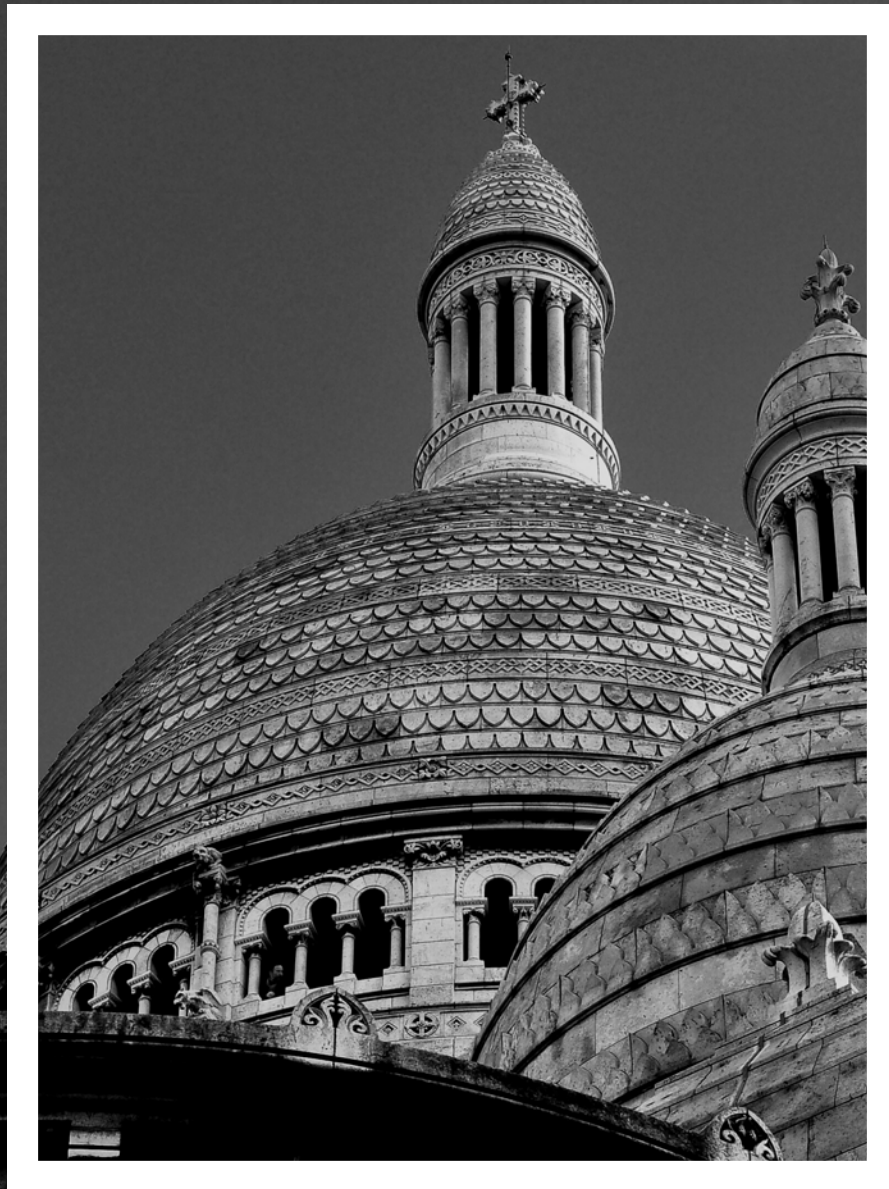


Transcendentals
Living Hearts

A DIGITAL CATHOLIC JOURNAL



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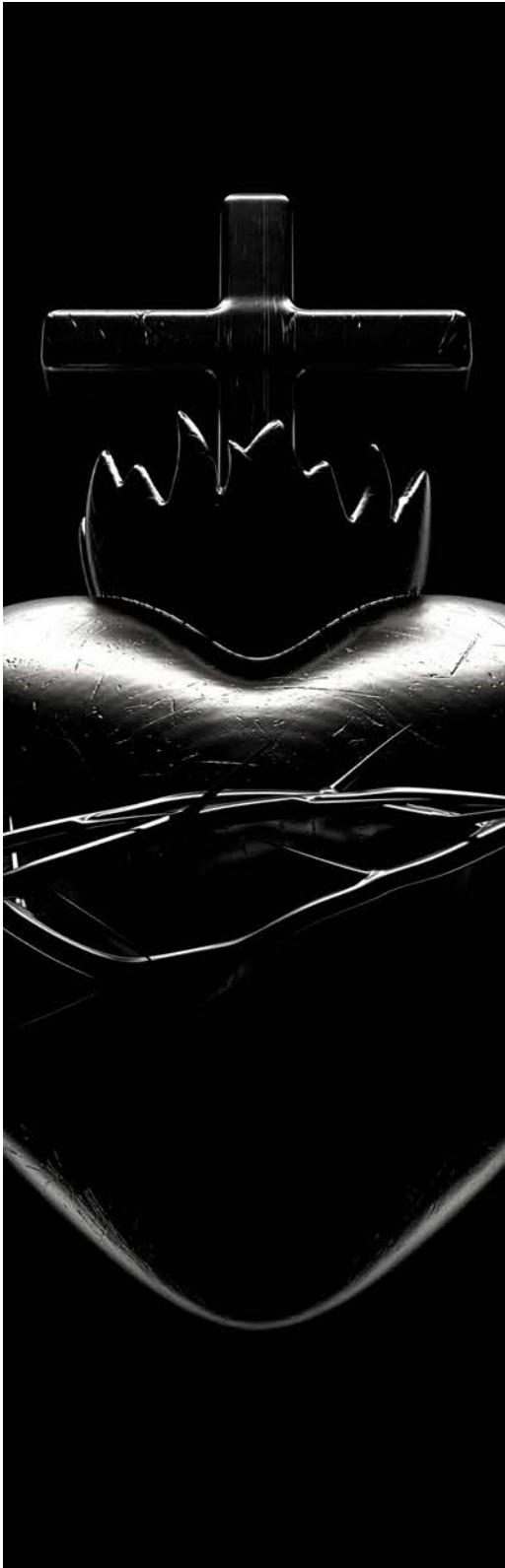


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NEWS FROM THE FRONT

It is hard to believe that we are already releasing our ninth online publication! We are so grateful for everyone who has encouraged and supported us on this journey. There are exciting things in store for this community and network; and we cannot wait to share them with you!

