



# S S P X



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## Enthronement of the Home to the Sacred Heart of Jesus

*The Enthronement is the official and social recognition of the sovereignty of the Sacred Heart of Jesus over the Christian family, a recognition affirmed, outwardly expressed, and made permanent by the solemn installation of the image of that Divine Heart in a conspicuous place in the home and by the Act of Consecration.*

From this definition it is at once evident that the Enthronement is not the mere blessing of a picture, nor a mere act of consecration, nor a mere outward and passing ceremony. The Enthronement is all that and a great deal more. By it the members of a family solemnly and officially proclaim and set up in their home the social kingship of the Sacred Heart of Jesus.

Some persons have wrongly supposed that the

whole movement of the Enthronement is based on the particular promise of the Sacred Heart to bless the homes where His picture is exposed and honored; they imagine the work to be out to propagate and diffuse the image of the Sacred Heart in all homes so as to draw down upon them the promised blessing. Consequently these persons consider the Enthronement to be one of those numerous devotions of supererogation, which, no doubt, are all good in themselves, but which, by reason of their multiplicity and often encumbering practices, not rarely produce the contrary effects to that which was intended; they hamper and kill devotion instead of helping and increasing it.

The Enthronement cannot be ranked in the category of the devotions referred to; in fact, it cannot be

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# Letter from the Chaplain

Dear Tertiaries,

The month of June is dedicated to the Sacred Heart of Jesus. This issue of *Sursum Corda* looks specifically at the Enthronement of the Sacred Heart in the home. The text is taken from a work on this topic by Fr. Francis Larkin.

Many of you have already enthroned your homes to the Sacred Heart. I hope these words stir again the fire of Divine Love in your souls, and a greater attention to this enthronement. For those who have not made the enthronement, I encourage you to read more on the topic. What is put together here in this article is just a sample to direct your spiritual reading in this direction.

Suggestions on what to read: *King of Love* by Fr. Mateo, *Enthronement to the Sacred Heart of Jesus* by Fr. Larkin, *St. Margaret Mary, Disciple of the Sacred Heart*, by Philip Sheridan, and *Abide in My Love*, by an anonymous Italian priest at the time of World War I. This last work is directed more to priests, but the content is very good for understanding the Heart of Jesus.

The book of Fr. Larkin, *Enthronement to the Sacred Heart of Jesus*, gives a better context to what has become known as *the Promises of the Sacred Heart*. The 'promises' were never a list of promises from the mouth of Jesus. The list

was made up by others, who sought to have an easy 'go-to' enumeration, and even categorize the blessings of Jesus for those who honor His Sacred Heart. From the writings of St. Margaret Mary, one could deduce dozens of 'promises' of how Jesus will work in souls.

The intention of Fr. Mateo in promoting the Enthronement in the home was to promote a scenario in which all of Jesus's requests are met, and all the blessings could come to families and society as a whole. He understood the Enthronement not just to be a simple act of placing Jesus on His throne in the home, but an intimate relationship with Jesus lived out within the home.

This work of the Enthronement compliments perfectly the work of the Society of St. Pius X, and therefore, all tertiaries should enthrone Jesus in your home.



In Christ,  
Fr. Adam Purdy



called a devotion in the ordinary sense of the word. It preaches a life; it holds forth the fundamental principles of our religion and applies them to everyday life. It brings out the loving person of our divine Lord and associates Him with every detail of home life. It insists not so much on devotion to the Sacred Heart as on the spirit of that devotion. Rather than burden our life with supplementary devotional practices, it transforms life itself, giving to everything we do the soul of divine love. If the Enthronement points to certain practices, for instance, Holy Communion on the First Friday, it takes care to accentuate the motive of love and reparation for which they were asked.

The Enthronement seeks to establish the effective reign of the Sacred Heart in the family and, through the family, in society. It has chosen for its watchword the words of our blessed Lord to St. Margaret Mary: *I will reign by My Sacred Heart*. Its program is the realization of this request which sums up all the desires and demands of the Sacred Heart.

Two main ideas are contained in the motto of the crusade: *I will reign* refers to Christ's social kingship; *by My Sacred Heart* refers to His kingship of love, or His friendship.

