



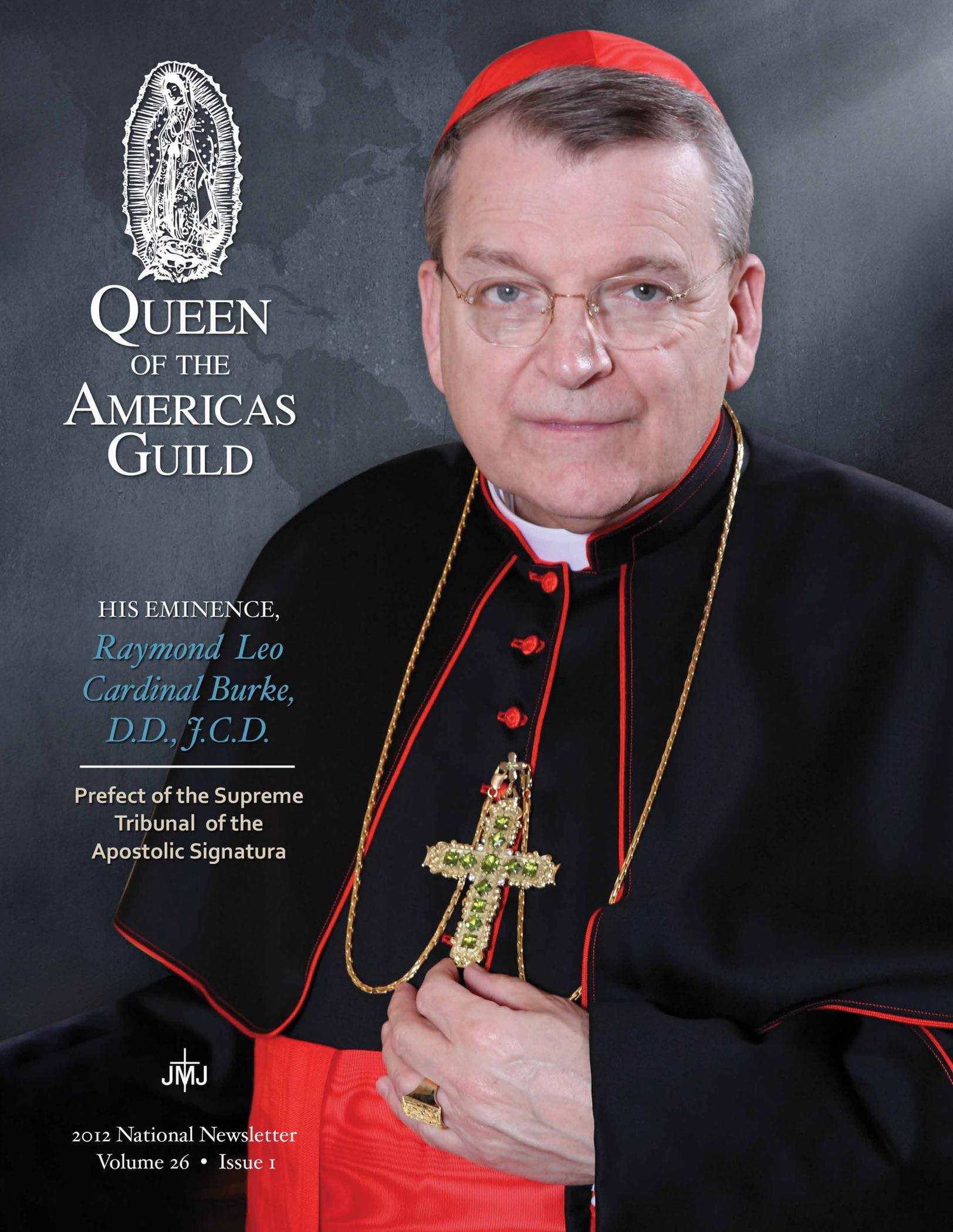
QUEEN OF THE AMERICAS GUILD

HIS EMINENCE,
*Raymond Leo
Cardinal Burke,*
D.D., J.C.D.