This month, we wanted to take a transcendent look at hearts. This June, the Church celebrates three very special feasts: The Most Holy Body and Blood of Christ, The Sacred Heart of Jesus, and The Immaculate Heart of Mary. We are honoured to have our Special Guest Contributor, Father Cristino Bouvette, unpack these profound celebrations in the tradition and teaching of the Catholic Church.

We hope that all of the wonderful content in this journal will, through true, beauty, and goodness, bring us to a deeper understanding of and love for the Living Heart of God. Thank you to all our contributors who have shared their talents!

We also desire that this community will be a place for hearts to come fully alive! Fully alive and filled with a sincere desire to build each other up in the transcendentals, and to share our faith to the world through our talents.

Please do not hesitate to get in touch with us if you have any feedback or questions!

Transcendentals



Inseperarable Hearts

by Father Cristino
Bouvette

Upon entering my family home for as far back as I can remember, the very first image by which one would be greeted was that hanging above the coat closet door. It was a side by side portrait of our Lord and our Blessed Mother each with their Sacred and Immaculate Hearts exposed under an inscription which read, "God Bless Our Home." I must admit, I took it for granted. My mother, being of Italian heritage, came by her zeal for piety very honestly; nary a wall was seen not adorned by some display of the Madonna, a saint, the Lord Himself- even the

hallway nightlight boasted a shade in the shape of Jesus with right hand raised in blessing. Our home was a veritable monument to purveyors of religious trappings long before anyone had conceived of there being a Catholic Etsy. Hence, why not a conspicuous image of people wearing their hearts on their proverbial sleeves, staring our guests in the face immediately upon arrival? Little did I know that that not-so-subtle image to which I had become so accustomed was carefully preparing me for a lifetime of devotion to those two Hearts.

It is the custom of the Catholic Church to observe particular themes year by year on a monthly rotating basis. Take, for instance, the month of May most famously known as the month of our Lady; October for the Holy Rosary; March for St. Joseph and in the month of June, the Most Sacred Heart of Jesus. June's assignment stems from the fact that, except in the rare occurrence where Easter falls on its earliest three possible dates (March 22-24) or on its two latest possible dates (April 25-26), the Solemnity of the Most Sacred Heart of Christ will always fall within the month of June. The Sunday after Pentecost Sunday is observed as the Solemnity of the Most Holy Trinity. The Thursday after Trinity Sunday (usually transferred to the Sunday after it) is the Solemnity of the Most Holy Body and Blood of our Lord Jesus Christ (Corpus Christi). And the final observance of the movable feasts associated with the date of Easter falls on the Friday of the next week after Corpus Christi: the Solemnity of the Most Sacred Heart of Jesus.

With the advent of a modified calendar of the revised Roman Rite of the Sacred Liturgy, promulgated universally in 1970, a new way of marking liturgical time was ushered in. It was this innovation which gave us what we now refer to as 34 weeks of

Ordinary Time, several weeks of which is observed between Christmas and Lent, the remainder of which is observed from Pentecost to Advent. Much has been said for and against the variety of changes which came as a consequence of the revision of this calendar. While it is not my purpose in this essay to evaluate the worthiness of such changes, I will at least offer my unfavourable estimation of two side effects: the disappearance of most octaves and the transference of weekday feasts to Sundays.

We tend to associate the word 'octave' with scales of music but only because of what that word connotes in itself, which is the number 'eight'. In liturgical parlance, an 'octave' is in reference to the eight days which follow a particular feast. Officially, we have retained but two in our modern calendar, the octaves of Christmas and Easter. While these should be regarded as the highpoint of the liturgical year, I am afraid that the pastoral preparations of parish priests in the lead up to these major celebrations appear to tire my brothers out so much that it is not uncustomary to discover most Masses of those days "CANCELLED" while Father goes away to recuperate; what a pity! The octaves are meant to remind us that, much like the

Resurrection of our Lord could not be contained even to time itself- hence why we call it “the eighth day”, as if it were outside of a week- the commemorations of His Nativity and Resurrection cannot be contained to one day. Each of those feasts spill over with the same solemnity into the eight successive days which follow. Octaves are a great blessing to the Church and would that we had retained them all!

A feature of all major solemnities in the traditional Roman Calendar was that they were marked by their own octave. As such, the octave day of the Solemnity in question would often be observed as another related feast of its own. Before now being so routinely transferred to the following Sunday, the feast of Corpus Christi on the Thursday after Trinity Sunday reminded us that in the Sacred Mysteries which we worship in the Body and Blood of Christ, we nevertheless encounter the entire Triune Godhead, Father, Son and Holy Spirit; and a Thursday being the day on which that Holy Sacrifice had first been instituted by our Lord. The octave day, then, associated with Corpus Christi Thursday was Sacred Heart Friday of the following week- a Friday- the day on which that Heart was once pierced for the salvation and sanctification of the whole world. The mysteries of the Most

Holy Eucharist, therefore, were to be flanked on either side by the principal transcendent mystery of our faith: one God in three Persons; and the most imminent depiction of that mystery: a pierced, crowned and flaming Heart. Though the days in between Corpus Christi and the Sacred Heart are no longer counted as an octave per se, we do well to spiritually live that rich tradition.

