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**Known in the Sacred Heart, Icon of Love:
An Application of Jean Galot's Doctrine on the Heart of Christ
for a Christocentric Anthropology
Centered in Love**

Dissertation
for the Degree of
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ABSTRACT

Among the many studies on the heart of Christ, one underdeveloped theme is to study man's identity and calling in Christ from within the doctrine of the Sacred Heart. Since man's search for identity marks a characteristic of this age, such a study is both pertinent and urgent. *Gaudium et Spes* indicates the path towards a solution, "Christ, the final Adam, *by the revelation of the mystery of the Father and his love*, fully reveals man to man himself and makes his supreme calling clear" (GS, 22, my emphasis). Furthermore, the first paragraph of the *Catechism of the Catholic Church* describes man's highest calling: "in his Son and through him, [God the Father] invites men to become, in the Holy Spirit, his adopted children and thus heirs of his blessed life" (CCC, 1).

This study unfolds the content of these affirmations, namely, to understand love as the inner form of man's life of communion in and with God. It does so by peering through the lens of Jean Galot's theology, particularly his theology of the Sacred Heart. In brief, the heart of Christ refers to that inner wellspring of love. Additionally, for Galot, the heart of Christ is icon of love in a three-fold way. It is icon of the core of his own person as love. In a different way, this same heart is the icon of the Father and his love. Indeed, it is the icon of the inner dynamism of the love of the Trinity. Finally, it is the icon of man's union with God, which bears both a filial and spousal dimension. Therefore, in studying the heart of Christ, icon of love, man can know the nature of his identity and supreme calling as centered in love. While admitting forthright the various lacunae in Galot's doctrine, this study nevertheless maintains that the twentieth-century Belgian theologian intuits a crucial point worthy of further investigation, namely, that love, which again has a markedly filial and spousal dimension, lies at the core of what it is to be man.