Prefect of the Supreme
Tribunal of the
Apostolic Signatura



2012 National Newsletter
Volume 26 • Issue 1



FROM THE PRESIDENT....



Another year has come and gone, and somehow it is time again to check in with the devoted members of the Queen of the Americas Guild. While some things remain the same (a difficult economy for non-profits, continued association with the Shrine of Our Lady of Guadalupe in La Crosse), there are definitely some changes afoot.

Our retreat center near the Basilica in Mexico City is not yet a reality and the work towards it continues. However, there has been some promising activity on that front; more positive than we have had in many years. We are discussing property boundaries, buildings, and legal issues with new and old associates, and hope to be able to report on some real progress soon. In the meantime, please keep our work towards building the retreat center in your prayers.

Our yearly pilgrimage to the Basilica of Our Lady of Guadalupe continues, with the generous leadership of Bishop Joseph Madera. The 2012 trip was a wonderful spiritual journey – you can read the details on pages 26-30. If you have ever even remotely considered going to see Our Lady, now is the time! Bishop Madera will again be leading our group next February 28 – March 5, 2013; the itinerary details are on pages 32- 35.

Our association with the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin continues with our seventh annual conference there this July 27th & 28th, 2012. The theme of this year's conference is "Touched by Her Gaze", a discussion of Pope Benedict's directive to "Let us allow ourselves to be touched by her gaze." Cardinal Raymond Burke has again graciously agreed to be our keynote speaker, and we will also be joined by Bishop Joseph Madera, Father Conrad Osterhout, and Marty Rotella. Please consider joining us for this wonderful weekend of fellowship and prayer. Full conference details can be found on pages 44-46 of this newsletter.

As much as most of us hate change, sometimes we are forced to adapt. This past year has been a challenging one personally for myself and my wife, Beverly. We have both dealt with some health issues, especially Beverly, which has forced us to slow down and re-evaluate some things. We have not been able to devote as much time as usual to the Guild or our business. We also know that we can depend on Rebecca Nichols, Guild National Coordinator, to take care of the day-to-day operations of the Guild. However, there is a silver lining. Our son, Christopher, has agreed to join the Guild's Board of Directors (pending board approval). Christopher has been associated with the Guild in an unofficial way for virtually his entire life, joining us on pilgrimage and going to Guild events since he was a small child. He is keenly aware of the goals of the Guild, and will be an excellent addition to the board. This is not to say that I am going anywhere; I fully intend to lead the Guild as long as I am able!

As always, your support is needed. Events, our website, mailings, and this newsletter all require significant expenditures. I ask that you do what you can to support the Queen of the Americas Guild, and most of all, keep our work in your prayers. ■