Another octave which was lost even before the most recent modifications to the Roman Calendar was that following the Solemnity of the Assumption of the Blessed Virgin Mary on August 15. Though this solemnity was only formally assigned a proper Mass when Pope Pius XII declared the Dogma of Mary’s Assumption in 1950, for centuries



it had already been believed in and observed on that day. Upon the declaration of the dogma, a new feast was instituted- also already informally observed- the feast of the Immaculate Heart of Mary. It was set on August 22, coinciding with the octave day of the Assumption of the Blessed

Virgin Mary. In the same way that the mystery of the Holy Eucharist was summarized in the image of the Sacred Heart, so was Mary's final destination in heaven summarized in devotion to her admirable heart.

Lest we conclude based upon my musings that, despite the beauty of these feasts, our observance of them has been diminished by the revisions to our present liturgical calendar, permit me to praise one modification which magnificently captures the essence of the mysteries of these inseparable hearts. Being that the Solemnity of the Sacred Heart has always been maintained on the proper Friday and was never transferred to its nearest Sunday, it is most fitting that the feast of the Immaculate Heart of Mary was replaced in the modern calendar on August 22 by the feast of the Queenship (or Coronation) of Mary in the interest of placing Mary's Immaculate Heart next to that of the Sacred Heart of her Son on the next day. Saturdays are always observed as days in commemoration of the Blessed Virgin Mary and now the Second Friday after Pentecost, celebrated as the Sacred Heart of Jesus, is immediately followed the next day, on our Lady's day, as the Immaculate Heart of Mary.

That immaculate heart was secretly formed in the womb

of St. Anne by the Godhead who would one day fashion from it a human heart for itself. That immaculate heart would be repeatedly pierced before that Sacred Heart which had been birthed from it would ever



humanly know what heartache even was. And on that fateful day when the very heart of God would be opened with a spear to pour forth mercy over all of His creation, that immaculate heart, pierced with a seventh sword, would be standing by His side until she cradled what was left of that heart, emptied of all of its blood, against her very breast. Those inseparable hearts were truly one flesh from the first moment of the Incarnation and now reign side by side from their thrones in heaven. Just as they presided over the entrance to my childhood home in like manner, this year, when we joyfully celebrate those two feasts, side by side, may we be taken up in the mystery of love which they singularly convey and consecrate our hearts to theirs.



"Artists of the world, may your many different paths lead to that ocean of beauty where wonder becomes awe, exhilaration, unspeakable joy."



ST. POPE JOHN PAUL II
LETTER TO ARTISTS



MOST SACRED HEART OF JESUS

ARTIST: IRENA VÉLEZ

MEDIUM: WATERCOLOUR WITH FINELINER

ORIGINAL SIZE: (9 X 12 IN)

Behold, the heart that has so loved mankind. No love can surpass that which is contained in the Sacred Heart of Christ. It knows no bounds and fills all things. Those who know love know His heart. Those who yearn for love must draw nearer to His heart. This heart is our refuge and the source of endless mercy, which brings peace to all, consoles the weary, blesses our undertakings, and guides us towards union with the Risen Lord.

I decided to blend the popular western devotion to the Sacred Heart with Byzantine style iconography, all in watercolour paints for a more vibrant palette. Jesus's stern expression contrasted with his radiating open heart represents the all-powerful God being capable of intimate love with His creation. His cruciform halo is inscribed with the letters OQN, meaning "He Who Is". The gold background symbolizes divinity, the eternal uncreated light of God and his kingdom. Jesus' right hand gives a blessing, with His fingers spelling out the Christogram ICXC, as we receive blessings by His very name.

At the centre of it all is the heart of our God. Jesus's heart represents His love for humanity. Encircled by the crown of thorns, Christ's heart bleeds for us. It is

a reminder of His passion for our redemption. Topped with a flame and a cross, it shines with divine light, showing the transformative power of God's love. Jesus gestures towards His heart, inviting all to encounter His love. He who is love gives love for us to love back.



All creation must respond to the love that brought us into existence by loving in return. If all can be summed up in a few words: "It was because the Lord loved you" (Deuteronomy 7:8). It is through our love for our neighbour that we come to know God more fully. Jesus was clear, love others as God loves us. Jesus is the greatest example of love, and so we must imitate Him. To love others is to share Christ.

O Sacred heart of Jesus, I place all my trust in Thee.

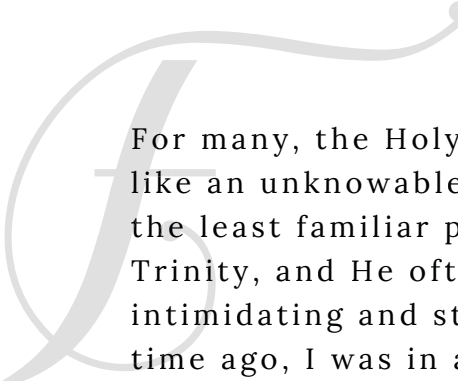


THE POWER OF PENTECOST

ARTIST: BETHANY LAU

MEDIUM: DIGITAL WORK (PROCREATE)

ORIGINAL SIZE: 2047X 2047 PX



For many, the Holy Spirit feels like an unknowable mystery. He is the least familiar person of the Trinity, and He often feels intimidating and strange. Some time ago, I was in a similar place until I had an encounter with the Holy Spirit that changed everything. Since then, it has been a deep desire of my heart that many more would come to know and love Him, because He is a real person, and He is so lovely. This painting was created to reveal the glory of Pentecost, the personality of the Holy Spirit, and the invitation to live in His power and love.