## The Sacred Heart and the Home

If the Divine Redeemer showed such great love for the home during his mortal life, we should expect Him to manifest the same solicitude and affection for the family when He asked St. Margaret Mary for the devotion to His Sacred Heart. This, He said, was like a *new redemption*, meaning of course, that the effects of the redemption would be renewed through devotion to His Heart.

On several occasions the loving Savior referred to the home and, in fact, made a specific request in several promises concerning the family. If He did not speak about the family more often at Paray, probably the reason is He presupposed people would know that when He talked about being honored, loved, consoled, trusted, etc., this was to be done especially in the place where they spent most of their time, in the family circle.

For instance, when he made the promise that *since He is the source of all blessings, He will shower them in abundance on every place where a picture of his Divine Heart shall be set up and honored*, He certainly had the home in mind, for

their follows immediately another promise concerned with the home, which specifies the kind of blessing He had in mind: *I will reunite families and will protect and help those who are in necessity and those who approach Me with confidence*.

On another occasion He promised, according to St. Margaret Mary, *that He takes such pleasure in being known, loved, and honored by His creatures that He promises peace and their families, solace in their labors. He promises that He would reunite families that are divided!*

Again He assured the saint that the most zealous promoters of this devotion *would be recompensed to not only in their own persons but also in the persons of their parents and friends*.

However, although it seems quite evident that our Lord wanted devotion to his loving Heart practiced in the family, and even promised a special grace is to those who honored His requests, the practice of devotion to the Sacred Heart, until Father Mateo's time was, for the most part, still confined to the church. Even the movement of the consecration of families to the Heart of Jesus, launched in 1872 and in 1889 by the Jesuit Fathers, was largely carried out in collective consecrations of families in the church.

It is true that countless families had obeyed our Lord's request to venerate an image of the Sacred Heart. But this veneration was an incomplete fulfillment of His request that the image be *set up and honored in public*, for, with some exceptions, the Sacred Heart was honored in a private way, mostly in the bedroom and not in a public place in the home. Keeping the image of the Sacred Heart out of sight from visitors to the home seemed to symbolize the spirit of the times: the exclusion of our Lord and his teachings from the public and social lives of men.

It was reserved for Father Mateo to organize a true crusade to have all our Lord's requests carried out in the home. Likewise it was to be his special mission to focus attention on the social significance of devotion to the Sacred Heart and to strive to reestablish the public rule of Christ over nations through the enthronement of the Sacred Heart in the home. This is the reason he called his crusade the Social Reign of the Sacred Heart. That is why, too, he has taken two rallying cries for his crusade: *Adveniat regnum tuum* and *Oportet illum regnare*. (Thy Kingdom come and He must Reign)

In his book, *Jesus, The King of Love*, in the chapter 'The Social Reign of the King of Love', Father Mateo alludes to the difficulties he encountered in the beginnings of his campaign because of the nov-

elty of the idea of emphasizing the social and kingly aspects of devotion to the Sacred Heart.

*Recall to mind the beginnings of the work the crusade of the enthronement started as an intense spiritual movement, perfectly in harmony with the idea of the social kingship of Our Lord and idea which logically proceeds both from the nature and organization of the work. From the very dawn of this crusade we have always taught that Jesus, King of Love, must reign in family life and in society. And although many applauded the idea, others opposed it, saying that the term 'kingship' was an inopportune and imprudent and that they regarded as a rash innovation the title adopted for the work, Social Reign of the Sacred Heart of Jesus.*

*We call it social for, though in the case of each individual we insist on the necessity of a deeper interior life which should be essentially Eucharistic, we do this with a view to reforming the whole of society and bringing all men to the feet of the King of kings. It was, from the outset, our most cherished hope to see Jesus Christ one day proclaimed King of kings, Master of legislators, and Ruler of peoples, a Divine, victorious Monarch, through the scepter of His Heart.*

*We have always opposed modernism, which tries to dethrone Jesus and banish Him from the life of the family, society, and a nation. We ever do our utmost to shun this evil and to encourage solemn acts of reparation for the terrible war that is now being waged on God. Christ must not be deprived of His social rights by the shameful cowardice of his so-called friends and families. His empire must extend to Parliament and laws, though many would think it prudent that he should remain mute in the tabernacle, mute in parliament, and mute before the abuses of modern society. We have often been bitterly criticized, but always favored with the Holy Father's blessing and approval and encouraged by a flow of countless graces.*