—Frank E. Smoczynski

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HIS EMINENCE

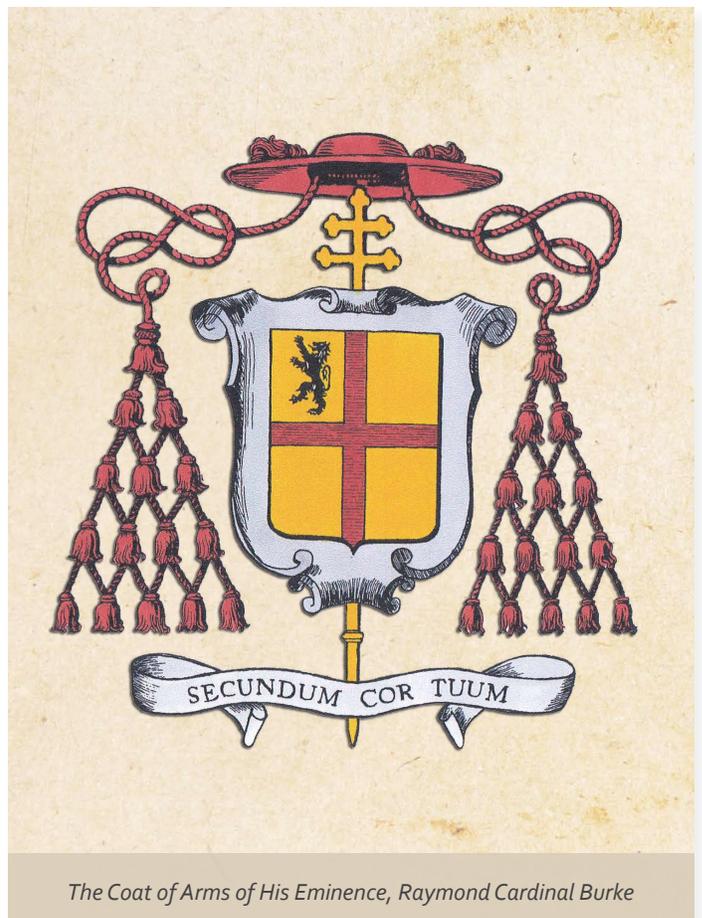
RAYMOND LEO CARDINAL BURKE,

D.D., J.C.D.

Last year, the Queen of the Americas Guild newsletter featured an article detailing Cardinal Raymond Burke's elevation to the College of Cardinals, and detailed some of the duties of that office. As he is such an integral part of the Guild, the Shrine in La Crosse, and a number of other Marian organizations, we felt our readers would like to learn more about His Eminence and his personal path to the Cardinalate.

Raymond Leo Burke was born in Richland Center, Wisconsin, on June 30, 1948, the youngest of six children born to Thomas and Marie Burke. He attended elementary school first at St. Mary School in Richland Center where he was taught by the Benedictine sisters. After the family moved to Stratford, Wisconsin in 1959, he attended Saint Joseph School, taught by the Franciscan Sisters of Perpetual Adoration.

The Burke family, including Raymond, lived a normal life in rural Wisconsin. Thomas and Marie were faithful in Catholic liturgical practices in the home, such as Lenten and Advent observations, Sacred Heart devotion and Marian prayers, especially the Rosary. Attending Mass on Sundays and holidays was a must, along with regular reception of the sacraments of Reconciliation and the Eucharist. There were ongoing prayer practices and special devotions in the home. During May, it was a great joy for the Burke children to create May altars, with plenty of flowers available for their decoration. Respect for life came naturally to the children, as they frequently visited and assisted their elderly grandparents and handicapped aunt.



The Coat of Arms of His Eminence, Raymond Cardinal Burke



Raymond (center, facing forward) performs in a school Christmas pageant, 1954

Raymond was a part of all of the family activities, whether in play or helping with the household and farm chores. At the very early age of about 8 years, he began playing Mass in the home. Almost daily, he played Mass, with one of the other siblings playing the part of his parishioner. Even at that early age, he had learned the Latin of the Mass, and helped teach the other children how to pronounce the correct Latin responses, even though he was the youngest. As soon as he was eligible, Raymond served Mass and then taught others to serve.

From the time he was a young boy, Raymond was an avid reader, a trait that would no doubt aid him throughout his life. Marie affectionately referred to him as her "bookworm." In academics, as in all activities, he always strove for excellence, which was reflected in all of his achievements. Along the way, he was always kind and thoughtful to assist

other students. Throughout his formative years, he had very kind and inspirational parish pastors who supported his vocation. There was no doubt in his mind that he would go to Holy Cross Seminary High School and College, which he attended from 1962 – 1968. After Holy Cross, he went on to The Catholic University of America in Washington, D.C., where he studied as a Basselin Scholar from 1968-1971. In preparation for ordination to the Holy Priesthood, he continued his studies at the Pontifical Gregorian University in Rome and was ordained to the priesthood by Pope Paul VI on June 29, 1975, at the Basilica of Saint Peter in Rome. Father Burke's first assignment was as Associate Rector of the Cathedral of Saint Joseph the Workman in La Crosse. In 1977, he received the additional duty of teaching religion at Aquinas High School in La Crosse. In 1980, Father Burke returned to Rome to study Canon Law at the Pontifical



Teaching altar boys, 1960



First communion, 1956 (2nd row, 2nd from right)



Raymond proudly displays the Mass set he received for Christmas, 1957



With then-seminarian John Steiner at the Pontifical North American College, 1972

Gregorian University. In April 1984, after completing his studies, he was named Moderator of the Curia and Vice Chancellor of the Diocese of La Crosse.

