



*Enthronement of  
the Sacred Heart  
in the home - -*

# Enthronement of the Sacred Heart in the Home

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I will bless  
every home  
in which an image  
of My  
Sacred Heart  
shall be  
exposed  
and honored



**Third Promise of the Sacred Heart  
to St. Margaret Mary**



## FOUNDER AND APOSTLE OF THE ENTHRONEMENT

Father Mateo Crawley-Boevey, SS.CC., Founder of the Work of the Enthronement of the Sacred Heart in the home, was born in Peru, South America, on September 18, 1875. At the age of sixteen he joined the Congregation of the Sacred Hearts of Jesus and Mary in Valparaiso, Chile, and applied himself with great zeal to promoting devotion to the Sacred Heart. Animated with the desire to make more effective the promises of the Sacred Heart to St. Margaret Mary, he conceived the idea of drawing families closer to Jesus, the King of Love, by placing the image of His Sacred Heart in a place of honor in the home and thus bringing the family's life into intimate relations with Him.

In 1907, a breakdown in health sent him on a trip to Europe. After visiting the Motherhouse of his Congregation in Belgium, he went to Paray-le-Monial in France, overjoyed at being

able to realize his desire to visit the scene of the apparitions of the Sacred Heart to St. Margaret Mary. He then went to Rome, where he submitted to a prominent Cardinal an outline of his proposed apostolate for the social reign of the Sacred Heart, together with a rough outline of the ceremonial of the Enthronement. Being greatly encouraged by this prince of the Church, Father Mateo next sought and obtained a private audience with Pope Pius X, who in turn gave his whole-hearted approval and "commanded" the young priest to devote his life to this magnificent work.

Receiving this "command" as a mandate from heaven, Father Mateo at once prepared to carry out his commission, with the approval and blessing of his Superior General. First he returned to Paray-le-Monial to give thanks for this singular grace and to implore light and guidance as well as the necessary health for his mission. As he knelt in prayer at this hallowed spot, a strange sensation suddenly gripped his whole being, and he rose

to his feet, perfectly cured. At the same time a clear methodic plan of the work took shape in his mind. It was August 24, 1907. That same evening, he drew up his plan "to conquer the whole world for the Heart of Jesus, home after home, family after family."

After making a pilgrimage to the Holy Land, Father Mateo returned to Valparaiso, where he resumed his post of teaching in the school conducted by his religious community. At the same time he inaugurated his crusade for the Enthronement of the Sacred Heart in the home. The work was attended with remarkable blessings—clearly indicating that it was truly the work of the Sacred Heart. Fallen-aways returned to the sacraments, notorious sinners (including enemies of the Church) were converted, the spiritual life of the whole parish was renewed.

With the help of many "secretaries"—principally children, at first—letters were sent to various countries and brought an enthusiastic response. Father Mateo himself embarked on a crusade, literally traversing the world

to "preach love," as he expressed it. South America, Spain, France, Portugal, Italy, Switzerland, Luxembourg, Belgium, Holland, England, Scotland, China, Japan, Indo-China, India, Ceylon, the Philippines and Hawaii, and finally the United States and Canada, came under the sway of his fiery eloquence, and responded magnanimously to his appeal "for love for the Beggar of Love." Some of these countries he visited twice and even three times, in response to pressing invitations from the hierarchy and clergy.

In his world-wide crusade, Father Mateo's heart and soul, mind and body, combined in a heroic effort to do the maximum amount of good to the greatest possible number of souls. He preached retreat after retreat, usually giving four sermons a day of one hour each. In his younger years he frequently preached as often as eight times a day. In later years he at times showed signs of great fatigue, but when he rose to speak, his burning love for the Sacred Heart sent a magic current of life into his exhausted body and he

spoke with astounding energy and volume of voice.

Along with the Enthronement, Father Mateo promoted Night Adoration in the home as a means of intensifying the devotion of families to the Sacred Heart and of offering reparation to Him, especially for sins committed in and by families. (See page 60.) He also found time to write books of devotion and various treatises on the Enthronement, as well as periodical circular letters aimed at stimulating the fervor of his fellow-workers in the apostolate.

In the course of time, the work of the Enthronement was efficiently organized by the establishment of Enthronement Centers in each country, where priests, religious and zealous lay persons work enthusiastically in promoting both the Enthronement and the Night Adoration. In 1917, the Benedictine Convent of Perpetual Adoration at Clyde, Missouri, became the first authorized Center in the United States, outside the one operated by the Sisters

of the Sacred Hearts at Fairhaven, Massachusetts.

Each of the five Popes who reigned during the life of Father Mateo gave his full approbation and blessing to the Work: St. Pius X, Benedict XV, Pius XI, Pius XII, and John XXIII.

Styling himself the "beggar of love for the King of Love," Father Mateo spent himself unstintingly for the reign of the Sacred Heart over hearts and homes and nations. But he did not seek to attain this end by preaching alone. Rather, his preaching was ever the fruit of prayer, sacrifice and suffering, upon which he depended for the fruitfulness of his apostolate. He also used to very good effect the literary talent with which God had endowed him. But the paramount reality in his life, the sun and center of all his days and the source from which he drew light and strength and inspiration, was the holy Sacrifice of the Mass. To see him celebrate the Sacred Mysteries was in itself a sermon more eloquent than any he could preach. He also insisted upon a living, loving devotion to the

Holy Spirit, the source of all interior light and supernatural inspiration.

Worn out by his incessant labors and by the ravages of various ailments, as well as by the weakness of advancing age, Father Mateo was forced, at length, to give up his preaching apostolate. In the fall of 1946 he was confined to a hospital in Canada, and the remaining years of his life were spent for the most part in his "cloister of the Divine Will," his own term for a hospital. Nevertheless, he continued his crusade of love by writing, praying, and suffering. He still made his Holy Hour each night, and daily offered Holy Mass seated at an improvised altar in one of his hospital rooms, using a privilege granted him by Pope Pius XI some years before. In time, even this became impossible because of his physical condition, and it was one of the greatest privations of his life not to be able to offer the Mass.

In 1956, to the surprise of all who knew him, he rallied sufficiently to return by plane to the monastery of the Sacred Hearts in Valparaiso, Chile,

from which he had set forth some forty years before. For a time he seemed marvelously renewed in strength and health, but old age and chronic illness continued their ravages, and he died on May 4, 1960, after months of intense suffering—a veritable crucifixion.

