take away that wound, for it is a wound of love; the opening made by the lance merely brings to light the real and everlasting openness of his Heart. This open side is something that belongs to Jesus; it is not just an accompaniment that goes with punishment on the Cross nor does it belong only to a crucified one; it is a wound that has about it a mark of eternity; it is a wound for all time. It is a fatal wound but it will last into eternal life; it has been caused in death but maintained in life. This is not like the wounds suffered by other people, for their wounds do not continue on after death and will no longer exist in the state of bliss." (42)

This view of the "eternity" dimension of Jesus' wound so that the opened side characterises him as the Christ, also appears in the Apocalyptic inauguration of the "Lamb that was sacrificed". The Lamb "stands" in the hall of the throne as glorified—but it is also a "sacrificed" Lamb so that as such it may be called "the Lord of Lords and the King of Kings" (Apoc. see 5,12; 5,6; 17,14; 19,16). The image of the living Lamb appears again and again in the Apocalypse—no fewer than thirty times—and always to indicate the glorified Christ. At least six times his self-offering is referred to and in all cases it is a question of expressing his decisive significance in our salvation.

The main content of the gospel preaching about the "Word made flesh" is concerned not so much with what he is in himself but with what he has done for us; so too the first aim of the Apocalypse is to tell us what the glorified Christ does for us. Or to put it another way: just as the message "that the Word was made flesh" tells us what God did for us in Jesus Christ, so also the vision about the Lamb announces what God will do for us through him in the future; indeed it tells us what God has already begun to do from the time of his Son's glorification. De Berulle's word "eternity" has been changed more pointedly to "future". This does not detract anything from De Berulle's intention since for him also "eternity" was not just an extension of Jesus' thirty years of life.

The years of Pontius Pilate are dead and gone; gone, too, is the "ninth hour" when Jesus died and was pierced. But the "lifting-up of Jesus" which the Father brought about in those same moments of time is something that slips out of our orbit and of our human way of calculating time as such. It is beyond all human observation to reckon just when, in the effective intention of the Father, that piercing of Jesus' side became the revelation of our fountain of life. From that "ninth hour" which according to our reckoning of time is like the "last" hour, Jesus begins his life with the Father and this is hidden from our eyes. He begins to live in a present which as far as we are concerned is still future.

When the wounded body of Jesus was buried he passed out of our kind of existence as defined by space and time. He "entered the glory of the Father" (See John 17,1 and 5; etc.), which indicates the life of the everlasting person as entirely proper to him. There is no time or duration here—only an untrammelled "now". From this state of glory and from beyond time Christ sends his Spirit to us who are still on our way to our future. His glorified human existence communicates our future to us. The author of the Apocalypse who calls himself a "sharer in the hope of Jesus" was allowed to see into that future. And he saw "someone like a Son of Man who said 'It is I the First and the Last, the Living One. I was dead and now I am to live for ever and ever; and I hold the keys of death and of the underworld.'" (Apoc. 1,9-13; 18,18). Looking up to the pierced Son of Man is something more than looking back to the year 30 A.D.; it is just as much a looking forward to him who is to come. The fountain with its living water is flowing in the "Now" of the

Lamb and it is towards this "Now" that the history of man is moving.

9. **Looking up, Looking back, Looking forward**

The fourth gospel sometimes puts into the mouth of Jesus words that could be truly spoken only after his glorification. It is especially during his farewell discourse that Jesus uses words which anticipate his future glory. The evangelist and his readers had witnessed easter and pentecost—the easter for Jesus and the pentecost for themselves. They now judge the earlier words and events of Jesus' life from what had been revealed in due course. In their prayer they look to him whom they now know to be at the right hand of the Father while at the same time they gain confidence by looking back at what had happened through and with Jesus. They realise that the Spirit that is being given to them has not yet entered their being completely; they are still dependent upon the full communication of that Spirit. Their hope for the future gift is based on what happened in the past and what they experienced in the present.

