

## Side of Christ



**St. Thomas Aquinas**

[*In Ps 21: 11* ]

*'Scripture has been opened since the  
Passion'*

[cf. CCC # 112]

**They will look on the One they have pierced... [Zc 12:10]**

**St. Gaspar Bertoni**



**Rev. Joseph Charles Henchey, CSS**

**Ascension of the Lord Sunday, 2007**

... Here we have an anchor for our soul ... Reaching right through, beyond the veil ... beyond the Second Veil, called the Holy of Holies ... a living opening through the Curtain, that is, His Body ...[cf. Heb 6:19; 9:3; 10:20]

**1312:** ...If you wish to see me, look for me in the wound of the side of Christ. For it is there that I dwell; and here it will be easy to find me. You will search in vain in any other place...

[For 'Low' Sunday, April 5, 1807 - Verona, in St. Paul's of Campo Marzio].

**# 1771:** *His side, opened after His death, is used to show us that Heart, that same Heart wounded by the lance, that WOUND RETAINED IN HIS GLORIOUS BODY, render the Heart so sweet, evident, divine, so much so that it is impossible to venerate **the Wounded Heart without remembering and venerating His immense love***

[Sermon on Sacred Heart]

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St. Thomas' Primary Text [Jn 19:34]

St. Bonaventure



## St. Thomas Aquinas

### Presentation:

[1] As St. Augustine was cited in Vatican II [cf. LG 3; SC 5] for his use of **Jn 19:34**, St. Thomas makes rather abundant use of the phrase, *ex latere Christi* - and its symbolism, and will also be quoted in this connection. As will be noted he presents a rather wide array of interpretations of what precisely is 'opened up' in the Sacred Side of Jesus Christ.

[2] Once and for all, as it is often noted, St. Thomas – like the science of his day – had a primitive idea regarding the infusion of the soul in women and also their situation in relationship with men. It might be good to ponder these words of a recent, life-long student of the Angelic Doctor, in of our times, **Pope John Paul II** authoritatively stated the teaching of the Church in his Apostolic Letter, *Mulieris Dignitatem*, August 15, 1988:

### **III. The Image and Likeness of God: The Book of Genesis**

**6:** Let us enter into the setting of the biblical 'beginning'. In it the revealed truth concerning man as 'the image and likeness' of God constitutes the immutable *basis of all Christian anthropology*. 'God created man in his own image, in the image of God he created him: **male and female he created them**' [Gn 1:27]. This concise passage contains the fundamental anthropological truths: man is the highpoint of the whole order of creation in the visible world; the human race, which takes its origin from the calling into existence of man and woman, crowns the whole work of creation; **both men and women are human beings to an equal degree, both are created in God's image.** This image and likeness of God, which is **essential for the human being**, is passed on by the man and woman, as spouses and parents, to their descendants: 'Be fruitful and multiply, fill the earth and subdue it.' [Gn 1:28]. The Creator entrusts dominion over the earth to the human race, to all persons, to **all men and women, who derive their dignity and vocation from the common beginning.**'

In the book of Genesis we find another description of the creation of man – man and woman [cf. 2: 18-25] – to which we shall refer shortly. At this point, however, we can say that the biblical account puts forth truth about the personal character of the human being. **Man is a person, man and woman equally so, since both were created in the image and likeness of the personal God.** What makes man like God is the fact that – unlike the whole world of other living creatures, including those endowed with senses - man is also a rational being. Thanks to this property, **man and woman are able to 'dominate' the other creatures of the visible world** [cf. Gn 1:28].

*The second description of the creation of man* [cf. Gn 2:18-25] makes use of **different language** to express the truth about the creation of man, and especially of woman. **In a sense the language is less precise, and, one might say, more descriptive and metaphorical – closer to the language of the myths known at the time.** Nevertheless, we find **no essential contradiction between the two texts.** The text of Gn 2:18-25 helps us to understand better what we find in the concise passage of Gn 1:27-28. At the same time, if it is read together with the latter, *it helps us to understand*

even more profoundly, the fundamental truth which it contains concerning *man*, created as man and woman in the image and likeness of God.

In the description found in Gn 2: 18-25, the woman is created by God 'from the rib' of the man and is **placed at his side as another 'I'** – as **the companion of the man**, who is alone in the surrounding world of living creatures and who finds in none of them a helper suitable for himself. Called into existence in this way, the woman is immediately recognized by the man as 'flesh of his flesh, and bone of his bones' [cf. Gn 2:23], and for this very reason she is called 'woman.' **In biblical language this name indicates her essential identity with regard to man** - *is-issah* – **something which unfortunately modern languages in general are unable to express**: 'She shall be called woman because she was taken out of man.' [Gn 2:23]

The biblical text provides sufficient bases for recognizing the essential equality of man and woman from the point of view of their humanity. From the very beginning both are persons, unlike the other living beings in the world about them. ***The woman is another 'I' in a common humanity.*** From the very beginning they appear as a 'unity of the two' and this signifies that the original solitude is overcome, the solitude in which man does not find a 'helper for him' [Gn 2:20]. Is it only a question here of a 'helper' in activity, in 'subduing the earth' [cf. Gn 2:28]? Certainly it is **a matter of life's companion, with whom as a wife, the man can unite himself becoming with her 'one flesh'**, and for this reason leaving 'his father and mother' [cf. Gn 2:24]. Thus, in the same context as the creation of man and woman, the biblical account speaks of God's instituting marriage as an indispensable condition for the transmission of life to new generations, the transmission of life to which marriage and conjugal love are by their very nature ordered: 'Be fruitful and multiply, and fill the earth and subdue it.' [Gn 1:28]...

[3] **St. Thomas Aquinas** made relatively abundant use of the image of [Gn 2:21; **Jn 19:34**], which he studied as ***ex lateri Christi: from the side of Christ*** – that might be presented in the following order:

1. **In a General Manner**: in the broad use made of the image, St. Thomas offers these in a general manner:

a. **The question of Relics**:

All the blood which flowed from Christ's body, belonging as it does to the integrity of human nature, **rose again with His body**: and the same reason holds good for all the particles which belong to the truth and the integrity of human nature. But the blood preserved as relics in some churches did not flow from Christ's side but is said to have flowed from some maltreated image of Christ. <sup>1</sup>

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<sup>1</sup> **Summa Theologiae III, q. 54 a. 3 ad 3**: Et eadem ratio est de omnibus particulis ad veritatem et integritatem humanae naturae pertinentibus. Sanguis autem ille qui in quibusdam Ecclesiis pro reliquiis observatur, non fluxit de **latere Christi**, sed miraculose dicitur effluxisse de quadam imagine Christi percussa.