Regarding his well-beloved apostolate, Father Mateo once wrote to a friend: "If you should hear that I have become paralyzed, that I am no longer able to preach, to write, to walk, do not say, 'What of his mission?' No, for as long as I have a heart to love and a body to suffer, I will still be an apostle. I would not then be preaching four or five times a day, but a *hundred* times, *on the cross*. In life and in death I will be an apostle, for I love Him, I love Him, I LOVE Him! In sickness and in health, I will be an apostle, for I want all to love Him, to love Him, to LOVE Him!"



## Pontifical Letter of Approbation

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; also the documents that accompanied it. They give proof of the zealous and untiring labors with which you have devoted yourself, for many years, to the work of consecrating families to the Sacred Heart of Jesus in this particular manner: by placing an image or painting of the Sacred Heart in the most prominent place in the home, as on a throne, as a sign that Our Lord reigns visibly in these families.

Already Our Predecessor, Leo XIII, of blessed memory, consecrated the whole human race to the Divine Heart of Jesus, and his encyclical *Annum Sacrum* upon this subject is well known. Nevertheless, it seems that even after this general consecration, the devotion extending to individual families is not without benefit; on the contrary it is in perfect accordance with the former, and can only contribute greatly to the realization of the pious intentions of that Pontiff of blessed memory.

What concerns every single individual affects Us more deeply, indeed, than what is of general interest. Therefore, We rejoice that

your efforts in this regard have brought such abundant fruit. We exhort you to continue zealously in the apostolate you have so successfully begun. At present nothing is more timely.

The malicious efforts of the wicked are specially directed against the home, the family circle. Since the family contains the root, the elements of civil society, the enemies realize well that the hoped-for transformation or rather the hoped-for *destruction of all human society* cannot take place before *the ruin of the family* is accomplished. Every effort is being made to weaken the firmness and indissolubility of the marriage bond and to prevent our youth from coming under religious influence. Wickedness goes so far as to endanger the very propagation of the human race, and to defile the sanctity of matrimonial life by praising shameful practices for the gratification of lust which frustrate the rights of the laws of nature.

You do well, therefore, beloved son, to take in hand the welfare of society to awaken and spread above all things a Christian spirit in the home that the love of Jesus Christ may permeate the families, and this love reign there like a queen. By so doing you obey Jesus Christ Himself who promised to pour out His blessings on those homes where a picture of His Sacred Heart is exposed and venerated.

It is a holy and salutary work to show our most loving Savior this honor and homage; yet, all is not accomplished thereby. Of equal importance it is to *know* Christ, to *take to heart* His doctrine, His life, His Passion, His glori-

fication. To follow Him does not consist in being guided by passing religious sentiments which easily touch tender hearts and move to tears but leave vices unchecked. To follow Christ means to grasp Him with a lively and constant faith which at the same time influences heart and mind, and regulates our morals. Indeed, *the very reason why Jesus is forgotten by so many, and so little loved by others, is that to some He is almost unknown and by others not known sufficiently.*

Continue, then, beloved son, your labors and your apostolate, in order to enkindle the flames of love for the Sacred Heart of Jesus in Catholic families. Above all, let your efforts and labors tend to this—it is Our will—that to every home where you apply, this love may come as a result of the knowledge of Jesus Christ, and of the truths and laws which He has given us.

In 1913, Our Predecessor, Pius X, of blessed memory, granted special privileges at the request of the bishops of Chile to the families of that country who had consecrated themselves to the Sacred Heart of Jesus. To encourage this universal pious work, We desire all these privileges to be extended to the families of the whole Catholic world who perform this consecration.

As a pledge of Divine favors, and as a mark of Our paternal good will, We impart to you affectionately, beloved son, the Apostolic Blessing.

Given at St. Peter's, Rome, April 27, 1915.

—Benedict XV, Pope.

## OBJECT AND SPIRIT OF THE ENTHRONEMENT

### What Does "Enthronement" Mean?

The ENTHRONEMENT of the Sacred Heart means (in the words of Father Mateo) *the Official and Social recognition of the loving Kingship of the Heart of Jesus in the Christian family*. The family shows this recognition by giving the image of the Sacred Heart a place of honor in the home and dedicating itself to Him by an act of consecration. In this way the family is brought under the benign influence of the Divine Heart, which asserts itself in all the events of family life.

The Enthronement is like a recognition of the living presence of Our Lord in the home, where His Divine Heart, as King of Love, is the Center, attracting all the members of the family. It is more than a mere veneration of the image of the Sacred Heart or a transient consecration. It is a "way of

life," a *permanent state* of devotedness and love, full of grace and joy.

The Enthronement is likewise a complete realization of *all* the desires of the Sacred Heart revealed to Saint Margaret Mary. Enthroned in a family which is wholly imbued with Divine charity, Jesus lives with its members as with His very own, directing and supernaturalizing their intimate home life. The home becomes His sanctuary. He is its King and Friend, reigning over it by love, receiving ardent love and tender reparation from His devoted subjects, bestowing in return untold graces, and filling each heart with peace and happiness.

By the act of Enthronement of the Sacred Heart, the family fulfills at the same time a duty of *justice* toward our Divine Savior. For He is in very deed its King, its Lord and Master by virtue of His Divine nature and His work of Redemption. It fulfills, moreover, the further duty, which devolves upon every truly Christian family, of rendering solemn *reparation* to the King of Love, by proclaiming the Divine rights

of the Sacred Heart—rights which in our present age are so shamefully ignored by a godless, perverted world.

The keynote of the Enthronement is Our Lord's desire to reign over mankind as King of Love. Jesus desires to reign by love and to communicate this love, as He did at Nazareth and Bethany. At Nazareth He was the King of Love in His own home; at Bethany He reigned as King of Love in a devoted family, the prototype of all Christian families of later ages, over which He desires to rule supreme as King of Love and Mercy. By the Enthronement and a subsequent life of devotedness, the family recognizes and proclaims in a special way this Kingship of Jesus Christ, so utterly ignored by the world.

What more royal mark of homage, in truth, could a Catholic family render to the Sacred Heart than to enthrone Him as King of the home? In so doing, the members testify their complete submission to Him and their unchanging devotedness, which they intend to

prove by sacrifices and marks of tender affection.

What a consoling thought is this for the members of a family: Our Lord has deigned to enter our home! He is with us, full of love and kindness; in Him we can take refuge in all our needs. He has made our home His dwelling. His powerful blessing rests upon our family and upon each one of us!

