

Now the Christian doctrine is this, that men share in the Passion, the Cross of Christ, by their own individual sufferings, misfortunes, sorrows and mortifications. "Share" that is to say, if they accept these ills in the proper spirit and offer them as a sacrifice, then they share with Christ on the Cross. The Enthronement calls for just this spirit of sacrifice and for a very definite motive—the conversion of souls. This is what we call "paying the ransom".

All of us have some sorrow, some bit of the Cross, offered us by Christ. This must be put to use—not merely to be endured, and not merely to be suffered for one's own sake, but to be suffered as a sacrifice for the conversion of some soul. Is there a sinner to be converted, a fallen-away Catholic to be returned to the fold, an unbeliever to be made Christian? The conversion is guaranteed, if only sufficient ransom is paid. If it is necessary to work a miracle to perform this, the miracle shall be performed, a miracle of Grace.

But always these "miracles of conversions" must be paid for. How? **First** by Holy Mass; by living the Mass in our daily lives; by offering up oneself with Christ in the chalice, thus acting one's part in the Mystical Body. **Secondly**, by the spirit of penance just described: daily crosses accepted in a spirit of sacrifice. **Thirdly** by a special kind of sacrifice.

This is only for the "chosen few" who wish to do something extraordinary to honor the Sacred Heart and to ransom souls. It is known as Night Adoration in the home. This part of the program calls for more fervent souls to spend one hour, at least once a month, in adoration of the King of Love, in the home, either as individuals or as a family group. This hour is to be made sometime between 9 in the evening and 6 in the morning. This time is chosen to compensate and make reparation for the sins of the world so frequently committed during this same time. This appeal is not for the multitudes but only for select souls. Yet in the world today there are a million people performing this hour of Night Adoration and over 300,000 in the United States alone.

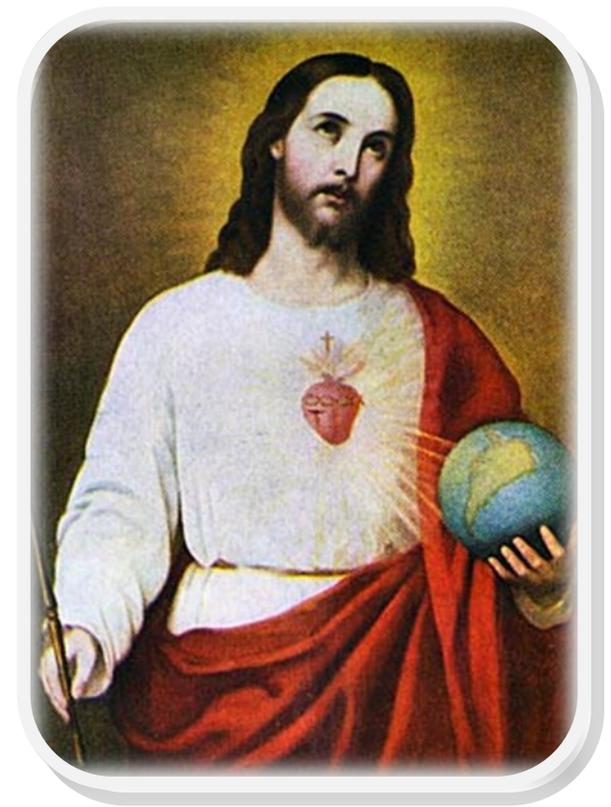
From this outline of the Enthronement, we see once more its tremendous possibilities for bettering the family and the social order. What are some of the effects? In the home: an increase of love, charity, penance, prayer and Eucharistic spirit; a vivid consciousness of the abiding presence of Jesus. Outside the home, the spirit of the apostolate—sharing blessings with others; conversions; Vocations. We stress this last point: love, penance, prayer and Eucharistic spirit in the home develop vocations and help remove their greatest obstacle—parental opposition. This then is your solid program of social regeneration—the Social Reign of the Sacred Heart. (Based on an explanation given by Father Mateo, ss.cc. the Founder of the Enthronement of the Sacred Heart.)

## **Christian Family Renewal through the Heart of Jesus**

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## **What Is The Enthronement ?**