**b. The Physical make-up of Christ's Body:**

Since the mixing of water with the wine is not necessary for the sacrament, it does not matter as to the essence of the sacrament, what kind of water is added to the wine, whether natural water, or artificial, as rose-water, although, as to the propriety of the sacrament, he would sin who mixes any other than natural and true water because the water flowed **from the side of Christ hanging on the cross**, and not phlegm, as some have said, in order to show that Christ's body was truly composed of the four elements; as by the flowing blood, it was shown to be composed of the four humors, as Pope Innocent III says in a certain Decree. But, because of the mixing of water with flour is essential to the sacrament, as making the composition of bread, if rose-water, or any other liquor besides true water, be mixed with the flour, the sacrament would not be valid, because it would not be true bread. <sup>2</sup>

**c. The Physical Death of Christ presented in the celebration of Mass:**

During Mass, the celebrant makes three signs of the Cross in the Canon over these words: per ipsum, et in ipso, et cum ipso, to symbolize the space of three hours that passed according to the crucifixion, by which Jesus was crucified by the soldiers at the 6<sup>th</sup> hour; or these three might symbolize the three lessons of the Crucified: **passion, propassion, compassion**.

Then the celebrant makes two other signs of the cross over the chalice at these words: est tibi Deo patri omnipotenti in unitate spiritus sancti omnis honor et Gloria to represent the separation of the soul from the body, which occurred at the 9<sup>th</sup> hour; or to symbolize the blood and water which **flowed from the side of Christ**. The bows made by the priest indicate the obedience of Christ toward His Father, from which He sustained death.<sup>3</sup>

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<sup>2</sup> **Summa Theologiae III, q. 74 a. 7 ad 3:** Ad tertium dicendum quod, quia admixtio aquae ad vinum non est de necessitate sacramenti, non refert, quantum ad necessitatem sacramenti, quaecumque aqua misceatur vino, sive naturalis sive artificialis, ut rosacea. Quamvis, quantum **ad convenientiam sacramenti**, peccet qui aliam aquam miscet nisi naturalem et veram, quia de **latere Christi** pendens in cruce **vera aqua profluxit**, non humor phlegmaticus, ut quidam dixerunt, ad ostendendum quod corpus Christi erat vere compositum ex quatuor elementis; sicut per sanguinem fluentem ostendebatur quod erat compositum ex quatuor humoribus; ut Innocentius III dicit in quadam decretali. Quia vero **admixtio aquae ad farinam** est de necessitate huius sacramenti, utpote constituens substantiam panis; si farinae admisceretur aqua rosacea, vel quicumque alius liquor quam vera aqua, non posset ex eo confici sacramentum, quia **non est vere panis**.

<sup>3</sup> **Super Sent., lib. 4 d. 12 q. 3 a. 2 qc. 3 expos. :** Septimo iterum facit tres super illud: *per ipsum, et in ipso, et cum ipso*, ad repraesentandum secundam crucifixionem, qua a militibus hora sexta **post trium horarum spatium** crucifixus est; vel ad repraesentandum tres ejus cruciatus, scilicet **passionis, propassionis, compassionis**. Deinde facit duas extra calicem super illud: *est tibi Deo patri omnipotenti in unitate spiritus sancti omnis honor et gloria*, **ad repraesentandum separationem animae a corpore**, quae facta est hora nona; vel propter sanguinem et aquam, quae de **latere Christi** profluxerunt. Inclinationes etiam factae a sacerdote, **signant Christi obedientiam ad patrem**, ex qua mortem sustinuit

d. **Various Thoughts concerning Women** : dictated by the faulty science of the times. There is need to keep in mind what is noted above in *Mulieris Dignitatem*, n. 7 regarding equality of men and women]:

- **their Production:**

... it was right for the woman to be made from a rib of man. **First, to signify the social union of man and woman**, for the woman should neither use *authority over man*, and so she was not made from his head; nor was it right for her to be subject to man's contempt as his slave, and so she was not made from his feet.

Secondly, for the **sacramental signification: for from the side of Christ sleeping on the Cross the Sacraments flowed** – namely blood and water – on which the Church was established...<sup>4</sup>.

- **their imagined inferiority:**

Any inferiority attributed to women is far surpassed by the clear teaching of *Mulieris Dignitatem*, n. 7, cited at length above. These two texts are St. Thomas' *Commentary on 1 Co 11:6*, f.: **...let her cover her head. The man indeed ought not to cover his head: because he is the image and glory of God. But, the woman is the glory of man ...** From these texts, many with St. Thomas draws the harsh conclusions that both by interior and exterior features a man would be superior.<sup>5</sup> This happens again in Thomas' commentary on Isaiah 60:16: **And thou shalt suck the milk of the gentiles...** - the sons will be 'stronger' and the daughters 'weaker', in the unity of the Church, but **all, like the sacraments emanate from the side of Christ opened on the Cross.**<sup>6</sup>

<sup>4</sup> **Summa Theologiae I, q. 92 a. 3 co.:** Neque debet a viro despici, tanquam serviliter subiecta, et ideo non est formata de pedibus. Secundo, propter sacramentum, quia de **latere Christi** dormientis in cruce ...

**Super I Cor., cap. 11 vs. 7:** Primo quidem **quantum ad dignitatem principii:** cum enim imago sit expressa similitudo eius cuius est imago, vir in hoc dicitur imago Dei quod sicut Deus est principium omnium rerum, ita vir est principium totius humani generis, Act. XLIII (XVII 26): *produxit ex uno* etc. Secundo quantum ad Christum: sicut enim ex **latere Christi** in cruce dormientis profluxit sanguis et aqua per quae instituta sunt sacramenta per quae salvatur Ecclesia, ita ex latere viri soporati et dormientis extracta est costa de qua formata est mulier. Tertio quantum ad interiorem imaginem, secundum quam etiam in viro praepollet imago Dei: nam viri sapientiores et fortiores sunt mulieribus, Prov. ult. *mulierem fortem quis* etc. Eccl. VII: *virum de mille unum reperi* etc.