When the opening of Jesus' side and the flowing out of water and blood revealed that he was glorified and had begun to send the Spirit, we cannot but look backwards to that event. But when we now think of him who is our mediator with the Father, we look up to the Lamb who "stands" there sacrificed. And when we trust fully in the perfection of God's plan in Jesus Christ, we look to the future and to the City in which "the river of life rises from the throne of God and of the Lamb" (Apoc. 22,1). We might put it this way: the living water from Jesus' side comes to us from the future upon which Jesus has already entered as his "present". Our hope is based on that future river which is already communicated to us just as it began to flow towards us when his side was opened on the Cross.

We have a sure hope in that future for the Lamb is most powerful. The Apocalypse describes the Lamb as able to fight, deciding all issues; glorious in his triumph. The throne of the Lamb is the very seat of God's mystery (Apoc. 22,1 and 3) and the adoration by the whole of creation is focussed equally impressively on God and the Lamb (Apoc. 5,8; 13,7-10). The Lamb is irresistibly strong and conquers all including death, and finally receives the splendour of unlimited lordship and universal kingship (Apoc. 17,14; 19,16).

But power is not the final word unless it be the power of love. The Lamb reverts to its original loveableness when marriage with the Holy City is in sight and comes to the people as the new Jerusalem coming down from God (Apoc. 21,10; cf. 19,9). The symbolism of the Apocalypse then changes into the image of a Good Shepherd who will lead his own "to the springs of living water" and to green pastures so that they will never hunger or thirst again (Apoc. 7,16-17). Then will come forward the "hundred and forty-four thousand redeemed" who are freed thanks to the Lamb; their robes are washed white again in the blood of the Lamb (Apoc. 14,3; 7,14 and 22,14). The symbolism of the Shepherd and of marriage give rise to a feeling of security in a life full of abundance and love and the City that is promised will see this come true when there is complete harmony between God and men and between men among themselves. In that City there is no limit to the presence of God "since the Lord God almighty and the Lamb were themselves the temple". Neither are there lights in that City since "it was lit by the radiant glory of God, and the Lamb was a lighted torch for it" (Apoc. 21,22-23).

Here and now the Spirit of the Lord has been given to us as a foretaste of the eventual victory of life and of perfect harmony and love. This is the Spirit that was

first poured out by the Father into the Heart of the Word made flesh, the Spirit which in that Heart communicated its first light and fire, the Spirit which made Jesus say 'Abba' from the depth of his being and which made him reach out to man as the Brother of all. It is this Spirit which the glorified Jesus communicates to his own from the time of the first pentecost.

The presence of that Spirit in our hearts is the link between our present existence and the easter lifting-up of Jesus in the past. This Spirit makes us look back to what happened on the Cross and see, in faith, the stream that began to flow from his side as the beginning of our salvation. But the same Spirit also helps us to look ahead and builds a bridge between our present life and our future glory. He makes us look forward to that City where the river flows "rising from the throne of God and from the Lamb". Finally, the presence of the Spirit makes us look up to the Lord who is with the Father and who from his inmost being communicates life to us from day to day. The Holy Spirit is the gift of his Heart to our hearts. Man's heart is His dwelling place thanks to the incarnation of the Son. It is there that the heart is His closest union between us and Him "who is, who was and who is to bring about the closest union between us and Him" (who is, who was and who is to come" (Apoc. 1,4; 1,8; 4,8; 11,1,17). It is the Spirit given to us now who already inaugurates our promised future because of something that happened in the past. The river of living water is the same in the present, past and future because the source is the same—"the everlasting source of life", to use Father Chevalier's words. (43)

10. Everlasting Source of Life

In the final verses of the Apocalypse Christ promises: "Very soon now I shall be with you again . . . I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Happy are those who will have washed their robes clean." (22,1-14) The community of believers responds to this; it understands the invitation of the Bridegroom and moves under the influence of the Spirit working in it:

The Spirit and the Bride say, Come.

Let everyone who listens answer, Come.

Then let all who are thirsty come:

All who want it may have the water of life,

and have it free. (22,17)

Devoted response to the loving Heart of Christ need not result in a spirituality that is continually preoccupied with the past. We cannot stand still and remain trapped in a cast of mind and a practice of piety that is bound up with a culture and a theology that is now left behind. From the piercing on the Cross onwards a spirituality of the heart has always looked to the future and has had invincible trust in that future. This is the sort of trust that activates this spirituality now.