## What is the Enthronement?

1. First of all, the Enthronement of the Sacred Heart in the home is not a new devotion. It is not another devotion. It is not a mere private devotion. It is not even—in the commonly accepted use of the word—“A” devotion.
2. The Enthronement is : A) An **Apostolate**. The aim of any apostolate, and so with this, it is to win souls for Christ. B.) It is a **Crusade**—a crusade to conquer the whole world to the Heart of Jesus. C.) It is an act of **Solemn Homage** that is offered to Christ, the King of Kings, Lord of the world. At the same time, it is: a SOLEMN SOCIAL RECOGNITION of the Kingship of Jesus over the home and all of society; and an ACT OF SOCIAL REPARATION for all who refuse to accept His Kingship, namely the flaunting of godless legislation, godless schools, godless families. In opposition to such acts of “de-thronement” we freely choose to “enthroner” our King.
3. The core, the heart, the essence of the Enthronement is bound up in one word—LOVE. It strives to bring into the hearts of men full realization of the love of the Sacred Heart for them, and to enkindle the spark to fan the flame of an ardent blazing love for the Sacred Heart in return.
4. In order to accomplish all this, the Enthronement calls for an active spiritual program of three points: EUCHARIST, PRAYER, PENANCE: the fold, frankincense and myrrh in our lives. The precise field in which the program is to be carried out is the HOME, the social cell. The crusade to conquer the world is to be done in home after home, family after family. The royal homage that is to be offered to Christ the King is to be offered not merely by the individual but by the entire family in the home.
5. To initiate and stimulate the program, a certain religious ceremony is imparted to it. There are definite acts of what may be called devotion. These are helps. They are good, even in themselves. They are important. But in themselves they are not the Enthronement. To explain more fully:

The formal ceremony which initiates the Enthronement is simple. In the most central place in the home (usually the living room), a shrine is prepared with lights, flowers, and suitable decorations. An image of the Sacred Heart (picture or statue) is placed on a table nearby. Guests have been invited. The entire family is present (if possible). The pastor or other priest has been invited to preside and to bless the image. (In this we see that it is a very special kind of homage. This is a family devotion. And the clergy do not usually preside at an ordinary family devotion. Therefore this is something out of the ordinary.)

The priest speaks of the significance and importance of the act which is about to take place then blesses the image of the Sacred Heart. The family then “escorts” Jesus to His throne (by placing the picture or statue on the wall, table or shelf). This singular act expresses two ideas: 1) public recognition and 2) social reparation. The family now solemnly consecrate themselves to Christ by making a public Covenant with God, make a profession of faith by reciting the Apostle’s Creed, offer prayer of thanksgiving for the many blessings they have received and prayers for the absent members of the family. As an expression of homage to the Immaculate Heart of Mary, Mother of God and Queen of the home, the Hail Holy Queen is prayed. Following the prayers, the priest blesses all those present and, with the family, signs the Enthronement Covenant Certificate. Such is the familiar ceremony. But, as pointed out, the introduction—the end of the beginning of a new life—of the “inauguration ceremony”; the external sign. The family, with Jesus in their midst, undertakes the real work; the Restoration of society beginning with themselves. This again is EUCHARIST, PRAYER, PENANCE.

6. THE WORK OF RESTORATION. (A) The Enthronement seeks to make the home a Eucharistic Tabernacle. It calls for frequent, if possible, daily assistance at Mass and reception of Holy Communion. The home thus becomes Eucharistic, a genuine Christian sanctuary filled with the presence of Our Lord by the members of the family living the Mass in their daily lives and bringing the Fount of grace which they received in Holy Communion immediately into the home to remain there by their living in sanctifying grace. Thus the two tabernacles are united

by the common bond of the Heart of Jesus. The enthroned image is a striking and permanent reminder of the abiding presence of Jesus—in a different way of course—in the tabernacle of the church and the tabernacle of the home, its extension.

(B) PRAYER is absolutely necessary for salvation. It is a natural requisite in the Christian way of life. “Pray always”, said our Savior. “Always” means at all times, in all places. Our life should be a prayer. The Enthronement stresses the leading of a life of love, which will make prayer easy and familiar. We pray as we love. And prayer is nothing else but an “exchange of love”. We are accustomed to various forms of private prayer, morning and evening prayer, the Rosary, other private devotions. But the special form of prayer of the Enthronement is FAMILY PRAYER, and at home. The prayers recited by the family together at the initial ceremony of the Enthronement sound the keynote. In like manner, they should continue to pray. There was a time when family prayer was common. The Enthronement strives to make it so again. And so we urge the family Rosary and evening prayers in common; the renewal of the act of Consecration on occasions of joy and sorrow, celebrations and commemorations, and the short form every night, all before the enthroned image of the Sacred Heart. By this frequent gathering together of the family in common prayer, the King of Love becomes not merely an honorable visitor in the home, but as at Bethany, a living member of the family. He shares in all the joyful and sorrowful events of the home and by His constant presence there with his friends, produces that peace which is the source of Christian happiness.

(C) The third part of the program of the enthronement—PENANCE—is perhaps the most difficult, calling for a higher type of Christian action. This is the doctrine of the Cross. Before Our Lord chose the cross as the instrument of the redemption, it was universally held as an abomination. It was shunned, despised, hated, the object of intense shame, infamy. But Jesus, in dying on the cross, sanctified it, enabled it, and raised it to the sublime heights of eternal glory.