The Holy Spirit is the Force and Symphony of Creation. The Love between the Father and the Son, He is divine Delight and Intimacy. Where He is, there is life, beauty, freedom, laughter, and song. He moves through all that is, bringing all into being and transforming all unto glory. He passes into little souls, making them prophets, mystics, and friends of God. He is the Spirit of Truth spoken into the chaos. The Knowledge of God, He reveals of the mysteries of the heart that He alone can comprehend. He is the Spirit of adoption; the Voice of the Love reminding us who we are as beloved sons and daughters of a loving Father, amid countless voices that tell us otherwise. The Power of God, He

fills the gap between our littleness and the greatness of our calling. It is the Holy Spirit who transforms us from glory unto glory until we are a pure reflection of the glory of the Almighty. He is Lord of Life, making the Trinity present within our hearts. He teaches us how to receive the gift of life and give from a place of overflow rather than depravity. The Holy Spirit makes us fully alive, fully ourselves, fully free, and He loves us more than we can imagine.

This painting has a vibrant colour palette, because the Holy Spirit makes life technicolour, full of wonder and fun. The swirling, abstract shapes depict His untameable power. The Spirit is portrayed as a dove of flames, as the fiery wind filling and overflowing from the space, as the tongues of fire, and as the bright, golden light penetrating the minds of the disciples. The disciples and Mary are robed in earthy tones, signifying their humanity, but their skin is luminous with the light of the Spirit. Each of the postures, hand motions and expressions of the disciples are different, some weep, some bend over reverently, some cry out in wonder and joy, representing the many ways the faithful can respond to God.

Mary is the focal point of this picture. Amidst the fear of the disciples, Mary would have been bearing living witness to the power of opening your heart to the grace of God. As she did at the Annunciation, Our Lady sets the tone for all of creation and leads the way in receptivity for the whole church. Mary's hands are open, an expression of her radically open heart, and she has a knowing, joyful smile on her face as she receives her beloved Spouse. The light of the Holy Spirit illuminates her face and her robes and dances around her hands, symbolizing His delight in her, the Crown of Creation, the Woman fully alive.

A mandorla is seen at the top of the painting signifying the Divine entering human time and space, and the covenantal union between God and man. All three persons of the Trinity are present in this image. All the light and colour, which represents the power of the Holy Spirit, is flowing from the glowing hands, which represent the Father, through a figure on a cross of light, which represents Christ. The upper room is depicted as an arch, a shape which is resting on the ground, but also points upwards, representing the Church, made of imperfect human beings, but also a bride being perfected for and pointing to her

bridegroom. Light bursts from the roof and the colours spill out of the room's walls, and even out of the frame, which signifies how the power of Pentecost is still present today, and how each of us is invited to live in that same power, and continually experience the renewal of the Holy Spirit in our lives.

This is the promise of Pentecost: wherever we find ourselves, there is more for us. In every place we feel powerless, He gives us strength and power. In every place we feel dry or stagnant, He comes as life and renewal. In every place we feel tormented by lies and chaos in the world, or within our hearts, He comes as the Spirit of Truth. In all the places we need real connection and intimacy, where we desire to be our most authentic selves, to be truly free, He comes as the Spirit of Love, Adoption and Freedom. Because of the Holy Spirit, we can transcend mediocrity, we can live life in abundance, we can ask for miracles, we can dare to believe that we will become great saints. And so, filled with confidence, let us pray unceasingly the prayer that our Father will never deny: *Veni Sancti Spiritus! Come Holy Spirit!*



SUFFERING HEARTS

ARTIST: ANGELA ROELANDS

MEDIUM: ACRYLIC ON CANVAS

ORIGINAL SIZE: 3 COMPONENTS OF 7" X 5"

The three hearts of Jesus, Mary, and Joseph are all intimately connected because not only are they all of the same family, they are also of one mind and heart in all that they do. They each desire to do the Father's will, whatever that may mean. Because the three hearts are each on their own small canvas, this can be seen as an expression that they each have a distinct heart, but all three are pierced because all three suffered great sorrows. The Sorrows of Christ are those of His Passion and Death. These sorrows and sufferings He took on for the sake of our salvation. He also suffered to become human and to enter into our sinfulness, taking on all the limitations of humanity.

Our Lady and Mother suffered many sorrows throughout her life, but she accepted them all patiently and pondered all those things which happened to her because of her vocation as Mother of God. There is a devotion which calls to mind these sorrows of Our Lady called the Devotion to the Seven Sorrows of Mary. The seven sorrows consist of (1) the prophecy of Simeon in the Temple that "this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul

also), that thoughts out of many hearts may be revealed"(Lk 2:34, 35); (2) the flight into Egypt,(Mt 2:13,14); (3) the loss of the Child Jesus in the temple (Lk 2:43-45); (4) the meeting of Jesus and Mary on the way of the cross; (5) the crucifixion and death of Jesus; (6) The taking down of the body of Jesus from the cross; (7) the burial of Jesus. To do this devotion, one meditates on each of the seven sorrows while praying seven Hail Marys.



Likewise there are the seven sorrows of St. Joseph. Often, I think, the sorrow of St. Joseph is overlooked and even ignored. But he must have suffered greatly in being the head of such a Holy Family and charged with the protection of the Son of God and His Immaculate Mother.