In 1989, Father Burke returned to Rome, when Blessed Pope John Paul II named him Defender of the Bond of the Supreme Tribunal of the Apostolic Signatura. After five years at this post, the Holy Father appointed him Bishop of the Diocese of La Crosse on December 10, 1994. Bishop Burke was ordained to the episcopacy by Blessed Pope John Paul II on January 6, 1995, at the Basilica of Saint Peter, and was installed in the Diocese of La Crosse on February 22, 1995, the Feast of the Chair of St. Peter. During his years as Bishop of La Crosse, Bishop Burke founded the Shrine of Our Lady of Guadalupe.

On December 2, 2003, Bishop Burke was named Archbishop of Saint Louis. Archbishop Burke was installed in Saint Louis on January 26, 2004, the fifth anniversary of Blessed Pope John Paul II's historic pastoral visit to the Archdiocese.

Archbishop Burke solemnly consecrated to the Most Sacred Heart of Jesus first the Diocese of La Crosse and then the Archdiocese of Saint Louis. In the Cathedral Basilica of Saint Louis, Archbishop Burke created a shrine dedicated to the Most Sacred Heart of Jesus.

On June 27, 2008, His Holiness Pope Benedict XVI appointed Archbishop Burke Prefect of the Supreme Tribunal of the Apostolic Signatura. On November 20, 2010, His Holiness, Pope Benedict XVI, elevated him to the College of Cardinals of the Holy Roman Church. After his elevation, His Holiness appointed Cardinal Burke as member of the Congregation for Bishops, the Congregation for Divine Worship and the Discipline of the Sacraments, and member of the Pontifical Council for Legislative Texts. In January 2011, His Holiness appointed Cardinal Burke as member of the Council of Cardinals and Bishops of the Section for Relations with States of the Secretariat of State.

Let us pray for His Eminence, Raymond Cardinal Leo Burke, so that he may continue his faithful service to the Holy Roman Church. ■



Raymond (bottom row, far right) with other Basselin Scholars at The Catholic University of America, 1969

LATEST VATICAN CONSISTORY ELEVATES 2 NEW AMERICAN CARDINALS

By Rebecca Nichols

On February 18, 2012, Pope Benedict elevated 22 prelates to the College of Cardinals, including two Americans; Cardinal Timothy M. Dolan, Archbishop of New York, and Cardinal Edwin O'Brien, Archbishop of Baltimore (Emeritus), and Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem. Cardinal Dolan was given the honor of presenting the keynote address during the previous day's gathering of all cardinals for their traditional day of reflection prior to a consistory.

Eighteen of the new Cardinals are under age 80 and thus eligible to vote on the election of the next pope. There are currently 214 members of the College of Cardinals, 125 of whom are eligible to vote in a papal election. Pope Benedict has now named more than half of the cardinal electors, thus putting his stamp on the future of the Catholic Church. His predecessor, Pope John Paul II, appointed all of the remaining electors.

The recent consistory marked a fairly significant change to the ritual celebrated during Cardinal Raymond Burke's elevation only 16 months earlier. Instead of two separate events, the Consistory at which the new Cardinals received the red biretta and the Holy Mass at which they received the



rings, the new cardinals received both their red hats and cardinal rings during the Consistory for the creation of new Cardinals on February 18th. They also received the assignment of the titular churches in Rome during the same ceremony, which traditionally had taken place at a later date. According to the Vatican newspaper, "L'Osservatore Romano," "The rite used up to now has been revised and simplified with the approval of the Holy Father Benedict XVI. The ritual was revised to maintain an atmosphere of prayer, while avoiding the impression that becoming a cardinal is a liturgical event."