*The word enthronement is eminently suitable as proclaiming the Social Kingship of Jesus Christ and is now used by the very people who at first opposed it.*

## Catechism of the Enthronement

### **Q. What does the word “enthronement” mean?**

A. The word enthronement means to install on a throne, in recognition of a person's authority.

### **Q. Can you give an example?**

A. Yes. The enthronement of a bishop in his cathedral as a recognition of his spiritual authority over the diocese.

### **Q. What do you mean by “the official and social recognition of the loving kingship of the Heart of Jesus in a Christian family”?**

A. In the ceremony of the Enthronement, the family is considered as the basic unit of society, the social cell, and also as the “nation in miniature.” As such it proclaims Jesus as its King and, as far as it can, as the King of the entire nation. That is why the father, the head of the family, installs the image in the place of honor. It is a public act inasmuch as it is done in a prominent place in the home and not in a private place, such as a bedroom.

### **Q. Why install the image of the Sacred Heart?**

A. Firstly, because our Lord asked us to do so; secondly, because He is a King who rules through love; thirdly, because the installation of the image of the Sacred Heart is an outward and tangible recognition of these truths and a permanent reminder that He is a King who rules over the home through love.

### **Q. Why the installation of the image in the place of honor?**

A. Firstly, to make reparation for the dethronement of Christ from the first place in everyday family life and in the public life of the nation; secondly, because as King and Friend of the family, Jesus has the right and the desire to be given the best place in the home; thirdly, so that the family and visitors will be constantly reminded that Jesus is the King and Head of the home.

### **Q. Why enthrone the Sacred Heart in the home?**

A. Because our Lord asked, that His image be singularly honored in the home. Moreover it is the home, which is being undermined systematically by its enemies, by the exclusion of Christ from family life. Therefore He must be systematically brought back. Finally the family needs the extraordinary graces promised by the Sacred Heart to those who give Him the place of honor in the home.

### **Q. Is the Enthronement merely the carrying out of the one request of our Lord, namely, to honor the image of His Sacred Heart?**

A. No. According to Father Mateo, the Enthronement “is simply the realization, not of one or the other



of the requests made by our Savior to St. Margaret Mary, but the complete and integral realization of all of them, calling forth the fulfillment of the splendid promises with which the King of Love has enriched them.

**Q. What are the principal requests made by the Sacred Heart?**

- To be acknowledged as a King who rules through love: “The adorable Heart of Jesus wishes to establish His reign of love in all hearts” (St. Margaret Mary);
- To have the image of His Heart exposed and honored in a special way in the home;
- To have everyone consecrate himself to His Heart;
- To make reparation;
- To live a life of love and confidence;
- To make His Heart better known and loved;
- To show greater devotion to the Eucharist;
- To celebrate the Feast of the Sacred Heart and the First Fridays.

**Q. Does the Enthronement program include all of these requests?**

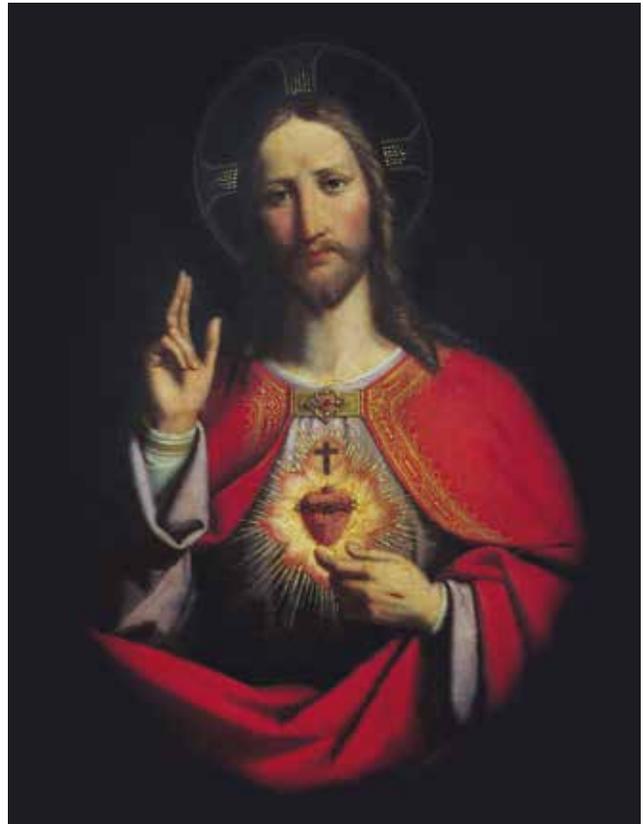
A. Yes. Numbers 1, 2, 3, and 4 are carried out in the ceremony itself, at least in intention and symbolically; numbers 5, 6, 7, and 8 are emphasized in the suggestions for the living of the spirit of the Enthronement.