<sup>5</sup>**Super I Cor., cap. 11 l. 2.:**...Non ergo magis debet dici, quod vir dicitur imago Dei, quam mulier. Dicendum est autem, quod vir dicitur hic specialiter imago Dei secundum quaedam exteriora, scilicet quia vir est principium totius sui generis, sicut Deus est principium totius universi, et quia de **latere Christi** dormientis in cruce fluxerunt sacramenta sanguinis et aquae, **a quibus fabricata est Ecclesia.** Potest etiam quantum ad interiora dici, quod vir specialius dicitur imago Dei secundum mentem, in quantum in eo ratio magis viget.

<sup>6</sup> **Super Isaiam, cap. 60:** Vel referendum est ad congregationem diversarum gentium sub unitate Ecclesiae. *Filii*, in fide fortiores, *filiae*, debiliores, **de latere, Christi in cruce aperto, unde sacramenta salutis emanaverunt.** Vel *lac sugent*, rudioris doctrinae.

2. **Scripture – the Heart of Christ - were opened with the Passion**<sup>7</sup>: in commenting on the abandonment of Christ by His Father, St. Thomas develops these lines of Ps 21 (22): v. 15: ... ***I am poured out like water, and all my bones are scattered.*** These are his comments:<sup>8</sup>

... The phrase, 'the heart of Christ' can refer to sacred Scripture, which makes known his heart, closed before the Passion, as the Scriptures were obscure. But the Scripture has been opened since the Passion, since those who from then on have understood it, consider and discern in what way the prophecies must be interpreted ...<sup>9</sup>

3. **The 'Birth' of the Church:**

a. **The 'Sleep' of the Cross:** this reading of St. Thomas is based on the Vulgate of Ps 3:6: ***I have slept and taken my rest; and I have risen up, because the Lord has protected me.*** This is St. Thomas' commentary:

... this means I have slept profoundly. Indeed, it is said that Christ slept profoundly, because He handed Himself over spontaneously to His Passion; and because He slept, death followed. This is because He passed over from ordinary sleep to one that was more profound. This sleep is prefigured by that of Adam: *Then, the Lord God cast a deep sleep upon Adam...* [Gn 2:21] For the Church was formed by the side of the dead Christ on the Cross.<sup>10</sup> And he says further: *and I have risen up*, i.e. by my own power. *I have the power to lay down my life and take it up again...* [Jn 10:18].<sup>11</sup>

b. **Consecration of the Church by the Eucharist:**

...both [blood and water] pertain to the Eucharist, because in the sacrament of the Eucharist water is mixed in with the wine; even though the water does not pertain to the substance of the sacrament. All of this pertains to the figure: because just as **from the side of Christ sleeping on the Cross**, blood and water flowed out, by which the Church is consecrated; so, from the side of the sleeping Adam the first woman was formed, who **prefigured the Church**. Precisely here is posited the certitude of the narration, and first because it is from the apostolic witness; and secondly, from this

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<sup>7</sup> **CCC # 112.**

<sup>8</sup> **Thomas d'Aquin. *Commentaire su les Psaumes.*** Tr. Par Jean-Eric Stroobant de Saint-Eloy, OSB. Preface par Mark D. Jordan. Paris: du Cerf 1996, pp. 267, f.

<sup>9</sup> Per 'cor Christi' intelligitur sacra **Scriptura**, quae manifestat cor Christi. Hoc autem erat **clausum ante passionem**, quae erat obscura: sed **aperta est post passionem** quia eam iam intelligentes considerant, et discernunt quomodo prophetiae sint exponendae...

<sup>10</sup> cf. I, q. 92. a. 3; III, q. 64, a. 2 ad 3 m; 4 Sent. D. 18, q. 1, a. 1, sol. 1; Super Io., 19:34, n. 2458.

<sup>11</sup> **Super Psalmo 3, n. 3:** Iste sopor signatur in sopore Adam. Gen. 2: *immisit dominus soporem in Adam* etc. **quia de latere Christi in cruce mortui formata est Ecclesia.** Ait ergo, *et exsurrexi*, propria scilicet virtute: Joan. 10: *potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam.*

prophecy of Scripture: .... *And these were accomplished so that the Scripture might be fulfilled...*<sup>12</sup>.

**c. Eve ... Jesus ...Church:**

... and there are other comparisons between Christ and Adam, as just as the body of Adam was formed without sexual intercourse, so the body of Christ was formed of a Virgin. And just as from the side of the sleeping Adam the woman was taken, so **from the side of Christ** sleeping on the Cross there flowed blood and water, as is said in Jn 19:34, which signify the sacraments from which the Church is formed ...<sup>13</sup>

**d. Jesus is the New Moses: Water cleanses, Blood redeems:** quoting Mt 26: 27, ff., these Statements from the early Church were applied by St. Thomas to the interpretation of these verses:

...Ambrose: if Melchisedech offered bread and wine, what does this mixing of water mean? Hear the reason. Moses struck the rock and the rock gave forth abundance of water, but that rock was Christ. Also one of the soldiers with his spear pierced Christ's side and out of His side flowed water and blood, the water to cleanse, the blood to redeem. Remigius.<sup>14</sup>

**4. The Sacraments in General:** it is in this matter that St. Thomas makes his most frequent application of Jn 19:34:

**a. The Church is 'saved' by the Sacraments:**

St. Thomas quotes the Vulgate version of Rm 5:14: ... **after the similitude of the transgression of Adam, a figure of the One to come ...** - and where sin abounds, grace super-abounds in Christ and states: the sacraments flowed forth **from the side**

<sup>12</sup> **Super Io., cap. 19 l. 5.** : Vel utrumque pertinet ad Eucharistiam, quia in sacramento Eucharistiae miscetur aqua cum vino; quamvis aqua non sit de substantia sacramenti. Competit etiam hoc figurae: quia sicut de **latere Christi** dormientis in cruce fluxit sanguis et aqua, quibus consecratur Ecclesia; ita de latere Adae dormientis formata est mulier, quae ipsam Ecclesiam praefigurabat. Hic ponitur certitudo narrationis, et primo ex apostolico testimonio; secundo ex Scripturae vaticinio, *ibi facta sunt enim haec ut Scriptura impleretur.*

<sup>13</sup> **Super Rom., cap. 5 l. 4:** Sunt autem et aliae similitudines inter Christum et Adam, quod scilicet sicut corpus Adae formatum fuit sine coitu, ita et corpus Christi de virgine. Et sicut de latere Adae dormientis sumpta est mulier, ita ex **latere Christi** dormientis in cruce fluxit sanguis et aqua, ut dicitur Io. XIX, 34, quae significant sacramenta quibus est formata Ecclesia.