Nor does faithful devotion to the mystery of Christ's Heart mean that we cut ourselves off from those who have not yet found this source of living water. It is strengthened by contemplation and depth of thought but this does not mean that we cut ourselves off from others. It is a spirituality that brings out into the open what is contained in the life of faith but it does this without becoming esoteric. On the contrary the realities of the Spirit and of the Heart have a universal appeal that comes from the Heart of Christ Himself. We are not dealing here with something that is cheap or easy to come by; we have to go beneath the surface and get away from the ferment of a noisy and ever-busy life.

And so a spirituality of the heart can bring hope and encouragement to an age which is full of doubt and uncertainty and in which so many people do not know what they are really looking for; they hunger and thirst for something but they are just not sure what it is. It is this spirituality that can show them where a genuine and satisfying life can be found. Since it is a spirituality of hope it keeps open the view of a future City. As a spirituality that cleanses and purifies the inner man it presents a City that will not be a Babylon but a new Jerusalem. Writing about the two cities Augustine describes them both as cities of love: Babylon is peopled with citizens who love themselves, Jerusalem with people who love unselfishly. He adds that there is something of both cities in every society and they will compete with each other until the end of time. (44)

A spirituality of the heart, then, is not something that is obvious. We have to search for it and foster it. In his time Fr. Chevalier pointed out the new Jerusalem to many of the faithful. In the midst of gross indifference to God's plan for men, he preached the Heart that was behind God's plan. Surrounded by great conflicts between Church and society in the France of his day and indeed by the whole European crisis at the turn of the century, he never lost confidence in the future of the Church's work. He was able to put the seal on his own life by spending his final years interpreting the last book of Scripture because he believed with all his being in the victory of love. From that hope he was able to say from his own experience of life: "He is already with us in these troubled times, full of grace and truth showing us his divine Heart, the eternal source of life". (45)

Because his spirituality was one that was lived and because his own heart never rejected the gift of the Spirit, Father Chevalier found his way to Christ's heart and to the hearts of men. His spirituality may be called a spirituality of the heart because it was both affectionate and out-going, because it inspired devotion as well as never-ending hope. His spirituality was a spirituality of the heart because he believed with all his being in love. If he had been asked about his ultimate hopes for the world, for the Church, for himself, he would have repeated a conviction of his earlier days: "Nothing is stronger than love". In this spirit he once wrote: "The Heart of Christ, that is the last word; everything leads to Jesus Christ; I am the First and the Last, He says, and in Jesus everything leads to His Heart." (46)

This is the third and last panel of our triptych for a spirituality of the heart. Not everything that could be said has been said. But one other element must be mentioned—a spirituality is dependent on a charism. While reading Scripture with a view to our triptych I was struck by Paul's words: "Never try to suppress the Spirit or treat the gift of prophecy with contempt" (1 Thess. 5,17). We are not dealing with this or that exegesis of the bible but with a charism and charisms are not found in institutions but in people whose hearts are alive. A charismatic sensitiveness to the mystery of Christ's Heart includes devotion to the 'mystical' side of the gospel revelation. The word 'mystical' here does not refer to the extraordinary experiences of God's activity in men but, as present day writers put it, to every activity of God with regard to our spiritual life. Fr. Cuskelly's idea of 'mystical' is described: " 'Mystical' in its truest sense is identical with 'personal', with the deep personal conviction of God's love gratuitously bestowed on us and on all men, drawing us to a personal intimacy with himself, and to our response as a personal dedication in disinterested and gratuitous love." (47)

We are dealing here with a charism which is in our own midst, lived out in a

history which, however small it might be, is a vital history. It is a story of people some of whom we know only by name and others whom we have known personally both at home and in our many mission territories. There are no canonised saints among them but quite a number with a spirituality of the heart. We can come to recognise a charism in their story and in our own personal history of faith. It was because of this charism that Father Chevalier and his first conferees saw eye to eye and kept in close touch with one another.