#### The Enthronement Must Be "Lived"

However, as already intimated, there is question not merely of an exterior sign, beautiful though it be, nor of a mere act of homage, however solemn. The Enthronement must not be a mere external *formality*, a pious momentary impulse; nor must it be accepted and made in the spirit of a kind compliance with the solicitations of a friend. No, it is and must remain a *serious act, performed after mature reflection*, by virtue of which Our Lord Jesus Christ is willingly and lovingly acknowledged as the true Head and Ruler of the family.

The outward ceremony must be-token the interior spirit, the beginning of a life of faith and love. In other words, the Enthronement must be LIVED. It must imply the family's intention to live in close union with the Heart of Jesus and in accordance with His desires, a truly Christian life, worthy of their chosen and honored King.

The Act of Consecration itself may be looked upon as a transitory act. But the Enthronement is a *fixed* condition, a *state*, by virtue of which the spirit of the holy Gospel becomes the guide, the rule and the soul of the home where the Sacred Heart of Jesus reigns supreme.

Jesus must be invited to participate in all family affairs; He must be asked to sanctify all the details of the home life by His blessed presence. He must really preside everywhere; everything must be done "beneath His eye" and according to His desires. With Him the family shares its joys and sorrows, good or evil fortune, and in sharing them, gives Him glory and deepens the joy or



lessens the pain that life inevitably brings.

Living nobly because Jesus so wills is the real proof of our love for Him. To remain unchanged in our love for God, whether the light of His smile surrounds us or the shadow of His hand lies heavy upon us, is magnanimous friendship. It is this friendship that is brought about by the Enthronement of the Sacred Heart in the home, when it is lived as it is intended to be lived. By the Enthronement and under the influence of the Sacred Heart, each member of the family learns intimacy with Jesus. In all the events of life, the individual as well as the family as a group turns with confidence and love to Jesus and makes his own life one with His.

### **The Enthronement Sanctifies the Family**

The family is the foundation, the nucleus of human society. Just as a plant is composed of cells, so human society is composed of the cells of fam-

ilies, and the healthier the cells, the better the plant thrives. In the bosom of the family, the human being receives its existence, its life of body and soul. There the first training and education are imparted to the child; there the character is formed, the ideals shaped and molded.

The condition of the family establishes the condition of the parish, of the state, of the whole Church. If each family is truly *Christian*, the entire parish will be so; likewise, the diocese, the whole Catholic population. What then can be of greater importance for the Church than the sanctification of the family?

A Christian family without love for Christ, without the protection of the Sacred Heart of Jesus, is in danger of being corrupted by the spirit of worldliness, whose fetid breath stifles all devotion and fear of God. The imperative condition, then, for extending the reign of Christ over mankind is the *restoration of families in Christ*.

*The Enthronement, ordained by Divine Providence and highly recom-*

*mended by the Sovereign Pontiffs, is a powerful means to preserve and sanctify the family.* It is a most efficacious means for the Christian education of children. It enkindles love for the Sacred Heart in the members of the family and encourages frequent and devout attendance at Mass and reception of Holy Communion. It is a strong rampart against the seductive influences and teachings of the modern corrupted world. It brings about, as a logical sequence, a marked increase in vocations. For all these reasons, the solemn Enthronement of the Sacred Heart in families ranks as a work of the greatest consequence.

### **The Enthronement and the Christian Education of Children**

One of the most important factors in family life, and for society in general, is the Christian training of children in the home. To give children a Christian training means to instruct them solidly in all the essential truths of our holy

Faith. To give them a Christian training means to set them a good example in prayer and the practice of virtue. To give them a Christian training means to school them in self-renunciation and patience in suffering. The influence of Christian family life is absolutely necessary for a Christian education. The seeds of piety must be implanted in the receptive hearts of children in the bosom of the family.

The Catholic school is equally important. Teachers must be animated by a Christian spirit, and the school must continue and complete the Christian education of children. But Holy Church can do little and the school still less with children who do not receive religious training and influence at home.

Our Catholic children are exposed to numberless dangers. They are surrounded by the tainted spirit of the world, with its poisonous atmosphere, its loose morals, its shameless fashions, sinful amusements and excessive love for comfort and pleasure. Piety and the love of God may easily

grow cold; good morals and religious principles too often suffer shipwreck.

For this reason, children must be carefully trained at home and brought within the loving, grace-giving influence of the Sacred Heart. He alone can enkindle a personal, loyal love for Himself in their hearts, and thus enable them to remain true to His commandments.

### **The Enthronement Preserves the Sanctity of Matrimony**

Another effect of the Enthronement of the Sacred Heart in families is the preservation of the sanctity of matrimony. How frightfully the modern world has sinned against this sacred institution, the very root and foundation of society! Marriage is entered into lightly, with little or no thought of its sacramental character, or of its permanence and responsibilities. Divorce is sanctioned everywhere, and that on the flimsiest pretexts. Numberless influences tend to corrupt and desecrate the married state, and the evil fruits of

this unhappy condition are manifesting themselves to an alarming degree even among Catholics.

The only remedy for these evils is a return to true Christianity, to Jesus Christ, the Creator, Redeemer and Sanctifier of families. Not until the full sacredness of the state of matrimony is recognized will the world change for the better.

For the fulfillment of the duties of married life, the grace of God is necessary. Our Lord has promised this grace to those who venerate His Sacred Heart: *I will give them all the graces necessary for their state of life.* Jesus Christ must again be proclaimed and venerated as the King, the life, the bond of union in the family! The Enthronement, rightly lived, will nourish and preserve this spirit.

In his allocutions to newly-married couples, the late Pope Pius XII frequently urged them to enthrone the image of the Sacred Heart in their homes and to consecrate themselves to Him. "In the revelations, full of love," he said on one occasion, "our Savior

promised, among other things, that 'wherever the image of this Heart shall be exposed to be singularly honored, it will bring down all sorts of blessings'. Having confidence in the divine word, you can and will surely want to assure to yourselves the benefits of so great a promise, keeping and *properly honoring* in your homes the image of the Sacred Heart.... It is fitting, then, dear Christian husbands and wives, brethren of Jesus, that the image of His Heart 'which has so loved men,' be exposed and honored in your homes, like that of the nearest and most loved relative who pours out the treasures of His blessings upon you, your children, and your undertakings.

