

***Franciscan University Presents***  
***“Pope Pius XII: The Hidden Legacy”***  
***With guest, Dr. Scott Hahn***

**Excerpt from**  
**Venerable Pope Pius XII's Encyclical Letter**  
***Haurietis Aquas:***  
**On Devotion To The Sacred Heart**

23. It is of course beyond doubt that the Sacred Books never make express mention of a special worship of veneration and love made to the physical Heart of the Incarnate Word as the symbol of His burning love. But if this must certainly be admitted, it cannot cause us surprise nor in any way lead us to doubt the divine love for us which is the principal object of this devotion; since that love is proclaimed and insisted upon in the Old and in the New Testament by the kind of images which strongly arouse our emotions. Since these images were presented in the Sacred Writings foretelling the coming of the Son of God made man, they can be considered as a token of the noblest symbol and witness of that divine love, that is, of the most Sacred and Adorable Heart of the divine Redeemer.

26. But perhaps none of the holy prophets has expressed and revealed as clearly and vividly as Osee the love with which God always watches over His people. In writings of this prophet, who is outstanding among the minor prophets for the sublimity of his concise language, God declares that His love for the chosen people, combining justice and a holy anxiety, is like the love of a merciful and loving father or of a husband whose honor is offended. This love is not diminished or withdrawn in the face of the perfidy or the horrible crimes of those who betray it. If it inflicts just chastisements on the guilty, it is not for the purpose of rejecting them or of abandoning them to themselves; but rather to bring about the repentance and the purification of the unfaithful spouse and ungrateful children, and to bind them once more to itself with renewed and yet stronger bonds of love. "Because Israel was a child, and I loved him; and I called my son out of Egypt. . . And I was like a foster father to Ephraim, and I carried them in my arms, and they knew not that I healed them. I will draw them with the cords of Adam, with the bonds of love. . . I will heal their wounds, I will love them; for My wrath is turned away from them. I will be as a dew, Israel shall spring up as a lily, and his root shall shoot forth as that of Libanus."(21)

27. Similar sentiments are uttered by the prophet Isaias when he introduces a conversation in the form of question and answer, as it were, between God and the chosen people: "And Sion said, 'the Lord hath forsaken me; the Lord hath forgotten me.' Can a woman forget her infant so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee."(22)

29. This most tender, forgiving and patient love of God, though it deems unworthy the people of Israel as they add sin to sin, nevertheless at no time casts them off entirely. And though it seems strong and exalted indeed, yet it was only an advance symbol of that burning charity which mankind's promised Redeemer, from His most loving Heart, was destined to open to all and which was to be the type of His love for us and the foundation of the new covenant.

33. The Christian covenant, much more than that of the old, clearly appears as an agreement based not on slavery or on fear, but as one ratified by that friendship which ought to exist between a father and his children, as one nourished and strengthened by a more generous outpouring of divine grace and truth according to the saying of St. John the Evangelist: "And of his fulness we have all received, and grace for grace. For the Law was given by Moses; grace and truth came by Jesus Christ."(27)

35. The mystery of the divine redemption is primarily and by its very nature a mystery of love, that is, of the perfect love of Christ for His heavenly Father to Whom the sacrifice of the Cross, offered in a spirit of love and obedience, presents the most abundant and infinite satisfaction due for the sins of the human race; "By suffering out of love and obedience, Christ gave more to God than was required to compensate for the offense of the whole human race."(30)

36. It is also a mystery of the love of the Most Holy Trinity and of the divine Redeemer towards all men. Because they were entirely unable to make adequate satisfaction for their sins,(31) Christ, through the infinite treasure of His merits acquired for us by the shedding of His precious Blood, was able to restore completely that pact of friendship between God and man which had been broken, first by the grievous fall of Adam in the earthly paradise and then by the countless sins of the chosen people.

43. The official teachings of the Catholic faith, in complete agreement with Scripture, assure us that the only begotten Son of God took a human nature capable of suffering and death especially because He desired, as He hung from the Cross, to offer a bloody sacrifice in order to complete the work of man's salvation. This the Apostle of the Gentiles teaches in another way: "For both He that sanctifieth, and they who are sanctified are all of one. For which cause He is not ashamed to call them brethren, saying, 'I will declare thy name to My brethren'. . . And again, 'Behold I and My children, whom God hath given Me.' Therefore, because the children are partakers of flesh and blood, He also in like manner hath been partaker of the same. . . Wherefore it behooved Him in all things to be made like unto His brethren that He might become a merciful and faithful high priest before God, that He might be a propitiation for the sins of the people. For in that wherein He Himself hath suffered and been tempted He is able to succor them who are tempted."(42)

46. St. Basil, the first of the three Cappadocian Fathers declares that the feelings of the senses in Christ were at once true and holy: "It is clear that the Lord did indeed put on natural affections as a proof of His real and not imaginary Incarnation, and that He

rejected as unworthy of the Godhead those corrupt affections which defile the purity of our life."(44)

47. Similarly that light of the Church of Antioch, St. John Chrysostom, admits that the emotion of the senses to which the divine Redeemer was subject made obvious the fact that He assumed a human nature complete in all respects: "For if He had not shared our nature He would not have repeatedly been seized with grief."(45)

50. But St. Augustine, in a special manner, notices the connections that exist between the sentiments of the Incarnate Word and their purpose, man's redemption. "These affections of human infirmity, even as the human body itself and death, the Lord Jesus put on not out of necessity, but freely out of compassion so that He might transform in Himself His Body, which is the Church of which He deigned to be the Head, that is, His members who are among the faithful and the saints, so that if any of them in the trials of this life should be saddened and afflicted they should not therefore think that they are deprived of His grace. Nor should they consider this sorrow a sin, but a sign of human weakness. Like a choir singing in harmony with the note that has been sounded, so should His Body learn from its Head."(48)