<sup>14</sup> **Catena in Mt., cap. 26 l. 8:** Accipe rationem. Tetigit Moyses petram, et petra undam maximam fudit; petra autem erat Christus, et unus de militibus lancea tetigit **latus Christi**, et **de latere eius** aqua fluxit et sanguis; **aqua ut mundaret, sanguis ut redimeret.** Remigius. [NB: the English translation, cf. **St. Thomas Aquinas. Catena Aurea. Commentary on the Four Gospels collected out of the Works of the Fathers.** Vol. I, Part III. St. Matthew. Eugene OR: Wipf & Stock 2005, p 896].

**of Christ**, through which the Church is saved... both water and blood flowed forth...<sup>15</sup>. This same verse from Romans is also quoted by the Angelic Doctor in his Summa, to show this same reasoning:

...On the contrary, On Rm 5:14: *After the similitude of the transgression of Adam, etc.*, the Gloss says: **'From the side of Christ asleep on the cross, flowed the sacraments which brought salvation to the Church.'** Consequently, it seems that the sacraments derive their power from Christ's Passion.<sup>16</sup>

**b. The Apostles are God's Vicars for the Church built on the Sacraments:**

The apostles and their successors are God's Vicars in governing the Church which is built on faith and the sacraments of faith. Wherefore, just as they may not institute another Church, so neither may they deliver another faith, nor institute other sacraments: on the contrary, the Church is said to be built up with the sacraments which **flowed from the side of Christ, while hanging on the Cross.**<sup>17</sup>

**5. The Sacraments in Particular:**

**a. Both Baptism and Eucharist**<sup>18</sup>:

- **Sponsal Union with the Passion of Christ** [the Church as the **Bride** of Christ in Vatican II: **SC 7; 47; 84; 85**; Christ as Bridegroom: **SC 84; 102**]:

...Wherefore it is manifest that the sacraments of the Church derive their power specially from Christ's Passion, the virtue of which is in a manner **united** to us by our receiving the sacraments. It was in sign of this that **from the side of Christ hanging on the**

<sup>15</sup> **Super Sent., lib. 4 d. 1 q. 1 a. 4 qc. 3 s.c. 1:** Sed contra, Rom. 5, super illud: *similitudinem praevaricationis Adae*, dicit Glossa: *ex latere Christi profluxerunt sacramenta per quae salvata est Ecclesia*. Hoc autem factum est in passione.

**Super Sent., lib. 4 d. 3 q. 1 a. 3 qc. 1 arg. 6:** Praeterea, **sacramenta de latere Christi** fluxerunt. Sed sicut fluxit aqua, sic et sanguis

<sup>16</sup> **Summa Theologiae III, q. 62 a. 5 s.c.:** Sed contra est quod, super illud Rom. V, *in similitudinem praevaricationis Adae* etc. dicit Glossa, *ex latere Christi dormientis fluxerunt sacramenta, per quae salvata est Ecclesia*. Sic ergo videntur sacramenta virtutem habere ex passione Christi.

<sup>17</sup> **Summa Theologiae III, q. 64 a. 2 ad 3:** Ad tertium dicendum quod apostoli, et eorum successores, sunt vicarii Dei quantum ad regimen Ecclesiae institutae per fidem et fidei sacramenta. Unde, sicut non licet eis constituere aliam Ecclesiam, ita non licet eis tradere aliam fidem, neque instituere alia sacramenta, sed per *sacramenta quae de latere Christi pendentes in cruce fluxerunt*, dicitur esse **fabricata Ecclesia Christi.**

<sup>18</sup> **Summa Theologiae III, q. 66 a. 3 arg. 3:** Praeterea, sacramenta Ecclesiae fluxerunt de **latere Christi** pendentes in cruce, ut supra dictum est. Sed inde fluxit non solum aqua, sed etiam sanguis.

**Cross there flowed water and blood**, the former of which belongs to Baptism, the latter to the Eucharist, which are the principal sacraments. <sup>19</sup>

- **Washing, Redeeming:**

Water flowed from Christ's side to wash us; blood, to redeem us. Wherefore, blood belongs to the sacrament of the Eucharist, while water belongs to the sacrament of Baptism. Yet, this latter sacrament derives its cleansing virtue from the power of Christ's blood. <sup>20</sup>

- **Configuration to the Death of Christ:** commenting on the text from Rv 1:5: ***Jesus Christ has loved us and washed us in His own blood...*** - St. Thomas comments on Paul's classical text from Rm 6 on Baptism:

... this is why **from the side of Christ, suspended on the Cross**, there flowed after His death the blood and water, as is reported in the Gospel of John 19:34. Therefore as we are conformed into His Death, in so far as we have died to sin, in that which was found to be the likeness of sin, even though He was without sin. So, all of us who have been baptized, we are dead to sin.<sup>21</sup>

b. **Emphasis on Baptism:**

- **with a quote from Peter's Baptismal Homily [cf. 1 P 1:2]:**

... In response to the 6<sup>th</sup> objection it is said that **blood and water flowed from the side of Christ**; but blood is for redeeming, as it is stated in 1 P 1:2, and water is for washing; and therefore water is more competent for Baptism ... <sup>22</sup>

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<sup>19</sup>**Summa Theologiae III, q. 62 a. 5 co.:** Unde manifestum est quod **sacramenta** Ecclesiae specialiter **habent virtutem ex passione Christi**, cuius virtus quodammodo **nobis copulatur per susceptionem sacramentorum**. In cuius signum, de **latere Christi** pendentis in cruce fluxerunt aqua et sanguis, quorum unum pertinet ad **Baptismum**, aliud ad **Eucharistiam**, quae sunt potissima sacramenta.

<sup>20</sup>**Summa Theologiae III, q. 66 a. 3 arg. 3.:** Praeterea, sacramenta Ecclesiae fluxerunt de **latere Christi** pendentis in cruce, ut supra dictum est. Sed inde fluxit non solum aqua, sed etiam sanguis.

<sup>21</sup>**Super Rom., cap. 6 l. 1.:** Apoc. I, 5: *lavit nos a peccatis nostris*. Unde de **latere Christi** pendentis in cruce post mortem fluxit sanguis et aqua, ut dicitur Io. XIX, 34. Sicut igitur eius morti configuramur, in quantum peccato morimur, sic ipse mortuus est vitae mortali, in qua erat similitudo peccati, licet non esset ibi peccatum. [NB: cf. *Thomas d'Aquin. Commentaire de l'Épître aux Romains*. Suivie de Lettre a Bernard Ayglier, Abbe' de Monte Cassin. Paris: du Cerf, 1999, p. 246. For **Jn 19:34**, the footnote provided adds parallel places for St. Thomas' Commentary: III, q. 51, a. 1; q. 66, a. 8; 4 Sent. d. 3, q. 1, a. 4, ql 2, 3; d.23, q. 1, a. 1, q. 2.]