*"Exposed and honored.* That is to say, this image should not only watch over your hours of rest in a private chamber, *but it should be loyally honored by being hung above the entrance, or in the dining room or parlor or in some other frequently used place.* 'Everyone therefore that shall confess Me before men, I will also confess him

before My Father who is in heaven' (Matt. 10:32).

"*Honored* means that at least now and then an attentive hand will place before the precious little statue or modest image of the Sacred Heart a few flowers, or a lighted candle, or even keep a lamp burning there; and that the family will gather round it each evening for a united act of homage, an humble expression of contrition, and a request for new blessings.

"In a word, the Sacred Heart is duly honored in a home *when He is acknowledged as the King of Love* by each and every one; which is to say that the family is consecrated to Him, inasmuch as the total giving of oneself to a holy cause or a holy person is called consecration. The Sacred Heart of Jesus has pledged Himself to heap special blessings upon those who give themselves to Him in this manner. . . .

"But he who consecrates himself should also fulfill the obligations that such an act imposes. *When the Sacred*



*Heart reigns in a family*, and surely He has the right to reign everywhere, it is necessary that an atmosphere of faith and piety envelop everyone and everything in that blessed household. . . . In the consecrated family, parents and children feel themselves under the eye of God and *friendly with Him*; they are therefore observant of His commandments and the precepts of His Church. *Before the image of the King of heaven, become their earthly Friend and constant Guest*, they fearlessly and meritoriously meet all the labors of their daily duties. . . .

“May it be so with you, my dear sons and daughters! *Living united with Jesus even in this life, receiving Him frequently in Holy Communion, venerating His image daily*, you shall only leave this earth to contemplate eternally the bright and beatific reality of that Divine Heart in heaven.”

(Address entitled: “The Reign of the Sacred Heart in the Christian Family,” June 5, 1940, *The Holy Father Speaks to Newlyweds*, N.C.W.C., Wash. D.C., p. 27-28.)

The intimate and inseparable bond between the Enthronement and Eucharistic life has been stressed from the beginning of this crusade of love and reparation. This has always been the keystone of the work of the Enthronement, the secret of its fruitfulness, the touchstone of its success.

In his first pamphlet on the Enthronement, Father Mateo declared that it was his intention *to unite the two tabernacles: that of the Altar and that of the Home*. He desired, he said, to make the home, so to speak, a continuation of the Eucharistic life—daily Mass and Communion extending their influence over the daily life of the family.

This desire ran as a golden thread through all his preaching: and as the years passed, he urged with ever-increasing intensity that the families of the Sacred Heart be imbued with a Eucharistic spirit; that they assist as frequently as possible at Holy Mass

and be the guests of the King at His Eucharistic Banquet, and that they "live" the Mass throughout the day.

In the circular letter he addressed to the Secretariates of the entire world in 1917, Father Mateo said: "You desire and you are bringing it about that the urgent demand of the Sacred Heart concerning the Eucharist and all the practices connected with this request be carried out by those who have given Him the place of honor in their home, and who know that He longs to be loved in His home, the church, in the Sacrament of His Love. The family which has received Him in His Eucharistic Tabernacle takes Him to its family tabernacle, there to keep Him by faith, by prayer and love. Thus you are forming generations of Eucharistic families."

And again, in 1925, he wrote: "Work to develop the flame of the Eucharistic spirit in families which have enthroned the King. Tell them over and over that *behind the picture we must at all costs have the reality; that*

*the King of Love Himself must preside over the family.* More and more this thought takes possession of me: we must impregnate families with the Eucharistic spirit! We shall never fully anticipate the marvelous effects which flow from the intimate union between the Tabernacle of the King and that of His true friends, between the Eucharistic Tabernacle and the tabernacle of the home."

A final quotation from an article addressed to members of the Legion of Mary in 1943 will show that Father Mateo never changed the doctrinal basis of this crusade: "Jesus, the King whom we enthrone in the family, must be someone real, someone living... The *image* of the Sacred Heart which we put in the place of honor in the house is, in fact, not more than a beautiful symbol representing a divine reality. Consequently, the King of Love whom we should preach in season and out of season while making the Enthronement is the *Sacred Heart of the Altar and of the Tabernacle*. We want to unite the home and the Tabernacle

with a bond as strong as death. Gently, but firmly, with delicacy and energy, we must achieve the creation of a Eucharistic environment wherever the Heart of Jesus has been enthroned. Yes, our goal is to achieve the transformation of Catholic homes into Tabernacles. It is a *living* Jesus whom one goes to receive at the Holy Table, and it is a *living* Jesus whom one takes home and guards there. The image of the Sacred Heart which one honors in the home is meant merely to recall constantly to the friends of Bethany this doctrine of Eucharistic love."

#### **A Powerful Aid to Pastors**

As the Enthronement creates an intimate relationship between the church and the home, and results in greater love for the Eucharist, so also it creates a close relationship between priests and families. The Enthronement is therefore a powerful aid to the pastor, for by its means the zeal of the flock entrusted to him will be rekindled and sustained.

Families in which the Sacred Heart reigns and which nourish the spirit of the Enthronement will be for the pastor a staunch support upon which he can confidently rely.

Because of its great importance, the presence of a priest at the Enthronement has always been urged by the founder of the work and by the Church itself. Whenever possible, it should be presided over by one of the parish priests,\* who thus has a splendid opportunity of meeting entire families, some of whom might never be contacted otherwise. Many priests have experienced the beneficial results of these contacts.

\*If the parish priests are unable to be present for the ceremony, any priest may preside—for instance, a friend or relative of the family. If no priest is available, the head of the family, father or mother, or some other member, may preside.

## THE ENTHRONEMENT AND OUR TIMES

### A Remedy for Present-Day Evils

Pope Pius XI, whose far-seeing vision so correctly discerned the needs and the evils of the times, once said to Father Mateo during a private audience: "We are living the darkest hour that mankind has lived since the deluge." However, in a hopeful tone he immediately added: "But the Church has a wonderful hope, the greatest hope: We are living in its fullness the hour of the Sacred Heart!"—And that hour, says Father Mateo, will be glorious in the measure that Jesus Christ becomes in souls, in homes, in institutions and in countries, the KING—*Rex regum*—the King of kings.

It cannot be denied that the evil of the present times lies principally in the family, the cell of human society. If there is to be any hope of betterment, *families, one by one, must be restored*

to *Jesus Christ*, must be renewed by His Divine Spirit. And the more complete and secure the reign of Christ over families, the more secure will be His reign over society and over nations.