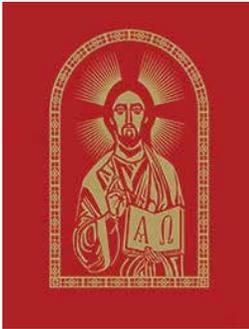
The newspaper further explained, "The creation of new cardinals should be located within a context of prayer while avoiding any element that could give the idea of a 'sacrament of the cardinalate.' Historically the consistory was never considered a liturgical rite, but rather a meeting of the pope with the cardinals in relation to the governance of the church." In addition to the elimination of a separate "ring Mass", the opening and closing prayers were reverted to the ancient prayers, and the entire prayer service was shorter, eliminating the first reading and including only the Gospel reading, *Mark 10:32-45*, in which Jesus explains to the disciples that He came to serve, not be served. ■

May God and Our Lady bless all the new cardinals in their service to the Church!

TOP Newly elevated Cardinals Dolan (center right) and O'Brien (center left) join the other American cardinals present for the recent consistory
BOTTOM: Cardinal Timothy Dolan receives the biretta from His Holiness, Pope Benedict, XVI

ROMAN MISSAL | THIRD EDITION

NEW WORDS: A DEEPER MEANING BUT THE SAME MASS



On Sunday, November 27, 2011, the first Sunday of Advent, full implementation of the Roman Missal, Third Edition began in the United States and most of the English speaking Catholic world. While we have now had enough time to learn the new words, have you taken the time to learn the meaning behind the changes? The following excerpts, from the United States Conference of Catholic Bishops, explain the specific changes, and reasoning behind them.

“And your spirit.”

Said in response to the Priest’s liturgical greeting of “The Lord be with you”, this is the first major change in the Order of Mass, and this new response is also made at the four other times during Mass when this dialogue occurs. Why the change? At the most basic level, “And with your spirit” is the proper translation of the original Latin text: “*Et cum spiritu tuo.*” By correctly expressing this dialogue in English, we are actually aligning our translation with that of all the other major language groups, which have long been translating the Latin properly. For example, in Spanish, the response is “*Y con tu espíritu.*”

But even beyond the linguistic, the recovery of the word “spirit” also carries Scriptural meaning. One form or other of “The Lord be with you” appears multiple times in the Bible, including the greeting given by the Archangel Gabriel to Mary at the Annunciation: “Hail, favored one! The Lord is with you” (**Lk 1:28**). Then, in the Pauline epistles, multiple variations of “The Lord be with your spirit” are employed as parting words to different church communities. Understood together, this liturgical dialogue in the Mass is an exchange whereby all present – both Priest and congregation – ask that the Holy Spirit (whom we call “the Lord, the giver of life” in the Nicene Creed) establish a stronger communion among us.

In addition, for the congregation to answer the Priest, “And with your spirit,” is actually a theological statement

about what we Catholics believe regarding ordained ministers. **No. 367** of the *Catechism of the Catholic Church* speaks of how “spirit” can refer to an elevation of the soul, whereby the soul “is raised beyond all it deserves to communion with God.” Through Holy Orders, Christ has forever configured the Priest’s soul to Himself in a special way, by the power of the Holy Spirit. By specifically referencing the Priest’s spirit, we can affirm this transformation and pray for his ministry.

Penitential Act

The Penitential Act immediately follows the greeting dialogue. Important changes occur in the first form of the Penitential Act, which is the commonly used formula called the *Confiteor*. “*Confiteor*” is Latin for “I confess,” and comes from the first line of the prayer.

Most of this text remains the same. However, there are two key modifications. The first replaces the wording of “I have sinned through my own fault” with “I have greatly sinned.” The new text reflects the Latin wording by incorporating the adverb “*nimis*,” which means “very much.”