<sup>22</sup>**Super Sent., lib. 4 d. 3 q. 1 a. 3 qc. 1 ad 6:** Ad sextum dicendum, quod **ex latere Christi fluxit sanguis et aqua**; sed sanguis **ad redimendum**, ut dicitur 1 Petr. 1, aqua autem **ad abluendum**; et ideo aqua Baptismo competit, et non sanguis.

- the precise use of water:

Objection 2: Further, the water which **flowed from the side of Christ hanging on the Cross** was a figure of Baptism, as stated above. But, that water seemingly was not pure, because the elements do not exist actually in a mixed body, such as Christ's therefore it seems that pure or plain water is not necessary for Baptism.

Reply Obj. 3: The water which **flowed from the side of Christ** hanging on the Cross, was not the phlegmatic humor as some have supposed. For a liquid of this kind cannot be used for Baptism, as neither can the **blood** of an animal, or wine, or any liquid extracted from plants. It was pure water gushing forth miraculously like **the blood from a dead body, to prove the reality of our Lord's body**, and confute the error of the Manichees: water, which is one of the four elements, showing Christ's body to be composed of the four elements: blood, proving that it was composed of the four humors.<sup>23</sup>

c. Emphasis on the Eucharist:

- into the Mouth of the faithful:

... To this second question it is to be responded that always, the one who consecrates, **ought to receive the body and the blood of the Lord**, unless he be impeded by violence, or by death, or by infirmity, or for some other like reason: the reason of this can be taken from the part of the Sacrament itself, in that it is in its very reception that it receives the completion of its meaning. Because, as Augustine says, when the blood from the chalice is poured into the mouth of believers, there is designated the **out-pouring of the blood from the side of Christ**: and also the complement of its efficacy, because the ultimate proper effect of the sacrament is had in that it is consumed. Therefore, in order for this sacrament to be perfect, it is necessary for the one who has celebrated this sacrament, is to receive ...<sup>24</sup>

- proper rubrics: in discussing 1 Co 11:25, 26, St. Thomas [nn. 684, 685] enters into the 'theology' behind the rubrics:

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<sup>23</sup> Summa Theologiae III, q. 66 a. 4 arg. 3: Praeterea, aqua fluens de **latere Christi** pendentis in cruce fuit significativa Baptismi, ut dictum est. Sed aqua illa non videtur fuisse aqua pura, eo quod in corpore mixto, cuiusmodi fuit corpus Christi, non sunt elementa in actu...

Summa Theologiae III, q. 66 a. 4 ad 3: Ad tertium dicendum quod aqua fluens de **latere Christi** pendentis in cruce non fuit humor phlegmaticus, ut quidam dixerunt. In tali enim humore non posset fieri Baptismus, sicut nec in sanguine animalis, aut in vino, aut in quocumque liquore alicuius plantae.

<sup>24</sup> Super Sent., lib. 4 d. 12 q. 3 a. 2 qc. 2 co.: Ad secundam quaestionem dicendum, quod semper ille qui consecrat, debet sumere corpus et sanguinem Christi, nisi impediatur vel per violentiam, vel per mortem, vel per infirmitatem, vel aliquid huiusmodi: cujus ratio potest sumi ex parte ipsius sacramenti, quod in ipsa sumptione complementum suae significationis accipit: quia, ut dicit Augustinus, dum **sanguis in ore fidelium de calice funditur**, sanguinis effusio de **latere Christi** designatur: et etiam **complementum** suae efficaciae, quia ultimum effectum proprium habet in hoc quod sumitur. Ut ergo sacramentum sit perfectum, oportet illum qui sacramentum celebravit, communicare.

... For after the consecration, nothing can be mixed into the blood of Christ, because any such mixture cannot take place without there being some kind of corruption of the consecrated wine, which would pertain to the crime of sacrilege. Certain ones say that **since blood and water flowed out of the side of Christ hanging on the Cross**, as is read in Jn 19:34, just as the wine is converted into the blood [of Christ], so the water is converted into the water [that flowed at the same time]. But, this does not stand up, because in the water there is figured the ablution which is through Baptism...<sup>25</sup>

- **the drop of water symbolized the People of Redemption, the people in need of redemption:**

... To the third objection it must be responded that nothing remaining under the same species is a sign of itself; but, something according to which it is in one species, may be a sign of itself in so far as it is under another species; and in like manner it should be stated in the matter at hand **that water flowing out from the side of Christ** figured the people, who is to be redeemed and to be refashioned by His blood; and therefore, water having been mixed in with the blood signified the use of this sacrament...<sup>26</sup>

- **the union of this People to be redeemed with Christ:**

... Secondly, because it harmonizes with the representation of our Lord's Passion: hence, Pope Alexander says: 'In the Lord's chalice neither wine only, nor water only ought to be offered, but both mixed, because we read that both **flowed from His side in the Passion.**'

Thirdly, because this is adapted for signifying the effected of this sacrament, since as Pope Julius says: 'We see that the people are signified by the water, but Christ's blood by the wine. Therefore, when water is mixed with the wine in the chalice, **the people is made one with Christ**...<sup>27</sup>

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<sup>25</sup> **Super I Cor., cap. 11 l. 6:** Nihil enim post consecrationem est sanguini Christi miscendum quia talis permixtio non posset esse sine qualicumque corruptione vini consecrati, quod pertinet ad crimen sacrilegii. Dicunt autem quidam quod cum de **latere Christi** pendentis in cruce fluxerit sanguis et aqua, ut legitur Io. XIX, 34, sicut vinum convertitur in sanguinem, ita aqua in aquam. Sed hoc non competit, quia in illa aqua figuratur ablutio quae est per Baptismum.