The Seven sorrows of St. Joseph are, however, also accompanied by seven joys. They are as follows:

Sorrow 2: The Poverty of Jesus' Birth (Lk 2:7) ~ Joy 2: The Birth of the Savior (Lk 2:10-11)

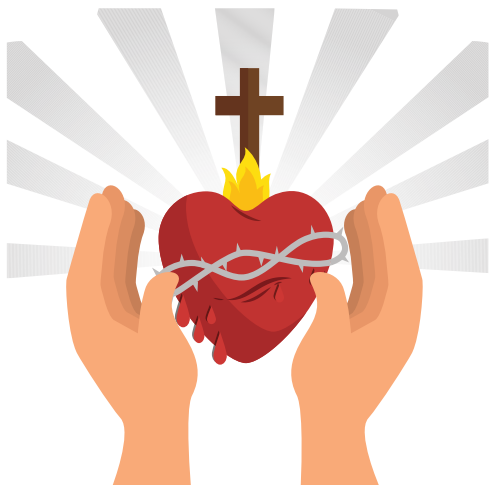
Sorrow 3: The Circumcision (Lk 2:21) ~ Joy 3: The Holy Name of Jesus (Mt 1:25)

Sorrow 4: The Prophecy of Simeon (Lk 2:34) ~ Joy 4: The Effects of the Redemption (Lk 2:38)

Sorrow 5: The Flight into Egypt (Mt 2:14) ~ Joy 5: The Overthrow of the Idols of Egypt (Is 19:1)

Sorrow 6: The Return from Egypt (Mt 2:22) ~ Joy 6: Life with Jesus and Mary at Nazareth (Lk 2:39)

Sorrow 7: The Loss of the Child Jesus (Lk 2:45) ~ Joy 7: The Finding of the Child Jesus (Lk 2:46).



There is so much to reflect and meditate on in these joys and sorrows of the Holy Family that even if I were to write a book on it, I wouldn't be able to adequately explain them. So I will encourage the reader to dive in and meditate deeply on these events. I pray that they may lead you closer to the Holy Family, especially to our dear Lord Jesus Christ.



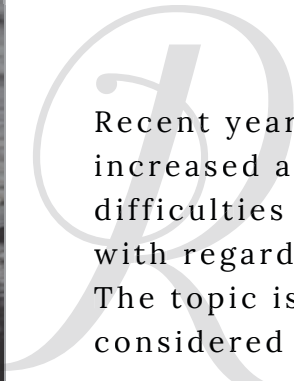


“Fallacies do not cease to be fallacies because they become fashions.”

G.K. CHESTERTON

THE SECRET TO SUFFERING

TYLER BROOKS



Recent years have seen an increased awareness of the difficulties many people face with regards to mental health. The topic is no longer considered taboo and society can now speak freely on suffering and how to best cope with it. However, I find that infrequently do people, including faithful Christians, ignore theological explanations when suffering is brought up. This essay will attempt to briefly discuss how theology can provide deep insight into the anxieties and suffering people face today by drawing on the clearest example: Jesus. It will briefly discuss how the current culture views suffering, how theology in the Christian tradition responds to it, and provide an application so as to show a specific case where theology can tangibly help someone cope with suffering.

When discussing the cultural view of suffering, it is useful to identify when the shift may have begun in terms of viewing suffering in the practical lens as opposed to the abstract. Some might argue that this originated in the 18th century with the Enlightenment Theodicy, which questioned the contemporary view of suffering.

Voltaire, in his poem about the Lisbon volcano eruption in 1755, explicitly called out those who believed “All is well”; or simply put that everything, even suffering, is within God’s loving plan. The volcano eruption occurred on a major Catholic feast, resulted in the destruction of virtually all of its buildings, and killed tens of thousands of people. With this in mind, many philosophers contributed to the conversation begun by Voltaire and distanced themselves from Christian theology in order to better understand suffering and why evil occurs. As time progressed, the modern existentialists dominated the narrative and understanding of suffering to the point where Christian theology is not even considered into account. Today, suffering can be seen plainly (according to Philosopher Michael Brady) as a “state of being in pain, misery, distress, unhappiness” through an experience or recollection of the experience. Based on this definition, and from what I hear from people around me, the understanding of suffering appears to be somewhat restrictive. If it is solely identified as a negative experience or recollection of it, without having any transcendent meaning to it, then it can be easy to fall into a trap of despair. In my own experience, I have found

that those who suffer with anxiety can often capitulate to the waves of it and thus lose control of their peace. When the suffering becomes an apparent unbearable one, then the motivation to challenge it is lost. This attitude of acceptance of one’s suffering is, in a way, encouraged by the Bell Let’s Talk campaign when they address that “it is ok to not be ok.” This cultural view by itself is not a bad analysis as suffering is consistent and recognizing that is a good first step in addressing the issue; however, acceptance and capitulation are two different attitudes. Acceptance is recognizing that suffering is a reality while capitulation is failing to challenge it. Without a transcendent meaning for suffering, then it risks becoming one’s identity since there is no foundation of belief for it.

What is the Christian understanding of suffering? While this paper cannot describe the entire understanding of the Church, it will briefly discuss some key instances where the faith has offered an answer to suffering. In responding to the apparent acceptance of suffering without a transcendent meaning for it, one can consult the works of Orthodox Christian Fyodor Dostoyevsky. Throughout his work, he states that human will, unchecked without “any moral

or guiding principle, is at liberty to perpetrate the most monstrous acts, especially domination of others.” Dostoyevsky, while not being a theologian, appropriately assesses that the nihilistic framework produces a catastrophic potential for even more suffering. Suffering has to have meaning, and the meaning needs to stem from a transcendent belief.