From this it is easy to see why the Enthronement crusade is much more than an organized attempt to get a Sacred Heart picture or statue in every home. That is important, but Father Mateo insists there is much more to his work than this.

“Is the Enthronement nothing more than the image installed in the place of honor? No, there is more to it than that! Is it perhaps but a beautiful and simple consecration of the family to the Sacred Heart? The consecration is included indeed, but there is much more than that!

“What then? There is a marvelous statement made by Jesus to St. Margaret Mary which I give as a synthesis of our crusade, at least as far as its supreme ideal is concerned: 7 will reign through My Heart and I promise to reign! The Enthronement is the apostolate which is trying to make this divine affirmation something living and lived in the home, the social cell.”

It is then, in this statement of our Lord, “I will reign



through My Heart,” that we find the basic idea of the Enthronement. These words are at the same time a request and a promise. As a request, they mean: “I want to reign . . . to be recognized for what I am, a King of Love.” As a promise, they mean: “Despite Satan and all those who oppose Me, I will reign, through My Heart, through love.”

The Enthronement is the collective answer of the family to the request and at the same time a reply to those who cry out, “We will not have this Man reign over us!” When the family enthrones the Sacred Heart, they are saying in effect: “Lord, we want You to rule over our family; we adore You as our King of Love; we accept You as our loving Friend, always occupying the first place in our hearts and in our home. Thy kingdom come! You must reign, and You will reign in our home.”

This response of the family to the divine request gives the Sacred Heart an “excuse,” an occasion, as it were, to fulfill His marvelous promises. We might compare the Enthronement to a bilateral contract. The family promises and tries to carry out our Lord’s requests, and Jesus, in His turn, promises to keep His pledges; and the wonderful part of it is that He always does, even if He has to work a miracle of grace! And why not? Has He ever broken His word?

# Basic Principles of the Enthronement

The basic principles on which the crusade of the Enthronement is founded can be summed up under five headings:

- Jesus Christ is the King of individuals, families, and nations: The Sovereignty of Jesus Christ.
- Jesus Christ rules as King through love: The Sovereignty of the Sacred Heart.

- This sovereignty today is almost universally scorned and despised: His Sovereignty rejected.
- The Enthronement is an excellent means to make reparation for these insults and to restore the sovereign rights of the Sacred Heart: His Acknowledged and Re-established Sovereignty.
- The Enthronement is the complete realization of all the requests made by the Sacred Heart to St. Margaret Mary: His Sovereignty willed and demanded by His Sacred Heart.

There is no need to prove the first three points. Annually we are reminded of these truths on the Feast of Christ the King. Let us consider for a moment the last two.

*The Enthronement is an excellent means to make reparation . . . and to restore the sovereign rights of the Sacred Heart.*

For the good of the individual, the family, and the nation, it is of the utmost importance that, to the universal rejection of the rights of the Sacred Heart, we oppose the practical recognition of these same rights. And since the rejection is social and public, our reparation must have the same characteristics. To the satanic cry, *We will not have this man to reign over us!* we must oppose a resounding *We will!*

But since the world has fallen so low because charity has grown cold (Matt. 24:12) we must cause to reign in us and around us the divine love of the Sacred Heart.