Father Chevalier was anxious that we should recognise this charism in one another and that it should not be lost. This anxiety is perhaps fittingly expressed in the prayer he offered his conferees in 1860:

*Jesus Saviour and Sacrificer of souls
insist with your heavenly Father that He
preserve us in love and sanctify us in truth,
so that you may find your glory in us, and that
we may reveal the reflection of your virtues.
As we, like the Apostles, must remain in the world,
ask Him to keep us safe from evil,
that we may be one in your divine Heart,
whose sentiments we share forever,
and to which we dedicate ourselves
in time and in eternity. Amen. (48)*

CLOSED TRIPTYCH: My Weight is My Love

As the three panels of a triptych are not always opened up to the onlooker but the two outside panels are folded in on the centre panel, a picture is sometimes painted on the back of the outside panels: it is this that the viewer sees first before the triptych is opened up. In this case I should like to write down a passage from St. Augustine's Confessions, the key word of which I have already mentioned in the Prologue to this essay (49)—

"Pondus meum—amor meus: my weight is my love."

"If, in your Gift that we find our rest. It is in him that we enjoy you. The place where we find rest is the rightful one for us. To it we are raised by love. To it your Spirit lifts us up, lowly creatures as we are, from the gate of death. It is in goodness of will that we find our peace."

A body inclines by its own weight towards the place that is fitting for it. Weight does not always tend towards the lowest place, but the one which suits it best, for though a stone falls, flame rises. Each thing acts according to its weight, finding its right level. If oil is poured into water, it rises to the surface, but if water is poured on to oil, it sinks below the oil. This happens because each acts according to its weight, finding its right level. When things are displaced they are always on the move until they come to rest where they are meant to be. In my case, love is the weight by which I act. To whatever place I go, I am drawn to it by love. By your Gift, the Holy Ghost, we are set aflame and borne aloft and the fire within us carries us upward. Our hearts are set on

an upward journey, (i) as we sing the song of ascents, (ii) It is your fire, your good fire, that sets us aflame and carries us upward. For our journey leads us upward to the peace of the heavenly Jerusalem."

Tilburg. Easter 1975

(i) Ps.83,6 (ii) Ps.49,33 (Knox)

NOTES:

1. J. Chevalier, *Le Coeur de Jesus*. Paris 1900(4e), 80.
2. E.J. Ouskelly, *Jules Chevalier—Man with a Mission*. Rome, 1975.
3. J. Chevalier, *Le Coeur de Jesus* o.c., 9-10.
4. Augustinus, *Confessiones* lib. XIII, c. IX, 10. The complete text in the epilogue of this essay. Among the characteristics of Augustine's theology S. Brecher mentions the "Mystik des Herzens". *Lexikon fur Theologie und Kirche* I, 1097. With regard to the title "Doctor caritatis" see E. Portalie, *Dict. de Theol. Cath.* I, 2, 2321; cf. 2435-2438 and 2453-2457.
5. Augustinus, *Confessiones* lib. I, c.11.
6. cf. Notula de origine salutationis 'Ave Admirabile', in: *Analecta Societatis, Series V* (1926-1931) 514-518. The 'Ave Admirabile' was taken from the processionale of the diocese of Bourges, which text can be mainly found with John Eudes. The initiative of Chezal-Benoit was followed by the community at Rome in 1882. It is not known when the other houses followed.
7. J. Chevalier, *Le Coeur de Jesus* o.c., 208.
8. For the application to wisdom see: *Prov.* 13,14; *Sir.* 15,3; 24,25-29; *Bar.* 3,15. For the application to God's law and God's Spirit see: *Ps.* 36,9-10; *Is.* 12,3; 55,1; *Ezek.* 47,1-2.
9. See resp. *Jn.* 1,4; 8,12; 11,25; 14,6; as also 5,25; 6,57. For the indication of these references and their interpretation see: R. Schnackenburg, *Das Johannesevangelium I. Teil* Freiburg-Basel-Wien 1965, 463 (= Herders Theologischer Kommentar zum Neuen Testament, Band IV, 1). See also G. Friedrich, *Wer ist Jesus? Die Verkündigung des vierten Evangelisten*, dargestellt an Johannes 4,4-42. Stuttgart 1967.
10. R. Schnackenburg, *Das Johannesevangelium I. Teil* o.c., 467.
11. Irenaeus, *Adversus haereses* 5,18,2: "In omnibus autem nobis Spiritus, e ipse est aqua viva, quam praestat Dominus in se recte creditibus et diligentibus se".
12. R. Schnackenburg, *Das Johannesevangelium I. Teil* o.c., 467.
13. Augustinus, *Tract. in Joannem* 15,16-17; C.C.L.36,156.
14. For the water from the rock: *Ex.* 17,1-7, to be compared with *1 Cor.* 10,4. For the water as an image of messianic salvation: *Ps.* 36,9; *Is.* 48,21; *Jer.* 2,13; *Ezek.* 47,1 and *Zech.* 14,8. In the quoted translation of *Jn.* 7,37-40 the verses are arranged according to the oldest tradition and most present day exegetes. For this question of arrangement see R. Schnackenburg, *Das Johannesevangelium II. Teil*. Freiburg-Basel-Wien 1971, 212-214 (= Herders Theol. Kommentar zum N.T., Band IV, 2).
15. Hugo Rahner, *Gedanken zur biblischen Begründung der Herz-Jesu-*