Theology today offers the best understanding of suffering because it incorporates abstract and practical lenses since (according to Paul Fides) “modern theologians...portray God as hidden in a suffering world rather than absent from it.” This understanding explains why it often appears that God is not present because He chooses to remain hidden as to respect human free will. On the other hand, it eliminates the traditional theodicy that proclaimed God is not present during the suffering or present at all. The combination presented by modern theology (according to Paul Fides) encourages “us to ‘choose’ the suffering that befalls us, for ‘what I take belongs to me in a differing sense from something I only bear.” This is due to the example of Jesus in His passion, to which I shall discuss more in the application section. With regards to anxiety, theology offers the Christian to take it

one day at a time as Jesus says in Matthew 6:34: “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day’s own trouble be sufficient for the day.” It is an acceptance of suffering, with a plan to focus on what the present has to offer, rather than looking too far beyond one's life. While the culture can offer similar advice, theology brings the transcendent foundation that gives support and meaning.

The most notable example of suffering in the Christian tradition is in reference to the foundation of the Church: Jesus Christ. While Jesus possesses a fully divine nature, He also is fully human which made Him as vulnerable as any human. In *The Guide to Gethsemane: Anxiety, Suffering, Death*, the author states that “[H]e shares his humanity with us, [and] receives from Gethsemane to Golgotha the uncompromising and unsurpassable (“not to be outstripped”) experience of anxiety in the face of death.” These two instances offer how suffering is paramount to the Christian experience as it highlights how even God experienced the suffering that we do today. At Gethsemane, Jesus is in deep distress after being revealed His passion and crucifixion. Jesus is so distressed that He begins to sweat blood

and cry to God in Matthew 26: 39
“My Father, if it be possible, let
this cup pass from me;
nevertheless, not as I will, but as
thou wilt.”

The deep anxiety towards His death shows that it is normal for humans to fear the possibility of an experience that will cause pain or misery. Since human nature is deified through the Incarnation, it is then appropriate to conclude that suffering is what it means to be human. However, Jesus goes beyond accepting the suffering He was and will experience; He combats it and embraces it. During the passion, He embraces His cross even though it is the instrument of his suffering. Crucifixion was the most humiliating and painful form of execution in the Roman Empire, yet Jesus did not shy away from confronting this experience. These examples are the perfect example of how theology can tangibly help orient someone's suffering; whether it be anxiety or physical. It has been a longstanding Christian tradition to look at Jesus's passion, and unite their own troubles to it, so that one can effectively work through it. After all, what followed the crucifixion was the resurrection; to which has theological significance but also to show that one can be raised triumphantly after they undergo

their tribulation. While culture can replicate this archetypal example through fictional characters like the sacrifice of Captain America or Superman, theology offers hope that is grounded in history. Jesus overcame death by confronting it, which shows how even in our own sufferings, we too can overcome them.

Today, many people who experience suffering are advised to seek counsel from a therapist in how to deal with it or a psychologist in how to diagnose it. However, if both of these actions taken are without the inclusion of theology, then a trap of despair may be plausible. Theology offers a direct counter to the cultural view of suffering by giving it a meaning and example of how to deal with it. Rather than finding ways around it, or attempting to cope with it, theology in its own unique way calls the person to challenge it for one's own sanctification. We cannot have the resurrection of Jesus without His passion, and without the passion, then there would be no resurrection. How freeing and empowering it is to use and embrace one's suffering, rather than avoiding or despising it!



HEARTS THAT ECHO THROUGH ETERNITY

BEATRIZ GHIRINGHELLO

A Fiat of Love has made three hearts echo through eternity: hearts under the roof of that little house in Nazareth, that grew in love, humility, obedience, and contemplation. Now, while the seasons in the Church had us renew our Fiats to the Lord with Pentecost, we also approach the beautiful Solemnity of the Sacred Heart of Jesus, whose heart throughout Church history, and by countless Saints, has spoken to us about His infinite love and mercy towards us. Christ Himself became the Sacrificial Lamb of God's unending love for us, His children.

Countless saints have spread devotion to the Sacred Heart and, through the example of their lives, have become witnesses of

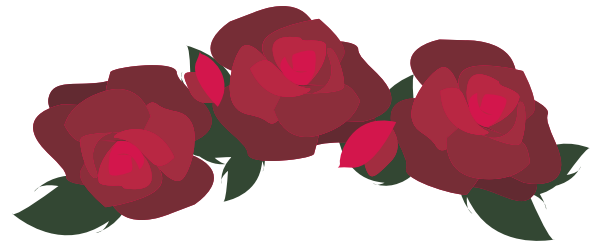
the graces received by the simple surrender to that Heart which contains the Ocean of Mercy. Even though St. Margaret Mary Alacoque's and St. Faustina's faith journeys were rich in growing and resting in Jesus's Sacred Heart, many more great saints (Such as St. Gertrude, St. Peter Julian Eymard, St. Thérèse of Lisieux, St. Louis de Montfort, St. Alphonsus of Liguori, St. John Bosco, Saint Maximilian Kolbe, to name a few) followed the same path by surrendering themselves to God's infinite love. His Sacred Heart still beats and thirsts for the "yes" and willingness to go through Cavalry and to become a martyr of love in our daily life. The saints have highlighted the importance of the Blessed Sacrament and how, within it, Jesus's Sacred Heart remains

hidden, willing to receive anyone no matter what stage of life they're in.

Through faith and surrendering ourselves to God as our Blessed Mother did, that veil which hides the Love of all Loves slowly lifts itself to reveal all the graces and blessings chosen by God specially for us. As Mother Theresa recounts, The Sacred Heart is in constant thirst to be consoled. When we see a child weep, we come to their aid and usually ask what is troubling them. Why not ask Jesus what is making His Sacred Heart ache and thirst so much? Though Calvary and the Crucifixion happened over 2000 years ago, that Heart pierced by the lance which poured out His Merciful blood and water, became eternal and echoes from the Cross, calling all his flock like a lighthouse towards the blessed shores of Eternity. We should be like a vine that wraps itself around His Cross, allowing the river of Mercy flowing from the Sacred Heart to water it. In this way, the vine can bear fruit for Eternity.