<sup>26</sup> **Super Sent., lib. 4 d. 8 q. 1 a. 2 qc. 2 ad 3:** Ad tertium dicendum, quod nihil sub eadem specie manens est signum sui ipsius; sed aliquid secundum quod est in una specie, potest esse signum sui secundum quod est sub alia specie; et similiter est in proposito dicendum, quod **aqua** fluens de **latere Christi** figurabat **populum**, qui ejus **sanguine** redimendus et reficiendus erat; et **ideo significabat aqua sanguini admixta hujus sacramenti usum.**

<sup>27</sup> **Summa Theologiae III, q. 74 a. 6 co.:** Secundo, quia hoc convenit **repraesentationi dominicae passionis**. Unde dicit Alexander Papa, *non debet in calice domini aut vinum solum, aut aqua sola offerri, sed utrumque permixtum, quia utrumque ex latere Christi in passione sua profluxisse legitur*. Tertio, quia hoc convenit ad significandum effectum huius sacramenti, qui est **unio populi Christiani ad Christum**, quia, ut Iulius Papa dicit, *videmus in aqua populum intelligi, in vino vero ostendi sanguinem Christi*.

- the ablution of the People's sins participating in this sacrament:

...Now the adding of water to the wine is for the purpose of signifying the sharing of this sacrament by the faithful, in this respect that by the mixing of the water with the wine is signified the union of the people with Christ, as stated. Moreover, **the flowing water from the side of Christ hanging on the Cross** refers to the same, because by the water is denoted the cleansing effect from sins, which was **the effect of Christ's Passion**. Now it was observed above [q. 73, a. 1, ad 3 m] that this sacrament is completed in the consecration of the matter; while the usage of the faithful is not essential to the sacrament, but only a consequence thereof. Consequently, then, the adding of water is not essential to the sacrament. <sup>28</sup>

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### A Few Concluding Applications

[1] A Mystery to be adored by the veneration of *latria*:

Whether water should be added in Great Quantity?

Objection 1: It seems that water ought to be added in great quantity, because **as blood flowed sensibly from Christ's side, so did water**. Hence, it is written [Jn 19:35]: **He that saw it, has given testimony**. But water could not be sensibly present in this sacrament except were it used in great quantity...

*On the contrary*, ... Ambrose says in *De Officiis*: 'Before the blessing it is another species that is named, after the blessing the Body is signified'; otherwise, it would not be adored with the adoration of *latria*. And therefore, others have said that as the wine is changed into blood, so the water is changed into **the water which flowed from Christ's side**. But this cannot be maintained reasonably ... <sup>29</sup>

[2] The Effect of the Passion of Christ: quoting Mt 26:26-28, on the Institution of the Eucharist, St. Thomas again quote Jn 19:34:

...In warm lands, the custom is that one would not drink wine without water: therefore it is not believed that Christ would have confected the sacrament in

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<sup>28</sup> Summa Theologiae III, q. 74 a. 7 co.: Appositio autem aquae ad vinum refertur **ad significandum participationem huius sacramenti a fidelibus**, quantum ad hoc quod per aquam mixtam vino significatur **populus adunatus Christo**, ut dictum est. Sed et hoc ipsum quod de **latere Christi** pendens in cruce aqua profluxit, ad idem refertur, quia per aquam significabatur **ablutio peccatorum**, quae fiebat per passionem Christi. Dictum est autem supra quod hoc sacramentum perficitur in consecratione materiae, usus autem fidelium non est de necessitate sacramenti, sed est aliquid consequens ad sacramentum.

<sup>29</sup> Summa Theologiae III, q. 74 a. 8 arg. 1: Videtur quod debeat aqua in magna quantitate apponi. Sicut enim sanguis de **latere Christi** sensibiliter fluxit, ita et aqua, unde dicitur Ioan. XIX, *qui vidit, testimonium perhibuit*. Sed aqua non posset sensibiliter esse in hoc sacramento nisi in magna quantitate poneretur....

Summa Theologiae III, q. 74 a. 8 co.: ... Alioquin non **adoraretur veneratione latria**. Et ideo alii dixerunt quod, sicut vinum convertitur in sanguinem, ita aqua convertitur in aquam quae de **latere Christi** fluxit. Sed hoc non rationabiliter dici potest...

pure wine. This is but proper and no problem, because that sacrament is commemorative of the Lord's Passion; but, **from the side of Christ there flowed blood and water**, as is had in **Jn 19:34**. And so this was done to signify the effects, and this in two ways: because this does signify **the memorial of the Passion of Christ**; therefore it brings to us the effect of the Passion of Christ. The effect is two-fold: to **wash** and to **redeem**...<sup>30</sup>

**[3] The very Foundations of the Church's Faith, Hope and Love**: this thought is taken from the very last page of St. Thomas' *Gold Chain* of St. Luke 24:50<sup>31</sup>:

...Bede: Having omitted all those things which may have taken place during forty three days between our Lord and His disciples, St. Luke silently joins to the first day of the resurrection, the last day, when He ascended into heaven, saying: ***And He led them out as far as Bethany.***

First, indeed because of the name of the place, which signifies' the House of Obedience'. For He Who descended **because of the disobedience of the wicked**, ascended because of the obedience of the converted.

Next, because of the situation of the same village, which is said to be placed on the side of the mount of Olives; because He has placed the foundations, as it were, of the House of the Obedient Church of faith, hope, and love, in the side of that highest mountain, namely Christ. But He blessed them to whom He had delivered the precepts of His teaching; hence, it follows, ***And He lifted up His hands and blessed them ...***<sup>32</sup>

**[4] Broad Symbolism**:

... to the second question, it should be stated, that something can be figured in two ways.

In one way, through that which is both a sign and a cause: and in this manner, **the pouring forth of blood and water from the side of Christ** was a figure of this sacrament.

In another manner, through that which is a sign only;

and so, for that which is the sacrament only in the Eucharist, it was the oblation of Melchisedech in His figure;

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<sup>30</sup> **Super Mt. [rep. Leodegarii Bissuntini], cap. 26 l. 4 (n. 2193)**: Sed in terra calida consuetudo est quod non bibatur vinum sine aqua; ideo non est credendum quod in puro vino confecerit. Competit et contento, quia illud sacramentum est rememorativum dominicae passionis; sed a **latere Christi** exivit sanguis et aqua, ut habetur Io. XIX, 34. Item ad significandum effectus, et hoc dupliciter: quia istud significat memoriam passionis Christi; ergo inducit in nos effectus passionis Christi.

<sup>31</sup> **St. Thomas Aquinas. Catena Aurea. Commentary on the Four Gospels collected out of the Works of the Fathers. Vol. III, Part II, St. Luke.** Eugene OR: Wipf & Stock 2005, p. 793.