To check the ungodly spirit of our age and to offset its evil consequences, the Popes of modern times have emphatically expressed their wish that all families consecrate themselves to the Sacred Heart of Jesus. They have requested that individuals, families and nations frequently renew the act of consecration and foster perfect devotedness to this royal, adorable Heart.

Pope St. Pius X adopted as his maxim: "To restore all things in Christ." Pope Benedict XV exhorted all Catholic nations to seek peace and reconciliation in the Sacred Heart of Jesus. Pope Pius XI renewed this act of consecration at the close of the Jubilee Year of 1925, when instituting the Feast of Christ the King, and issued two encyclicals—one in 1928 and the other in 1932—urging the necessity of reparation and love. He commanded that a solemn act of reparation be made



to our Redeemer on the feast of the Sacred Heart each year, in all the churches of the world, "to make amends for our sins and to compensate for the violation of the rights of Christ, our Sovereign King and most loving Lord."

Pope Pius XII, in his very first encyclical, dedicated his reign to the Sacred Heart of Jesus and declared that "At the head of the road which leads to the spiritual and moral bankruptcy of the present day stand the nefarious efforts of not a few to dethrone Christ. . . *In the recognition of the royal prerogatives of Christ. . . lies the only way to salvation.*"—"Summi Pontificatus," N.C.W.C., p. 10.

Yes, the world must once more begin to believe in the Divinity of Jesus Christ, in the true and substantial presence of Christ among us in the Holy Eucharist, in the dominion of the Sacred Heart. *The Enthronement is an efficacious means to bring about this renewal of faith and love.*

When nations, families, religious communities and individual souls dedi-

cate themselves wholly to the Heart of Jesus, devote themselves to Him entirely, then will the declaration of the Heart of Jesus be realized: "I will reign despite Satan and his accomplices."

*The Enthronement of Jesus means dethronement of Satan.* The solemn affirmation of the rights and claims of the One means the formal renunciation of the despotism and tyranny of the other.

The spread of the Enthronement in the families of so many countries, and the wonderful fruits it has produced everywhere, is a proof that this work is destined by Divine Providence precisely as a remedy for our times. According to the desire of the Supreme Pontiffs, the veneration of the Sacred Heart should not be limited to the church, but should be carried into every family circle, in order that home life may be effectively renewed in the true Catholic sense. This should be a powerful aid in the restoration of Christ's kingdom on earth.

A new religious spirit cannot but permeate the family in which the

Sacred Heart reigns as King. Such a family will fearlessly and openly profess its faith; it will love and obey the Pope and the Church, and will be a shining example for other families. "When churches are closed, when the image of the Crucified is taken from the school, the family remains the providential and, in a certain sense, impregnable refuge of Christian life."—"*Summi Pontificatus*," p. 38.

With an increased love for our Eucharistic Lord will come also a more tender and filial love for Mary, His Blessed Mother, who will prove herself the loving and compassionate Mother and Queen of the family.

#### **Feast of Our Lord Jesus Christ, King**

At the close of the Jubilee Year of 1925, Pope Pius XI designated the last Sunday of October to be observed annually as the Feast of Our Lord Jesus Christ, King. When instituting this feast, he issued an inspiring encyclical on the Kingship of Christ and His

rights, both human and Divine, to reign over mankind. He repeated the declaration made in an earlier encyclical that the deluge of evils by which mankind was oppressed had flooded the world because *so many mortals had put Jesus Christ and His holy law out of their ordinary life, their domestic relations and public affairs*; and that the hope of a lasting peace among nations and states would never dawn so long as individual men and states denied and excluded the empire of our Savior.

Inspired with the hope that by this means human society might hasten its return to the most loving Savior, and that the peace of Christ might be restored in the kingdom of Christ, the Holy Father instituted this annual observance of the Kingship of Our Lord.

In his encyclical the Holy Father benevolently acknowledged that the work of the Enthronement had done much to prepare the minds and hearts of Catholics for the feast of Christ the King.

Father Mateo, whose motto during all the years of his laborious apostolate

was: **THY KINGDOM COME!** rejoiced greatly upon the institution of this feast. Recognizing that his own work had prepared the way for a deeper appreciation of the feast, he affirmed: "I do not think that I am wrong in saying that a few years ago the feast of Jesus Christ, the King, would not have had the social weight it will now enjoy, for then it would have lacked the foundation of those thousands, nay, millions, who have enthroned their Lord in the family and have consecrated all its members to the Sacred Heart."

Even before the institution of the feast he had written to the Holy Father: "If liturgically and officially this feast is a new one, the homage which it involves has been practiced for some time past in many countries, thanks to the work of the Enthronement."

That the spirit of the Enthronement of the Sacred Heart is in perfect harmony with the spirit of the feast of the Kingship is shown by the following quotations from the encyclical:

"He (Our Lord) *must reign over the human mind*, whose duty it is to

adhere steadfastly and firmly and in perfect submission to the truths revealed and to the doctrine of Christ. *He must reign over the will*, which must obey the laws and precepts of God. *He must reign over the soul*, which, giving up all lust, must love God above all and cling to Him alone. *He must reign over the body and limbs*, which are a means to the sanctification of the soul.”

“Oh, what blessings we should enjoy if individuals and families and states would allow themselves to be governed by Christ! ‘Then, at length,’ to use the words of Our predecessor, Leo XIII, ‘it will be possible to heal wounds; then every right will again be held sacred; then will swords be shattered and weapons fall from hands, when all shall accept willingly and obey the empire of Christ, and every tongue confess that the Lord Jesus Christ is in the glory of God the Father.’”

May, then, this holy work, so admirably designed for the accomplishment of the desires of the Sacred Heart of Jesus, so highly recommended by the supreme authority of the Church and

so salutary for the reform of society through the sanctification of families, continue to grow and expand until the sublime purpose conceived by its founder in the beginning has been fully realized:

TO CONQUER THE WHOLE  
WORLD FOR THE HEART OF  
JESUS, HOME AFTER HOME,  
FAMILY AFTER FAMILY!

## WHAT MUST I DO TO ENTHRONE THE SACRED HEART IN MY HOME?

### Before the Ceremony

1. Learn what it is and how important it is.
2. Set a date for the Enthronement in agreement with the Pastor. It is desirable to have a priest preside at the ceremony, but it is not essential to gain the indul-

gences. For serious reasons, the father, or someone else may preside and lead the prayers. In any case, please consult your parish priest.