Now, perhaps the best means of accomplishing this is the Enthronement. For in truth, it means we are not satisfied with a passing proclamation of the Sovereignty of the Sacred Heart, but we insist that it be lived, that Jesus Christ be allowed truly to penetrate into every detail of family life.

Moreover, the family is the center of society; it is the cornerstone uniting the individual and society and guaranteeing the solidity of the social structure. More than this, according to the strong expression of Pope Benedict XV in a letter to Father Mateo, it contains within itself *the principles and the germ of all human society*. In other words, it is the social cell.

If this is so, then who does not see that the Enthronement, by sanctifying the family, profoundly affects at the same time the individual and society by



*Authentic copy of the first image of the Sacred Heart by St. Margaret Mary in 1685 at the Monastery of Paray-le-Monial.*



infusing into them “the life-giving blood of the knowledge and love of Jesus Christ?” asks Father Mated.

*To restore all things in the Sacred Heart, then, no better means could have been found than this providential work of the Enthronement. You do well, dear son, while taking up the cause of human society, to arouse and propagate above all things a Christian spirit in the home by setting up in each family the reign of love of Jesus Christ. And in doing this you are but obeying our Divine Lord Himself, who promised to shower His blessings upon the homes wherein an image of His Heart should be exposed and honored.* (Pope Benedict XV to Father Mateo.)

Nothing is lacking in this work, neither the solid foundation which makes it the best means to establish the reign of the Sacred Heart nor the indispensable external ritual, so important in making an impression on the senses of men, made up as they are of bodies and souls.

Rightly then, and without any exaggeration, St. Pius X could call this enterprise a *work of social salvation* (Acta Pontificia, May 25, 1915, p. 226, note); and Pope Benedict XV could write to Father Mateo, *Nothing is more suitable to the needs of the present day than your enterprise.* Moreover, the social importance of the Enthronement has been well expressed by the apostolic delegate to the United States, the Most Reverend Amleto G. Cicognani, in an article written in 1949: *His Holiness, Pope Pius XII, as well as his immediate predecessors, have praised and encouraged the movement for the Enthronement of the Sacred Heart in the home and have clearly indicated how important this movement is in reference to the work of social reconstruction.*

It is clear, then, that the Enthronement crusade is more than a private act of piety on the part of the family but is rather a movement with great social consequences resulting in the restoration of the social rights of Christ the King over society. This is its goal, and this is what it has helped to accomplish wherever it has been introduced and carried out on a wide scale.

## Fulfilling all of Our Lord's requests

It now remains to show how the Enthronement is the complete realization of all the requests made by the Sacred Heart to St. Margaret Mary and therefore most apt to bring about the fulfillment of the marvelous promises of the Sacred Heart.

- He wishes to enkindle the flame of love in a world grown cold by the burning love of His Heart. *What the work seeks to set up in every home is nothing but the pure, simple, and frank devotion to the Sacred Heart* (Cardinal Billot).
- Through this devotion, Jesus wants to bring about the reign of His Sacred Heart. *I will reign through My Heart. The Enthronement is the solemn, social recognition of this reign* (Father Mateo).
- *He wishes to enter the homes of princes and kings with pomp and magnificence* (St. Margaret Mary). The Enthronement has taken place in the palaces of kings and princes (Luxembourg, Spain, Austria); entire countries have enthroned the Sacred Heart (Spain, Colombia, and others) and this has resulted from the widespread practice of enthroning the Sacred Heart in the homes of these nations.
- He asks that the image of His Heart be exposed and singularly honored. This is one of the essential characteristics of the Enthronement.
- He wishes the consecration of individuals, families, and nations to His Heart. This is why we add the consecration to the Enthronement.
- He asks for the Feast of the Sacred Heart as a day of Eucharistic reparation. From the very beginning, Father Mateo has strongly urged the solemn celebration of this feast on Friday, not only in church but also in the family circle — and this on Friday, the day our Lord specified.
- He asks for special eucharistic practices. The Enthronement encourages and helps families to make the First Fridays, Communions of reparation, and Holy Hours.
- He asks that His friends become apostles of the Sacred Heart, to extend His reign. As a result of the Enthronement crusade there is hardly a point on the globe where the social reign of the Sacred Heart is not being promoted and proclaimed.