The second set of changes occurs about halfway through the *Confiteor*, and is more significant. The words removed from the first section (“through my own fault”) are being returned to their proper place here,



but with the expression's full content. "Through my fault, through my fault, through my most grievous fault" is a direct translation of the Latin phrase "*mea culpa, mea culpa, mea maxima culpa.*" As a well-known line from the old Latin Mass, "*mea culpa*" has even become a familiar part of our secular parlance, by which one admits having made a mistake.

Some might wonder, why this seemingly heavier emphasis on sin in the revised English *Confiteor*? Looking beyond simple fidelity to the Latin, language that calls to mind our fallen human nature is actually very important in the Sacred Liturgy. The great Apostle of Christ, St. Paul, spoke of his complete and continual reliance on God's grace in vivid terms well after his conversion: "Christ Jesus came into the world to save sinners. Of these I am the foremost" (**1 Tim 1:15**).

It is good to acknowledge our sinfulness at particular times, just as we should do at sacramental Confession. Unlike Reconciliation, we are not sacramentally absolved of our sins at this point during the Holy Mass. Nevertheless, it is an appropriate way to "prepare ourselves to celebrate the sacred mysteries," as the Priest says at the beginning of the Penitential Act. We must strive to approach the altar of God with humble dispositions, and should receive the Most Holy Body and Blood of Christ free from grave sin, and in a worthy fashion, as St. Paul exhorts us in 1 Corinthians 11:23-29.

During the *Confiteor*, the faithful should "strike their breast" while saying, "through my fault, through my fault, through my most grievous fault." This prescribed "striking" is a symbolic tapping of the chest with a clenched fist over one's heart, signifying remorse. This is part of the beauty of our Catholic liturgy – sacramental words are complemented by sacramental actions. This action also recalls the penitent tax collector in Luke, chapter 18, who "beat his breast and prayed, "O God, be merciful to me a sinner."

The *Confiteor* ends with the individual asking for the prayers of the rest of the assembly and the Saints, led by the Blessed Virgin Mary, whose sinlessness and humility are the perfect model for our own Christian lives.

Gloria

The *General Instruction of the Roman Missal* describes the *Gloria* as "a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb" (**no. 53**). Much of the text of the *Gloria* comes from Scripture: the first lines are derived from the Angels heralding the glad tidings of Christ's birth in Luke 2:14 – "Glory to God in the highest and on earth peace to those on whom his favor rests." The opening words ("Glory to God in the highest") also correspond to the Latin, "*Gloria in excelsis Deo*" – a phrase universally familiar from the popular Christmas carol, "Angels We Have Heard on High."

There are clearly substantial differences between the new liturgical text and the *Gloria* translation that we had been using. The current text reads, "peace to his people on earth," which the new text expands to "on earth peace to people of good will." It helps to know that some versions of the Bible render Luke 2:14 as "on earth peace, good will toward men." The new translation of the *Gloria* is a richer reference to the fact that the Messiah's coming brings the world a higher order of divine peace that only the incarnate Son of God can bestow. Those who live in accordance with God's will and receive His grace shall experience the fullness of this peace.

Turning to the second sentence of the new *Gloria*, we notice something striking – the new translation recovers entire phrases that were left out of the former translation. We had been singing, "we worship you, we give you thanks, we praise you for your glory." However, the Latin text of the hymn offers five successive ways in which we should pay homage to God: "We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory." In a general sense, it is true

that these all convey the same idea of worshiping God. But liturgical prayer is enhanced by poetic repetition, and these five descriptions of worship do hold subtle distinctions. Together, they combine to express the extent to which it is our Christian duty to give “glory to God.”

The addition of “Only Begotten Son” recovers a key phrase from the Latin text – “*Fili Unigenite*.” This is a venerable title of Jesus Christ, which speaks of the fact that the Son of God comes forth from the Father, yet is no less an eternal Person of the Divine Trinity. Unlike the former translation, the new text includes two lines (rather than one) that begin with “you take away the sins of the world,” thereby reflecting the Latin text. By regaining this line and an additional “have mercy on us” in the next line, the new translation features a classic threefold structure of supplication: “have mercy on us... receive our prayer... have mercy on us.” We also see this sort of structure in the *Kyrie* and Lamb of God.