All of this is made possible by just living the simplicity of everyday life. Like Our Lady's Immaculate Heart and Blessed St. Joseph's Heart, our hearts should grow in virtue under God's tender care by doing the duty of the moment. The Holy Family worked

and rested, celebrated and wept, all with love and contemplation of God's love. Their life on Earth was not different to what we live every day. As St Thérèse of Lisieux mentions in her Story of a Soul, it all starts within us and with how much we seek self-denial, for the love of God every moment of our day.



Our Lady's Immaculate heart grew in God's love more and more since the day she gave her Fiat to God and His plan for salvation. Blessed is she who, within her womb, hid the greatest Gift of all. In all her humility and love, she pondered within her Immaculate Heart all that had been revealed to her since it all began at the Annunciation. For 30 years under St Joseph's care, she lived a hidden but normal life where her Immaculate Heart blossomed in love. With God's courage within her, she became the new Eve at the foot of the Cross. Through all the apparitions of Our Lady, those blessed to see her recount her immeasurable beauty. Her reply is, it is because she loves with the purest love. Her Immaculate Heart was pierced with her Son's in Calvary, where we became her children and she our Mother.

St. Joseph's most Chaste Heart grew in love for the Sacred Heart and the Immaculate Heart day by day. Married to the Virgin of Virgins, he guarded Our Lady's most Immaculate Heart and her virginity with his life. He held the Divine Love of God close to his heart. Even though the Divine Child slumbered in his arms and close to his heart, it was the Child's Sacred Heart that shone a beacon of graces and peace into his Chaste heart. Humility was the ground in which the Cross was set in this just man's heart. How much surrender it took for Joseph to bear Calvary in him every day. While the years went by, and the Divine Child grew into the Sacrificial Lamb, the Chaste Heart was able to grow like a giant; a giant of love. The Sacred Heart and the Immaculate

Heart helped Joseph's love to be like a furnace that covered every part of his being. The love that fed Eternal Truth for his soul. Even in heaven, this humble and just man guards the hearts whom he claims for his assistance. As Guardian of the two Precious Hearts, his biggest treasures, he will share with you the joys and blessings of loving them.

Trust in the Hearts to guide you towards eternal joy. Allow them to teach you love, humility, and patience. Learn from them how to surrender to God's Will. Let your soul be nourished in Eternal Truth. Love and console them and allow your heart to rest in their hearts; the Hearts that beat with God's love, echoing through eternity, and guiding back home all of the ones that God loves.





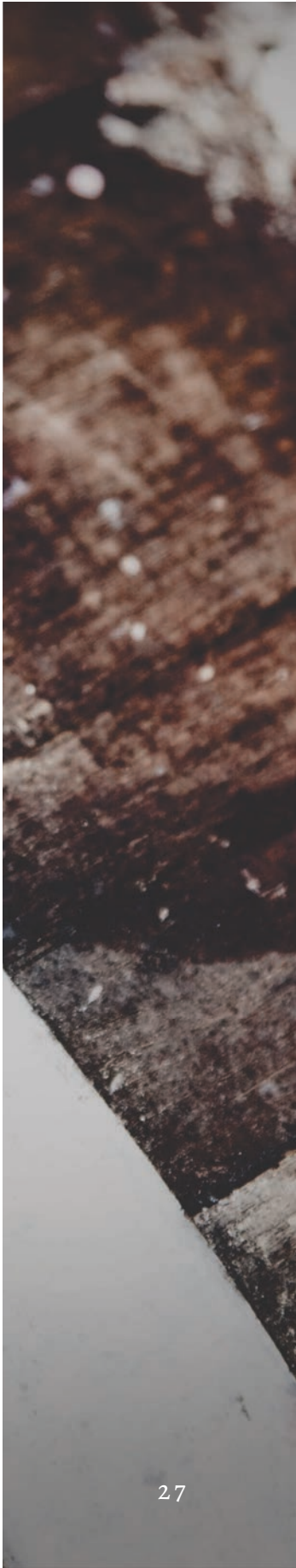

**To be able to gaze on your glory,
I know we have to pass through fire.
So I, for my purgatory,
Choose your burning love, O heart of my God!**



**SAINT THERESE OF LISIEUX
TO THE SACRED HEART OF JESUS**

SACRED HEART'S SHRINE

ANGELA BLACH



The Cross, a stake, a spear to pierce my flesh,
its purpose, wrought in love, to shed my blood.
The Cross, noble desire, lofty hill's height,
the foolish object of my heart's delight.
The stubborn statement, claim absurd:
I refuse to disobey my Father,
and I refuse to leave one drop of blood
unshed over the world His loving hand
holds. I refuse to keep my hands whole. My
hands' holes spend streams of scarlet silk, royal
red robes to clothe the little ones below.
Poor men sit slouched on thirsty streets of sin.
My wound's winepress pours alms on begging hands.
The Cross, the price to give them clothes and wine,
but precious loss, for each poor man is Mine.
Slouched heavy head sees wine spill on the ground.
My Heart's anguish protests beyond all sound.
Self's libation's pour ignored, Precious Blood
left un-adored. Love's fire burns the same:
for my friends, pressed, shaken, running measure,
sweet smoke rising for my Father's pleasure.
My Cross, my buried treasure, fallen seed,
enshrined, enthroned, heart's catacombs' altar,
love's crown atop my Heart gone up in flames,
shines, drips, cries, "Father, glorify Your Name!"