<sup>32</sup> **Catena in Lc., cap. 24 l. 7**: Primo quidem propter nomen civitatis, quae domus obedientiae dicitur: qui enim propter inobedientiam perversorum descendit, propter obedientiam conversorum ascendit. Deinde propter situm eiusmodi villae, quae in latere montis olivarum posita esse narratur: quia videlicet obedientis Ecclesiae domus in ipsius summi montis, idest in **Christi, latere, fidei, spei dilectionisque suae fundamenta locavit**. Eos autem benedicit, quibus praecepta docendi tradiderat; unde sequitur et elevatis manibus suis benedixit eis...

and in so far as it is both reality and sacrament, i.e., the suffering Christ Himself, it was as in figure the Paschal Lamb;  
and in so far it is the reality only, i.e., grace, it was the sign of the manna, which fed, having every taste of sweetness within.<sup>33</sup>

[5] The Open Side and the Gate of Heaven<sup>34</sup>:

But Christ by His Passion opened the gates and recalled the exiles to the kingdom. For when Christ's side was pierced, the Gates of Paradise were opened, and by the shedding of His Blood the stain of sin was wiped away, God was appeased, man's weakness was removed, his punishment was expiated, and the exiles were called back to the kingdom. Hence, the thief received the immediate response: ***this day you shall be with Me in Paradise*** [Lk 23:43]. This has not been said of old –not to Adam, not to Abraham, not to David. But, ***this day*** [i.e. as soon as the gates were opened] the thief having sought pardon, found it. ***Having ... confidence in the entering into the holies by the blood of Christ...*** [c Heb 10:19].<sup>35</sup>

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St. Thomas' Primary Text

...So that they might be certain regarding His death, one of the soldiers opened His side with a lance. And it is significant that the text says ***opened*** and not wounded. The reason is because through this side, there was opened to us the gateway to eternal life. Rv 4:1: ***... I looked and beheld a door was opened in heaven ...***

This was the **door** in the side of the **Ark**, through which those animals that would not perish entered [cf. Gn 7].

But this **opened door** is the cause of salvation, from which continuously there flowed blood and water, which is most miraculous, in that from the body of a deceased man, in which the blood had congealed, still flowed... Indeed this was done so that Christ might show that which He was, i.e., a true man... Furthermore this was done to show that through **the Passion of Christ**, we achieve full ablution, from sins and that is, from our stains. We are washed of our sins through His blood, which is the price of our

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<sup>33</sup> Super Sent., lib. 4 d. 8 q. 1 a. 2 qc. 2 co.: Ad secundam quaestionem dicendum, quod aliquid potest figurari dupliciter. Uno modo per id quod est ***signum et causa***: et hoc modo effusio sanguinis et aquae ex **latere Christi** fuit figura hujus sacramenti. Alio modo per id quod est ***signum tantum***; et sic quantum ***ad id quod est sacramentum tantum in Eucharistia***, fuit figura ejus oblatio Melchisedech; quantum autem ad id quod est ***res et sacramentum***, scilicet ipsum **Christum passum**, fuit ***figura agnus paschalis***; quantum autem ad id quod est ***res tantum***, scilicet gratiam, fuit ***signum manna***, quod reficiebat, omnem saporem suavitatis habens.

<sup>34</sup> St. Thomas Aquinas. *The Three Greatest Prayers. Commentaries on: The Lord's Prayer; the Hail Mary; the Apostles' Creed*. Manchester NH: Sophia Institute Press 1990, p. 41.

<sup>35</sup> In Symbolum Apostolorum, a. 4 co.: Sed Christus sua passione ianuam illam aperuit, et ad regnum exules revocavit. Aperto enim latere Christi, ***aperta est ianua Paradisi***; et ***fuso sanguine eius, deleta est macula, placatus est Deus***, ablata est debilitas, expiata est poena, exules revocantur ad regnum. Et inde est quod statim latroni dicitur (Luc. XXIII, 43): hodie mecum eris in Paradiso.

redemption [1 P 1:18: ***you were not redeemed with corruptible things, as gold or silver...but with the precious blood of Christ as of a lamb unspotted and undefiled...***

From our stains, though, we are cleansed through the water, which is the bath of our regeneration [Ezk 36:25]: ***... And I will pour clean water upon you and you shall be cleansed from all your filthiness... - there shall be a fountain open to the House of David and the Inhabitants of Jerusalem for the washing of the sinner and the unclean woman...*** [Zc 13:1].

And therefore, these two pertain especially to **two Sacraments**: water pertains to the Sacrament of **Baptism**, blood pertains to the sacrament of the **Eucharist**. Or, both pertain to the sacrament of the Eucharist, because in the sacrament of the Eucharist there is mixed water with the wine; even though this water is not of the substance of the sacrament. All this pertains to this figure: **because just as from the side of Christ sleeping on the cross there flowed blood and water, by which the Church is consecrated; so from the side of the sleeping Adam the woman was formed, who prefigured the Church herself.**

The certitude of this narration is established... And Scripture offers two authorities from the Old Testament. One which refers to the old law which states that they were not to break the bones of the lamb, etc., as is had in Ex 12:46: ***... neither shall you break a bone thereof,*** in that from this Paschal Lamb that prefigured Christ.

The reason as, as is stated in 1 Co 5:7: ***For Christ our Pasch is sacrificed.*** Therefore, it was ordered by God that the bones of the **paschal lamb** would not be broken, so that there might be given to be understood that the **fortitude of the true and unblemished Lamb in no way was to be disturbed.**

Hence, the Jews thought that through His Passion they would destroy the power of His teaching, but conversely, it was strengthened [1 Co 1:18]: ***... for the word of the Cross to them indeed that perish is foolishness: but to them that are saved, i.e., to us, it is the power of God.*** Therefore, it was stated earlier, Jn 8:28: ***... Jesus therefore said to them: When you shall have lifted up the Son of Man, then you will know that I am He...***

The second authority refers to that which states that the lance opened His side, and is had in Zc 12:10: ***... and they shall look upon the One they have pierced*** - our reading of this is: ***they will look on Me Whom they have pierced.***

Therefore, if we join to this the word of the prophet, **it is manifest that the Crucified Christ is God.** For what the prophet says in the Person of God, the Evangelist attributes to Christ. ***They will see, the text reads, at the coming judgment:*** Rv 1:7: ***... they will look upon Him, converted by faith, and so forth ...***<sup>36</sup>

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<sup>36</sup> ***Sed ut certificarentur de morte, unus militum lancea latus eius aperuit. Et signanter dicit aperuit, non vulneravit; quia per hoc latus, aperitur nobis ostium vitae aeternae. Apoc. IV, 1: post hoc vidi ostium apertum. Hoc est ostium in latere arcae, per quod intrant animalia diluvio non peritura: Gen. VII. Sed hoc ostium est causa salutis, unde continuo exivit sanguis et aqua, quod est valde miraculosum, ut de corpore mortui, in quo est congelatus sanguis, sanguis exeat...***

***Item hoc factum est ad ostendendum quod per passionem Christi plenam ablutionem consequimur, a peccatis scilicet et maculis. A peccatis quidem per sanguinem, qui est pretium nostrae redemptionis. I Petr. I, 18: non corruptibilibus auro et argento***




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redempti estis de vana vestra conversatione; sed pretioso sanguine quasi agni incontaminati et immaculati Christi. A maculis vero per aquam quae est lavacrum nostrae regenerationis. Ez. c. XXXVI, 25: effundam super vos aquam mundam; et mundabimini ab omnibus inquinamentis vestris; Zach. XIII, 1: erit fons patens domui David et habitatoribus Ierusalem in ablutionem peccatoris et menstruatae.