- Verehrung. In: *Cor Salvatoris*, herausgegeben von Josef Stierli. Freiburg 1956, 21; the same, *Die Anfänge der Herz-Jesu-Verehrung*. In: *Cor Salvatoris* o.c., 49.
16. See: A. Vogtle, *Wie kam es zur Artikulierung des Osterglaubens?* In: *Bibel und Leben* 41 (1973) 243. cf. W. Thusing, *Erhöhung und Verherrlichung Jesus in Johannesevangelium*. Münster 1960, 160 seq. (= *Neueste Abhandl.* 21); R. Schnackenburg, *Das Johannesevangelium II*. Teil o.c., 216. The connection between Easter, Pentecost and Eschatology will be dealt with later in this essay. See sections 8, 9 and 10.
17. Augustinus, Tract. in Joannem 120,2+ C.C.L.36, 661: "... non diceret: *Latus eius percussit, aut vulneravit, aut quid aliud, sed: aperuit, ut illis quodammodo vitae ostium panderet*".
18. J. Heer, *Der Durchbohrte—Johanneische Bregnung der Hera-Jesu-Verehrung*. Roma 1966, 97-98; cf. 149.
19. J. Blank, *Untersuchungen zur joh. Christologie und Eschatologie*. Freiburg 1964, 347; cf. 328.
20. J. Ladame, *Coeur si passione ... l'esprit véritable d'un culte*. Paris-Fribourg 1974, 50.
21. cf. Augustinus, Tract. in Joannem 120,3: C.C.L. 36, 662.
22. Augustinus, Tract. in Joannem 121,4: C.C.L. 36, 667.
23. S. van Tilborg, *MSC, De Brieven van Johannes, vertaald en toegelicht*. Bussum 1974, 17.
24. Augustinus, Tract. in Joannem 120,2+ C.C.L. 36, 661.
25. Augustinus, *Contra Faustum* 12, 16-17: P.L. 42, 283.
26. J. Chevalier, *Le Coeur de Jesus* o.c., 19, 132, 146, 180, 207, 241 en 264.
27. S. van Tilborg, *De Brieven van Johannes* o.c., 125.
28. S. van Tilborg, *De Brieven van Johannes* o.c. 126; cf. J. Blank, *Untersuchungen* o.c., 328; R. Schnackenburg, *Die Johannesbriefe*. Freiburg 1970 (4^e), 262.
29. For this quotation J. Chevalier mentions the "Mannale" by Augustine (P.L.40, 960), but it is almost certain that the text is by Bernardus Opera Ormia 2, 150-151. See J. Chevalier *Le Coeur de Jesus* o.c., 8 and 18.
30. Augustinus, *Confessiones* lib. X, c.III, 4: "Cor meum, ubi ego sum quicumque sum".
31. See G. Kittel, *Theol. Wörterbuch zum N.T.*, III, 613-615, cf. Karl Rahner, *Einige Thesen zur Theologie der Herz-Jesu-Verehrung*, in: *Cor Salvatoris* o.c., 167-171 (= *Schriften zur Theologie* III. Einsiedeln-Zürich-Köln 1967(7^e) 392-396). Michael Schmaus, *Der Glaube der Kirche*, Bd. I. München 1969, 362.
32. J. Chevalier, *Le Coeur de Jesus* o.c., 176.
33. Augustinus, Tract. in Joannem 120, 2. C.C.L. 36, 661.
34. Augustinus, Tract. in Joannem 121,2, 6: C.C.L. 36, 671.
35. D. Barsotti, *Vie mystique et Mystere liturgique*. Paris 1954, 334 (= *Lex Orandi* 16).