3. If possible have the Holy Sacrifice of the Mass offered that morning for the reign of the Sacred Heart in your home, and as an act of love and reparation to the Sacred Heart. The entire family should try to receive Communion at this Mass, or at another Mass.

4. Obtain as beautiful a picture or statue of the Sacred Heart as possible. If you already have a picture, use that one. (Suitable pictures may be obtained reasonably at your local Center or at the National Center.)

5. Below the place of honor reserved for the statue or picture, prepare a "throne" or "altar," that is to say, a table (or perhaps the mantelpiece) covered with a white cloth, beautifully decorated with flowers and candles. The picture or statue should be placed on a small table near this "throne" before the ceremony.

6. Invite your relatives and friends to be present; thus you will already begin to be an "apostle of the Sacred Heart." Have a family party after the ceremony, with a special treat for the children, who, of course,



should be present at the ceremony—even the smallest.

7. Make this day one of the outstanding events of the family life—one long to be remembered. The greater the solemnity, the better.

**Note:** Even though your home has been consecrated to the Sacred Heart, you may still have the **Enthronement**, as the two are not the same.

## THE CEREMONY

1. All gather around the image of the Sacred Heart; father, mother and children nearest to the priest.

2. Priest, in surplice and white stole, blesses the image. (If no priest is present, have the image blessed beforehand.)

### The Blessing of the Picture or Statue

V. *Adjutorium nostrum*      V. Our help is in the  
in nomine Domini.              name of the Lord.

R. *Qui fecit coelum et*      R. Who made heaven  
*terram.*                              and earth.

V. Dominus vobiscum.

V. The Lord be with  
you.

R. Et cum spiritu tuo.

R. And with your spir-  
it.

**O r e m u s .** Omnipotens sempiternae Deus, qui sanctorum tuorum imagines pingi non reprobas, ut quoties illas oculis corporis intuemur, toties eorum actus et sanctitatem ad imitandum memoriae oculis meditemur, hanc quaesumus, imaginem in honorem et memoriam Sacratissimi Cordis Unigeniti Filii tui Domini Nostri Jesu Christi adaptatam benedicere et sancti facere digneris; et praesta ut quicumque coram illa, Cor Sacratissimum Unigeniti Filii tui suppliciter colere et honorare studuerit, illius meritis et obtenta a te gratiam in praesenti, et aeternam gloriam obtineat in futurum. Per Christum Dominum nostrum. Amen.

Let us pray. Almighty and everlasting God, who dost approve the painting and sculpturing of the images of Thy saints, so that as often as we gaze upon them we are reminded to imitate their deeds and sanctity; vouchsafe, we implore Thee, to bless and sanctify this image made in honor and in memory of the Most Sacred Heart of Thy only begotten Son, our Lord Jesus Christ; and grant, that whosoever in its presence will suppliantly worship and honor the Most Sacred Heart of Thy only begotten Son, may obtain through His merits and intercession grace in this life and everlasting glory in the world to come. Through Christ our Lord. Amen.

(The priest here sprinkles the image with holy water.)

3. Then the father (or in his absence, the mother or some other member of the family) enthrones the image in the place of honor prepared for it. This is the symbolic act of **Enthronement**.

4. All stand while the APOSTLES' CREED is recited as an act of faith on the part of the family.

5. Everyone is seated while the priest addresses a few words to those present, reminding the members of the family of what the Sacred Heart expects from families which have acknowledged Him as King; recalling the magnificent promises of the Sacred Heart; urging the family to live its Enthronement and frequently to renew the act of consecration which they are about to make.

6. All kneel, while the priest and the father (or father alone, or his representative) recite the official **Act of Consecration**.

NOTE: This is the official text composed by Father Ladislaus, S.S.C.C., and approved by St. Pius X, at the request of the Procurator General of the Congregation of the Sacred Hearts by Rescript of May 19, 1908. It was made obligatory to gain the indulgences of the Enthronement by a decision of the Sacred Penitentiary on March 1, 1918. (A.A.S. April 1, 1918, p. 154.)

## Act of Consecration to the Sacred Heart

(Recited by the priest and the father together, or father alone—or representative—if no priest is present. This formula is required for indulgences and may not be changed.)

O Sacred Heart of Jesus, \* who didst make known to St. Margaret Mary Thine ardent desire to reign over Christian families, \* behold us assembled here today \* to proclaim Thine absolute dominion over our home.

Henceforth we purpose to lead a life like unto Thine, \* so that amongst us may flourish the virtues \* for which Thou didst promise peace on earth, \* and for this end \* we will banish from our midst \* the spirit of the world which Thou dost abhor so much.

Thou wilt reign over our understanding \* by the simplicity of our faith. Thou wilt reign over our hearts \* by an ardent love for Thee; \* and may the flame of this love \* be kept burning in our hearts \* by the frequent reception of the Holy Eucharist.

Deign, O Divine Heart, \* to preside over our meetings, \* to bless our undertakings, both spiritual and temporal, \* to banish all worry and care, \* to sanctify our joys \* and soothe our sorrows. \* If any of us \* should ever have the misfortune to grieve Thy Sacred Heart, \* remind him of Thy goodness and mercy \* toward the repentant sinner.

Lastly \* when the hour of separation will sound \* and death will plunge our home into mourning, \* then shall we all and every one of us \* be resigned to Thy eternal decrees, \* and seek consolation in the thought \* that we shall one day be reunited in heaven, \* where we shall sing the praises and blessings of Thy Sacred Heart \* for all eternity.

May the Immaculate Heart of Mary \* and the glorious Patriarch St. Joseph \* offer Thee this our Consecration, \* and remind us of the same \* all the days of our life.

Glory to the Divine Heart of Jesus, \* our King and our Father!

7. The priest here asks those present to say with him **ONE OUR FATHER AND HAIL MARY** for all the absent members, both living and dead, so that all may share in the graces of the Enthronement.