BIOGRAPHIES



Angela Blach

Angela Blach is a student at the University of Calgary studying history and education. She is a student leader for the St. Francis Xavier Chaplaincy's UCalgary branch. She enjoys writing poetry to express what Jesus has done and is doing in her life.



Tyler Brooks

Tyler is a faithful Roman Catholic, student at heart, and passionate nerd. After recently obtaining an Honours Bachelor of arts with a major in History and minor in Political Science at UOttawa, he is now in the Master of Divinity program at St Paul University. He can be found reading history books, hanging out with his friends, and probably discussing theology.



Beatriz Ghiringhello

Bea moved to Ontario 4 years ago from El Salvador . She has been an active member of the Oshawa Catholic Chaplaincy since 2018 .Since she was a teenager she has kept close to her heart St John Bosco's motto : "To be good Christians and Honest Citizens ". Even though she has a science background, she would like to pursue future studies in theology.

BIOGRAPHIES



Bethany Lau

Bethany Lau is a fourth-year psychology student, a missionary disciple, an amateur artist and poet, but she receives all that she is from the gaze of Jesus, her soul's first love. She is captured by the mysterious beauty of life, the human person, and the heart of God, and her creations are born from these moments of encounter. She has a passion for ministering to hearts and loves nothing more than a good spiritual conversation. Her dream is to raise up great saints for the renewal of the world, so that everywhere Jesus would be known and loved.



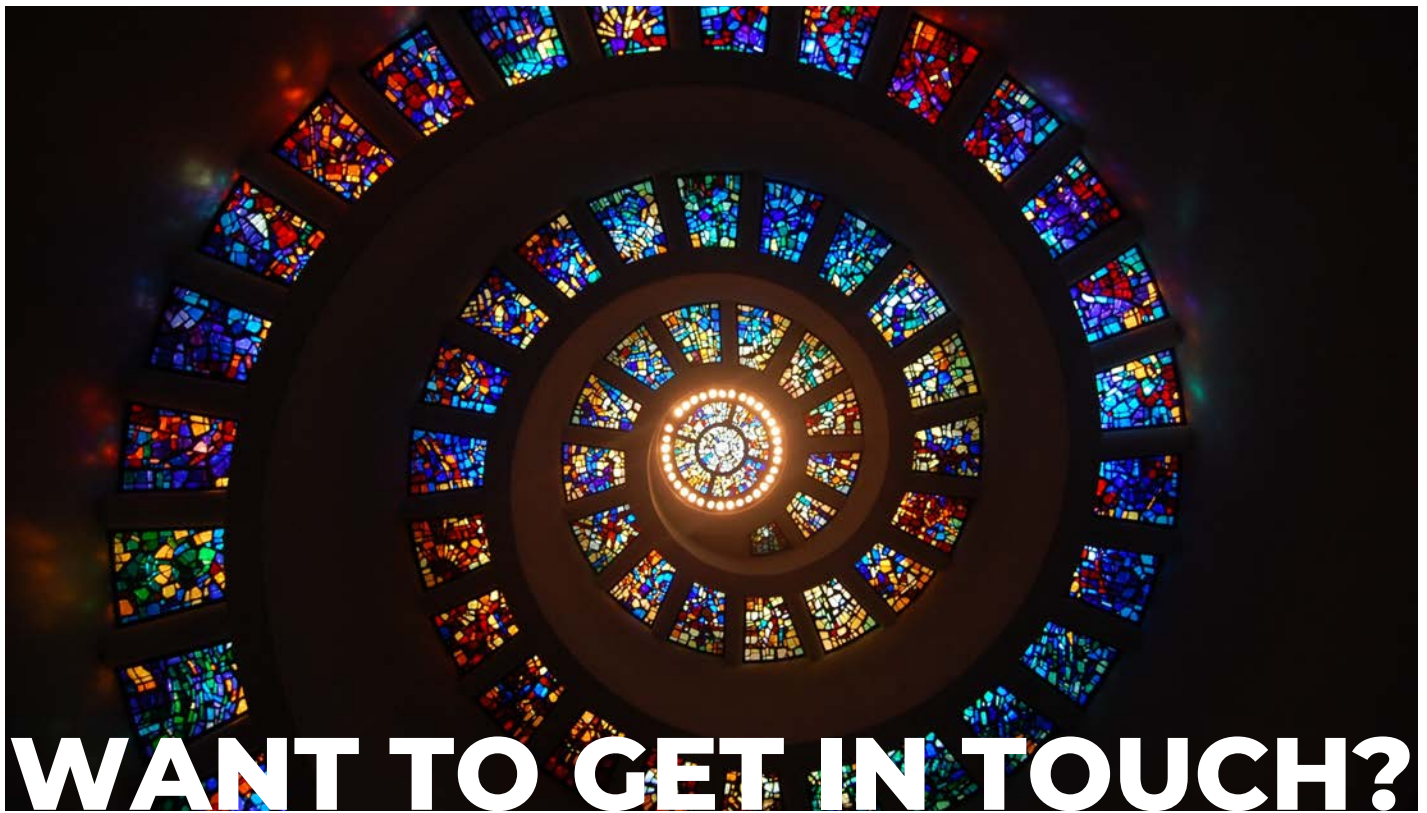
Angela Roelands

Angela is a child of God and a child at heart living on the home farm in Southwestern Ontario while studying theology online via distance education with the Augustine Institute. While being a student is her main occupation, arts, crafts, reading, and writing are among her many interests and talents. She has had a various array of different jobs but aspires to teach in some respect someday.



Irena Vélez

Irena is a passionate Ottawa-based artist working mainly in watercolour. Her art inspiration and ideas come largely from her Catholic faith and her desire to share it with others. When Irena is not painting, she is either at church, reading a good book, studying journalism and history, training in martial arts, or spending time with family and friends.



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