36. See J. Chevalier, *Le Coeur de Jesus* o.c., 384: "ses dispositions et ses sentiments intérieurs, c'est à dire l'état de Jesus dans le mystere de son Coeur".
37. J. Chevalier, *Le Coeur de Jesus* o.c., 385+ "... ils sont animés de l'esprit du Coeur adorable du Sauveur, dont ils aspirent à s'identifier les sentiments, les vertus, la charité et la vie".
38. *Directorium Commune Missionariorum Sacratissimi Cordis Jesu*. 1897, nr 6; *Constitutiones Missionariorum Sacratissimi Cordis Jesu* (1908): "... sincera et semper fervens dilectio erga Cor Verbi Incarnati, quae illorum sanctitatis quasi signaculum sit". Cf. J.N. (J. NOUWENS), *De Fine et de Spiritu Societatis in Constitutionibus et in Directorio Communi M.S.C.—Synopsis*. Romae 1966, 49 and 59.
39. J. Chevalier, *Le Coeur de Jesus* o.c. 80-81.
40. Augustinus, Tract. in Joannem 21, 8: C.C.L. 36, 216-217.
41. J. Chevalier, *L'Apocalypse et les temps presents*. Rome 1907(3^e), resp. VIII, Ix, 1, 2, 50 and 185. The first edition was published in 1904, the second in 1905.
42. P. de Bernulle, *Oeuvres de Piète*. Paris 1856 (reed. Migne) LXVIII, 578.
43. J. Chevalier, *L'Apocalypse et les temps presents* o.c., 186.
44. See Augustinus, *De Civitate Dei* lib. XIV, c. 28: C.C.L. 48, 451; Enarr. in Ps. 64,2: C.C.L. 39, 824. To these thoughts of Augustine Pius XI adds this conclusion: "It is for this reason that the history of mankind appears to the searching Augustine as the description of a certain love of God continually poured out in us. Through success and failure this love makes a reality of the heavenly City founded by his love, in such a way that the foolishness and misery of the earthly city is gradually conquered, according to the word: 'God cooperates with all those who love Him' (Romans 2,28)". cf. the Encyclical "Ad salutem humani generis" (on the occasion of the 1500th anniversary of Augustine's death), in: A.A.S. 22(1930) 217.
45. J. Chevalier, *L'Apocalypse et les temps presents* o.c., 186.
46. J. Chevalier, *Le Coeur de Jesus* o.c. 76.
47. E.J. Cuskelly, *A Summa of the Spiritual Life*. Cork 1965 (= *A Heart to know Thee*. Westminster Maryland 1963), 187.
48. *Prieres en usage dans la Societe des Missionnaires du Sacre Coeur de Jesus d'Issoudun*. Anvers 1892, 8. The latin version in the: *Regulae Communes Missionariorum Sacratissimi Cordis Jesu*. Secunda Pars. Antwerpae 1888, (in appendice) II-III.
49. Augustinus, *Confessiones* lib. XIII, c. IX, 10 (English translation+ Saint Augustine's *Confessions*, Penguin Classics, 1961, England. Biblical translations from the "Jerusalem Bible", Liverpool 1968.