8. All recite with the priest (or head of the family) the following:

### **Prayer of Thanksgiving**

Glory be to Thee, \* O Sacred Heart of Jesus, \* for the infinite mercy Thou hast bestowed \* upon the privileged members of this family. \* Thou hast chosen it from thousands of others, \* as a recipient of Thy love \* and a sanctuary of reparation \* wherein Thy most loving Heart shall find consolation \* for the ingratitude of men. \* How great, O Lord Jesus, \* is the confusion of this portion of Thy faithful flock \* as we accept the unmerited honor \* of seeing Thee preside over our family! \* Silently we adore Thee, \* overjoyed to see Thee sharing \* under the same roof \* the toils, cares and joys of Thy children! \* It is true, we

are not worthy \* that Thou shouldst  
enter our humble abode, \* but Thou  
hast already reassured us, \* when Thou  
didst reveal Thy Sacred Heart to us, \*  
teaching us to find in the wound of Thy  
Sacred Side \* the source of grace and  
life everlasting. \* In this loving and  
trusting spirit \* we give ourselves to  
Thee, \* Thou who art unchanging  
Life. \* Remain with us, Most Sacred  
Heart, \* for we feel an irresistible de-  
sire \* to love Thee and make Thee  
loved.

May our home be for Thee \* a  
haven as sweet as that of Bethany, \*  
where Thou canst find rest \* in the  
midst of loving friends, \* who like  
Mary \* have chosen the better part \*  
in the loving intimacy of Thy Heart! \*  
May this home be for Thee, \* O be-  
loved Savior, \* a humble but hospitable  
refuge \* during the exile imposed on  
Thee by Thine enemies.

Come, then, Lord Jesus, come, \*  
for here as at Nazareth, \* we have a  
tender love for the Virgin Mary, Thy  
sweet Mother \* whom Thou hast given

us to be our Mother. \* Come, \* to fill  
with Thy sweet presence the vacan-  
cies \* which misfortune and death have  
wrought in our midst.

O most faithful Friend, \* hadst  
Thou been here \* in the midst of sor-  
row, \* our tears would have been less  
bitter; \* the comforting balm of peace \*  
would then have soothed these hidden  
wounds, \* which are known to Thee  
alone. \* Come, for even now perhaps, \*  
there is drawing near for us \* the twi-  
light of tribulation, \* and the decline  
of the passing days \* of our youth and  
our illusions. \* Stay with us, \* for al-  
ready it is late, \* and a perverted world  
seeks to envelop us \* in the darkness  
of its denials \* while we wish to adhere  
to Thee \* who alone art the Way \* the  
Truth \* and the Life. \* Repeat for us  
those words \* Thou didst utter of old:  
\* "This day I must abide in this  
home."

Yes, dear Lord, \* take up Thy a-  
bode with us, \* so that we may live in  
Thy love \* and in Thy presence, \* we  
who proclaim Thee as our King \* and  
wish no other! \* May Thy triumphant



Heart, O Jesus, \* be forever loved, \*  
blessed, \* and glorified \* in this home!  
\* Thy Kingdom Come! Amen!

9. (All stand) To thank the Immaculate Heart of Mary for the grace of the Enthronement, and to proclaim this loving Mother as the Queen of the home, all recite the HAIL HOLY QUEEN. (If so desired, an Act of Consecration to the Heart of Mary may be added, and her image installed near the Sacred Heart.)

10. Most Sacred Heart of Jesus: *Have mercy on us!* (3 times)

Immaculate Heart of Mary: *Pray for us.*

St. Joseph: *Pray for us.*

St. Margaret Mary: *Pray for us.*

(ALL) Glory to the Most Sacred Heart of Jesus forever and ever! Amen.

11. *The priest gives his blessing:* May the blessing of Almighty God, Father, Son and Holy Spirit, descend upon you and remain forever. Amen.

12. Then the members of the family and the priest sign the Certificate of the En-

thronement, which should be framed and hung near the image of the Sacred Heart or kept in the family vault.

13. Then are announced the following indulgences to be gained by the members of the family (Raccolta 1952, #705):

1. A plenary indulgence under the usual conditions, on the day of the Enthronement.
2. An indulgence of 7 years for all the members of the family who, at least contrite of heart, assist at the ceremony of the Enthronement in their home.
3. An indulgence of 3 years—once a year, on the day they renew their official act of consecration, before the likeness of the Sacred Heart of Jesus.
4. A plenary indulgence on the same day under the usual conditions.

After the ceremony, send in name and address of family to a Local Center or to the National Center. Give date of ceremony, name of officiating priest, if any, and parish.

**Note:** The **CEREMONY** of the Enthronement is only the beginning; the following practices of devotion will help you **LIVE** the Enthronement. This is the **TRUE** reign of the Sacred Heart in your family.

## Suggested Practices of Devotion

1. Frequent and even daily attendance at Mass by at least one member of the family, and Communion of Reparation.
2. Observance of the First Friday of each month. (Holy Mass, Communion of Reparation: renewal of act of consecration before enthroned image.)
3. Daily Family Rosary before the enthroned image of the Sacred Heart, with renewal of the act of consecration. (Short form, page 56.)
4. Celebration of the Feast of the Sacred Heart by the entire family; attendance at Mass, Communion for the extension of the Reign of the Sacred Heart through the Enthronement; family gathering and celebration at home, with renewal of Enthronement; special party for the children.
5. Observe the month of June, the month of the Sacred Heart; keep flowers before the "throne." Mass and Communion as often as possible.

6. Assist at Holy Hour in Church.

7. Night Adoration in the home. Any hour between 9 and 6, by any one or all the members of the family at least once a month. (See page 60.) Special **Holy Hour Booklets** available. See cover of this booklet.

8. Celebrate the Feast of the Immaculate Heart of Mary on the 22nd of August. Mass, Communion; Consecration of family to Immaculate Heart.

9. Make the five First Saturdays in reparation to the Immaculate Heart of Mary and for the conversion of Russia; Holy Mass and Communion of reparation; five decades of the Rosary plus a fifteen minute meditation on the fifteen mysteries of the Rosary. The Rosary and meditation may be carried out at any hour on the First Saturday; a sermon in church will satisfy the obligation of the meditation.

10. Practice devotion to the Holy Spirit. Recite "Chaplet of the Holy Spirit." (Leaflets may be had from Benedictine Convent of Perpetual Adoration, Clyde, Missouri at 1¢ each, #M4-a.)

## **Special Occasions on Which the Family Should Renew the Act of Consecration**

(Prayer of Thanksgiving may be added.)

1. Feast of Sacred Heart; Christ the King.
2. Anniversary of the Enthronement.
3. Anniversaries of parents and children.
4. At births; after baptism in the church consecrate the children to the Sacred Heart before the "throne" in the home.
5. At First Communion: prepare the children before the image of the Sacred Heart in the home. When they return from church, let the children renew the act of consecration made for them by parents at birth.
6. Before a departure from home: to join army, convent, seminary, before marriage, etc.
7. On the return of an absent member of family.
8. On days of great family joys: in times of sorrow, sickness and death.