Therefore, it is safe to conclude with Father Mateo that *the Enthronement is the realization of all the requests made by our Savior to St. Margaret Mary, calling forth the fulfillment of the splendid promises with which the King of Love has enriched them* (Jesus the King of Love, p. 3).

## Letter of Benedict XV to Fr. Mateo

To our beloved son Mateo Crawley-Boevey, Priest of the congregation of the Sacred Hearts of Jesus and Mary

Beloved son, health and apostolic benediction.

We have read your letter with interest and likewise the documents that accompanied it. From them we have learned of the diligence in zeal with which for many years you have devoted yourself to the work of consecrating families to the most Sacred Heart of Jesus, in such a way that while His image is installed and the principal place in the home as on a throne, are divine Savior Jesus Christ is seen to reign at each Catholic hearth.

Our predecessor, Leo XIII, of happy memory had already consecrated the entire human race to the Divine Heart, and his noteworthy encyclical, *Annum Sacrum*, on this subject as well known. Notwithstanding that general and collective consecration, however, the devotion as applied to each family in particular is not without its purpose. On the contrary, it is perfectly in accord with the former, and can only contribute to the religious aim of that pontiff. For what concerns each one in particular, affects us more deeply than the interests we share with others. Therefore, We rejoice at the thought that your work has borne abundant fruit in this direction, and We exhort you to persevere with diligence in the apostolate which you have begun.

Nothing, as a matter of fact, is more suitable to the needs of the present day than your enterprise. To pervert, both in private and in public life, the concept of morality engendered and fostered by the Church, and, after having almost effaced the last vestige of Christian wisdom and decency, to lead human society back to the miserable institutions of paganism, such as the plan which too many are trying to realize today. Would that their efforts were fruitless! Moreover, the attacks of the wicked are directed primarily against the family. For, containing within itself as it does the principles and, as it were, the germ of all human society, they clearly see that the change, or rather, the corruption, which they are trying to bring about in human society, will necessarily follow once the corruption of the family itself has been accomplished. Hence divorce laws are introduced to put an end to the stability of marriage; children are forced to follow an official teaching for the most part estranged from religion, thus eliminating the authority of parents in a matter of the highest

importance; moreover, countenance is given to the spread of a shameful course of selfish indulgence which contravenes the laws of nature, and striking a blow at the human race at its very source, strains the sanctity of marriage with impure practices.

You do well, then, dear son, while taking up the cause of human society, to arouse and propagate above all things a Christian spirit in the home by setting up in each family the reign of the love of Jesus Christ. And in doing this you are but obeying our Divine Lord Himself, who promised to shower His blessings upon the homes wearing an image of His Heart should be exposed and devoutly honored.

It is assuredly, therefore, a holy and solitary work to secure for our beloved Redeemer such worship and honor. But that is not everything. It is of the utmost importance to know Christ, to know his doctrine, his life, his passion, his glory. For to follow him does not consist in allowing ourselves to be swayed by a superficial religious sentiment that easily moves weak and tender hearts to tears but leaves vices intact. To follow Christ is to be permeated with the lively and constant faith, which not only acts upon the mind and heart, but likewise governs and directs our conduct. Moreover, the real reason why Jesus is neglected by so many and but little loved by others, is to be found in the fact that he is almost entirely unknown to the former and not known sufficiently by the latter. Continue therefore, beloved son, in your efforts to enkindle in Catholic homes the flames of Love for the Most Sacred heart of Jesus: but likewise and before all else, and this is our wish, endeavor to make this love result from a knowledge of Christ the Lord, and from a greater and deeper understanding of the truths and laws which He Himself has given us.

For our part, in order to encourage the piety of the faithful in this matter, We extend it to all families of the Catholic world that consecrate themselves to the Most Sacred heart of Jesus, all those spiritual favors which Our predecessor, Pius X, of happy memory, granted with pontifical liberality, in 1913, at the instance of the bishops of Chile to the families of that Republic consecrated to the Sacred Heart.

As a pledge of divine favors and as a mark of our paternal goodwill, We impart to you affectionately, beloved son, the Apostolic Blessing.

Given at St Peter's, Rome, this 27th day of April, 1915, in the first year of Our Pontificate.

— Benedict PP. XV