58. Since, therefore, Sacred Scripture and the official teaching of the Catholic faith instruct us that all things find their complete harmony and order in the most holy soul of Jesus Christ, and that He has manifestly directed His threefold love for the securing of our redemption, it unquestionably follows that we can contemplate and honor the Heart of the divine Redeemer as a symbolic image of His love and a witness of our redemption and, at the same time, as a sort of mystical ladder by which we mount to the embrace of "God our Savior."(55)

59. Hence His words, actions, commands, miracles, and especially those works which manifest more clearly His love for us - such as the divine institution of the Eucharist, His most bitter sufferings and death, the loving gift of His holy Mother to us, the founding of the Church for us, and finally, the sending of the Holy Spirit upon the Apostles and upon us - all these, We say, ought to be looked upon as proofs of His threefold love.

63. The adorable Heart of Jesus Christ began to beat with a love at once human and divine after the Virgin Mary generously pronounced Her "Fiat"; and the Word of God, as the Apostle remarks: "coming into the world, saith, 'Sacrifice and oblation thou wouldst not; but a body thou hast fitted to Me; holocausts for sin did not please thee. Then said I, "Behold I come"; in the head of the book it is written of Me, "that I should do thy will, O God!"'. . . In which will we are sanctified by the oblation of the body of Jesus Christ once."(58)

66. But the Heart of Jesus Christ was moved by a more urgent charity when from His lips were drawn words breathing the most ardent love. Thus, to give examples: when He was gazing at the crowds weary and hungry, He exclaimed: "I have compassion upon the crowd";(60) and when He looked down on His beloved city of Jerusalem, blinded by its

sins, and so destined for final ruin, He uttered this sentence: "Jerusalem, Jerusalem, thou that slayest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not!"(61) And His Heart beat with love for His Father and with a holy anger when seeing the sacrilegious buying and selling taking place in the Temple, He rebuked the violators with these words: "It is written: My house shall be called a house of prayer; but you have made it a den of thieves."(62)

67. But His Heart was moved by a particularly intense love mingled with fear as He perceived the hour of His bitter torments drawing near and, expressing a natural repugnance for the approaching pains and death, He cried out: "Father, if it be possible, let this chalice pass from Me."(63) And when He was greeted by the traitor with a kiss, in love triumphant united to deepest grief, He addressed to him those words which seem to be the final invitation of His most merciful Heart to the friend who, obdurate in his wicked treachery, was about to hand Him over to His executioners: "Friend, whereto art thou come? Dost thou betray the Son of Man with a kiss?"(64) It was out of pity and the depths of His love that He spoke to the devout women as they wept for Him on His way to the unmerited penalty of the Cross: "Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children. . .For if in the green wood they do these things, what shall be done in the dry?"(65)

72. Another most precious gift of His Sacred Heart is, as We have said, Mary the beloved Mother of God and the most loving Mother of us all. She who gave birth to our Savior according to the flesh and was associated with Him in recalling the children of Eve to the life of divine grace has deservedly been hailed as the spiritual Mother of the whole human race. And so St. Augustine writes of her: "Clearly She is Mother of the members of the Savior (which is what we are), because She labored with Him in love that the faithful who are members of the Head might be born in the Church."(74)

73. To the unbloody gift of Himself under the appearance of bread and wine our Savior Jesus Christ wished to join, as the chief proof of His deep and infinite love, the bloody sacrifice of the Cross. By this manner of acting He gave an example of His supreme charity, which He had proposed to His disciples as the highest point of love in these words: "Greater love than this no man hath, that a man lay down his life for his friends."(75)

75. The Sacred Heart of Jesus shares in a most intimate way in the life of the Incarnate Word, and has been thus assumed as a kind of instrument of the Divinity. It is therefore beyond all doubt that, in the carrying out of works of grace and divine omnipotence, His Heart, no less than the other members of His human nature is also a legitimate symbol of that unbounded love.(78)

**Titles Mentioned on *Franciscan University Presents*  
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**Encyclicals of Pope Pius XII:**

*Mediator Dei*  
*Haurietis Aquas*  
*Mystici Corporis Christi*  
*Divino Afflante Spiritu*  
*Sacra Virginitas*

**Apostolic Constitution of Pope Pius XII:**

*Munificentissimus Deus*

***Righteous Gentiles: How Pius XII and the Catholic Church Saved Half a Million Jews From the Nazis* by Ronald J. Rychlak. Spence Publishing Company.  
Available on Amazon.com**

**Vatican II Documents:**

"Constitution on the Sacred Liturgy" *Sacrosanctum Concilium*  
"Dogmatic Constitution on Divine Revelation" *Dei Verbum*  
"Dogmatic Constitution on The Church" *Lumen Gentium*

**Encyclicals of Pope John Paul II:**

*Redemptor Hominis*  
*Dives In Misericordia*

**\* *Still Point: Loss, Longing, and Our Search for God* by Dr. Regis Martin. Ave Maria Press.**

**\* *Politicizing the Bible: The Roots of Historical Criticism and the Secularization of Scripture 1300-1700* by Dr. Scott Hahn. Crossroad Publishing Company.**

**\* Available through the Franciscan University Bookstore, 1235 University Blvd., Steubenville, OH 43952, 1-888-333-0381, [www.franciscan.edu/bookstore](http://www.franciscan.edu/bookstore).**

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