**Note:** There is no more appropriate way for a young couple to begin their married life, than to enthrone the Sacred Heart in their new home.

## Renewal of the Consecration of the Family

(To be said at night prayer in union with all families in which the Sacred Heart has been enthroned.)

Most sweet Jesus, humbly kneeling at Thy feet, we renew the consecration of our family to Thy Divine Heart. Be Thou our King forever! In Thee we have full and entire confidence. May Thy spirit penetrate our thoughts, our desires, our words and our works. Bless our undertakings, share in our joys, in our trials and in our labors. Grant us to know Thee better, to love Thee more, to serve Thee without faltering.

By the Immaculate Heart of Mary, Queen of Peace, set up Thy kingdom in our country. Enter closely into the midst of our families and make them Thine own through the solemn enthronement of Thy Sacred Heart, so that soon one cry may resound from home to home: "May the triumphant Heart of Jesus be everywhere loved, blessed and glorified forever!" Honor and glory to the Sacred Hearts of Jesus and Mary!

## A Prayer for the Christian Family

O God of goodness and mercy, to Thy fatherly protection we commend our family, our household and all that belongs to us. We commit all to Thy love and keeping; do Thou fill this house with Thy blessings even as Thou didst fill the holy house of Nazareth with Thy presence. Keep far from us, above all things, the taint of sin, and do Thou alone reign in our midst by Thy law, by Thy most holy love and by the exercise of every Christian virtue. Let each one of us obey Thee, love Thee and set himself to imitate in his own life Thine example, that of Mary, Thy Mother and our Mother most loving, and that of Thy blameless guardian, Saint Joseph.

Preserve us and our house from all evils and misfortunes, but grant that we may be ever resigned to Thy divine will even in the sorrows which it shall please Thee to send us. Finally give us all the grace to live in perfect harmony and in the fulness of love toward our neighbor. Grant that every one of

us may deserve by a holy life the comfort of Thy holy sacraments at the hour of death. O Jesus, bless us and protect us.

O Mary, Mother of grace and of mercy, defend us against the wicked spirit, reconcile us with Thy Son, commit us to His keeping, that so we may be made worthy of His promises. St. Joseph, foster father of our Savior, guardian of His holy Mother, head of the Holy Family, intercede for us, bless us and defend our home at all times. Amen.

“Sacred Heart of Jesus, protect our families.”

(300 days indulgence, Raccolta, #143.)



## LEAGUE OF TARSICIANS

### Junior Apostles of the Sacred Heart

From the beginning of his apostolate, Father Mateo encouraged children to help him in the work of promoting the Reign of the Sacred Heart. The children co-operated very zealously, and wonderful results were obtained. In consequence, Father Mateo formed a league of youthful apostles, and called the members Tarsicians after Saint Tarsicius, the young martyr of the Blessed Sacrament.

The League has been established in many schools, and teaching Sisters find it a wonderful means for training children in the practice of virtue and encouraging them in devotion to the Sacred Heart and zeal for saving souls through prayer and sacrifice.

For further information kindly write to the National Center of the Enthronement at the address given on the cover of this booklet.

## NIGHT ADORATION IN THE HOME

Closely allied to the Enthronement of the Sacred Heart, though not essential to it, is the practice of Night Adoration in the Home, founded by Father Mateo as a means of offering reparation to the Sacred Heart in families for sins committed in and against the home. Families may have the Enthronement without adopting the practice of Night Adoration, but the *ideal* is to have at least some members of the family offer a night hour of adoration and reparation to their Enthroned King at least once a month in their home.

Hundreds of thousands of people the world over have joined the League of Night Adoration, so that there is a veritable "army" of devoted souls keeping an hour vigil with Our Lord during the night in a spirit of love, of social reparation and apostolate. And Jesus, who is never outdone in generosity, has repaid them with remarkable favors and blessings, even in visible form.

## Conditions for Membership

Adorers promise to make an hour of adoration once a month on a particular date and at a set hour between 9 P.M. and 6 A.M. The promise does not bind under pain of sin, but habitual negligence would certainly disappoint the Sacred Heart and would rob the person of the graces that might have been obtained through fidelity to the pledge. Adorers are free to choose their hour and date, but may leave the choice to the Enthronement Center. Their names should be inscribed at a local Center, such as the Benedictine Convent of Perpetual Adoration, or at the National Center of the Enthronement in Washington, D.C.

Detailed information may be obtained by writing to the publishers of this booklet for an explanatory leaflet.

## General Observations

Father Mateo strongly urged the night adorers to begin their hour by uniting in

spirit with the priests who are then offering the Holy Sacrifice in some part of the world. Let them "Pray the Mass" by using their prayer book and reciting the Canon of the Mass.

Night adorers are urged to pray for the following intentions: for the Church; for our country and the civil authorities; for peace; for the clergy; for the members of the family who may have gone astray or have special need of prayers; for those in their agony that night; for the Social Reign of the Sacred Heart, particularly through the Enthronement in the home.

### Indulgences

By decree of April 27, 1929, the Very Rev. Father General of the Franciscan Fathers affiliated the League of Night Adoration to this Order, and granted all night adorers participation in its merits. On May 17, 1929, the League of Night Adoration was affiliated to the Franciscan Confraternity of Nocturnal Reparation in Italy. This was ratified by the Sacred Congregation of the Council by a Rescript of April 14, 1930. By virtue of this affiliation, the members of the League can gain the following indulgences.

**Note**—To gain these indulgences the name of the night adorer must be inscribed at a duly authorized Center, and the adoration made between the hours of 9 and 6, according to the legal time in the locality.

a) **A plenary indulgence** on the ordinary conditions (confession, Communion, visit to a church or public oratory, prayers for the Holy Father's intentions):

1) On the day of their admission as members of the League.

(The day they hand in their enrollment to a promoter or send it to a Center.)

2) Every time members make their hour of adoration according to the Regulations given above.

b) **A plenary indulgence** at the hour of death if the members, having received the Sacraments of Penance and Holy Eucharist, or at least, being contrite, invoke the holy Name of Jesus with their lips or at least in their heart, and patiently accept death as coming from the hand of God and as the wages of sin.

c) **A partial indulgence** of 7 years for every hour of adoration made with a contrite heart.