Et ideo haec duo specialiter pertinent ad duo sacramenta: aqua ad sacramentum Baptismi, ad Eucharistiam sanguis. Vel utrumque pertinet ad Eucharistiam, quia in sacramento Eucharistiae miscetur aqua cum vino; quamvis aqua non sit de substantia sacramenti. Competit etiam hoc figurae: quia sicut de latere Christi dormientis in cruce fluxit sanguis et aqua, quibus consecratur Ecclesia; ita de latere Adae dormientis formata est mulier, quae ipsam Ecclesiam praefigurabat...

... Et ponit duas auctoritates veteris testamenti. Unam quae refertur ad hoc quod dicit non fregerunt eius crura etc., et habetur Ex. XII, v. 46 os non comminuetis ex eo scilicet agno paschali qui praefigurabat Christum. Quia, ut dicitur I Cor. V, 7: Pascha nostrum immolatus est Christus. Ideo a Deo ordinatum est ut non comminuerentur ossa agni paschalis, ut daretur intelligi quod fortitudo veri agni et incontaminati Iesu Christi nullo modo erat commovenda per passionem. Unde Iudaei putabant per passionem virtutem doctrinae Christi destruere; sed potius corroborata est. I Cor. I, 18: verbum crucis pereuntibus quidem stultitia est; sed nobis virtus Dei est. Ideo supra VIII, 28, dixit: cum exaltaveritis filium hominis, tunc cognoscetis quia ego sum. Secunda auctoritas refertur ad hoc quod dicit lancea latus eius aperuit, et habetur Zach. XII, 10: videbunt in quem transfixerunt: ubi nostra littera habet: aspicient ad me, quem confixerunt. Unde si nos coniungimus verbum prophetae, manifestum est quod Christus crucifixus est Deus. Nam quod propheta dicit in persona Dei, Evangelista attribuit Christo. Videbunt, inquit, ad iudicium venientem: Apoc. I, 7, vel aspicient conversi per fidem et cetera.

### A Thought from St. Bonaventure

Jesus pierced with a Lance

The Seraphic Doctor contemplated Jn 19:34, and garnered some Christological, Ecclesiological, Soteriological and Sacramental reflections, The great Church Doctor's meditations focus more upon the Blood and Water flowing freely from the side of the sleeping Christ after His physical death. These are the rice of our salvation, bursting abundantly forth from the inexhaustible fountain of His Heart. This spiritual food and drink flow from the living fount, that gushes forth unto life eternal: ***the water that Christ gives becomes in each a spring of living water welling up to eternal life*** [cf. Jn 4:14].<sup>37</sup>

30: Then, in order that the Church might be formed **out of the side of Christ sleeping on the Cross**, and that the words of Scripture might be fulfilled which say: ***they will look on him whom they have pierced*** [cf. Jn 19:34; Zc 12:10], the divine plan permitted that one of **the soldiers should pierce open His sacred side with a lance. While blood mixed with water flowed**, the price of our salvation was poured forth, which gushing from **the secret fountain of the heart** gave power to the sacraments of the Church to confer the life of grace and to become for those already living in Christ a draught ***of the fountain of living water springing up to eternal life*** [cf. Jn 4:14]. Behold how the **spear** thrown by the perfidy of Saul, i.e., of the reprobate Jewish People, through the divine mercy, ***found the wall without making a wound*** [q K 19:10], and ***made a cleft in the rock and a hollow place in the cliff as an abode for doves...*** [Ct 2:14].

Rise, therefore, beloved of Christ, ***be like the dove that makes its nest in the heights in the mouth of a cleft*** [Jr 48:28]. There, ***like a sparrow that finds a home*** [Ps 83:4], do not cease to keep watch; there, like the turtle dove, hide the off-springs of your chaste love; there, apply your mouth ***to draw from the Savior's fountains*** [Is 12:3] for this is the river arising from the midst of paradise, which, ***divided into four branches*** [Gn 2:10], and flowing into devout hearts, waters and makes fertile the whole earth.<sup>38</sup>

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### De Vita Mystica

When St. Bonaventure begins to 'theologize' upon the Blood flowing from the side of Christ, he begins almost automatically to speak of the **Heart of Christ**: thus, the biblical text concentrates on the Sacred Side of Christ opened by the Roman

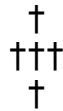
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<sup>37</sup> For these thoughts, cf. Martin L. Smith, *Vatican II on the Wounded Side of Christ in Context and Background*. o.c., pp. 266, ff.]

<sup>38</sup> *Bonaventure. The Soul's Journey into God; The Tree of Life; The Life of St. Francis*. The Classics of Western Spirituality. Translation and Introduction by Ewert Cousins. Preface by Ignatius Brady, OFM. Paulist 1978, *The Tree of Life*, pp. 154, f. [For a description of this work, cf. Introduction, pp. 34-37].

lance, and the learned theologian ponders the sacred Heart of Christ. St. Bonaventure offers this reflection:

**c. 3, n. 5:** ... Indeed, for this **Your side was pierced**, so that an entrance might lie open for us. For this **your Heart was wounded**, so that in it we might be able to dwell, freed from exterior disturbances. Nevertheless, on that account it was wounded so that **through a visible wound, we might see the invisible wound of love**. How could this ardor be better shown, except that **not only the body but also that Heart** conceded to be pierced by a lance? ... Let us embrace our **Wounded One** Whose **hands and feet, side and heart** the wicked ones dug ...<sup>39</sup>



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<sup>39</sup> Presented by Martin L Smith, *Vatican II on the Wounded Side of Christ in Context and Background*, o.c. pp. 267, f.