Nicene Creed

This Creed was originally adopted at the Council of Nicaea in A.D. 325 and updated at the Council of Constantinople in A.D. 381. It is therefore also referred to as the “Niceno-Constantinopolitan Creed.”

The first major change is difficult to miss: the Creed now says “I believe” instead of “We believe.” Other language groups have been using “I believe” in the vernacular, because it is a straightforward translation of the Latin “*Credo*.” This offers a recurring opportunity to reaffirm one’s personal faith, just as when individuals respond, “I do,” if there is a renewal of baptismal promises during Mass.

The next change is from “seen and unseen” to visible and invisible.” The Latin “*visibilium*” and “*invisibilium*” convey a more specific demarcation between the bodily and the

spiritual realms. For instance, a child playing hide-and-seek may be unseen yet is still considered visible, whereas one’s guardian angel is indeed invisible by nature.

The new Creed translation also recovers Christ’s title, “Only Begotten Son” (“*Fili Unigenite*”), which we see in the revised Gloria. To say the Son is “born of the Father before all ages” is a profound theological truth, for the Son is not “born” in the human sense of beginning one’s life, but eternally proceeds from the Father while being always fully God. Therefore, we profess that Jesus Christ is “begotten, not made.”

Following this comes a major wording change: from “one in being” to “consubstantial with the Father.” “Consubstantial” (“*consubstantialem*” in the Latin text) is an unusual word that will require some catechesis, but it is a crucial early theological term, asserting that the Son is of the “same substance” with the Father – meaning He equally shares the Father’s divinity as a Person of the Holy Trinity.

Although it carries the same basic meaning as “one in being,” the more precise use of “consubstantial” is an acknowledgement of how the Greek equivalent of the word was so important for safeguarding orthodoxy in the early Church. In the Fourth Century, the description “*homoousios*” (“same substance”) was affirmed over “*homoiousios*” (“like substance”). The reality of who Christ is thus hinged upon a single letter!

There is another important change in the middle of the Creed: “and by the Holy Spirit was incarnate of the Virgin Mary, and became man.” The former wording of “born of the Virgin Mary, and became man, can easily be misinterpreted to mean that Christ did not actually become man until the time He was born. Of course, the reality is that the Son of God took on human nature from



the moment of His conception in the Blessed Virgin Mary's womb, at the Annunciation. By using the term, "incarnate," the new translation leaves no ambiguity.

One of the remaining minor changes in the new Creed translation is "I *look forward* to the resurrection of the dead," by which one expresses a sincere desire, rather than simply "looking for" the resurrection. The Latin "*exspecto*" conveys a sense of anxious waiting and expectation!

Invitation to Prayer

After the Priest washes his hands, he extends an invitation to prayer. Whereas the former translation of the *Oratione, fratres* ("Pray, brethren") has "our sacrifice," the new translation is changed to "my sacrifice and yours." This seemingly slight distinction, found in the original Latin, in fact conveys the reality that those who are gathered offer the Holy Sacrifice of the Mass in different ways. The Priest offers it on our behalf in a special manner, *in persona Christi* (in the person of Christ), by virtue of his ordination.

But those of us in the pews are not idle spectators. The Second Vatican Council's *Constitution on the Sacred Liturgy*, art. 48, says that the faithful should be "conscious" participants "by offering the Immaculate Victim, not only through the hands of the Priest, but also with him, they should learn also to offer themselves."

This call to join ourselves to the action of the priest is then answered when the people stand and make their response, which is also referred to by the first words of the prayer in Latin, *Suscipiat Dominus*. There is only one change to this prayer by the people, though it is not insignificant. The addition of "holy" reminds us that the Church belongs to Christ, and is founded on His grace.

Afterwards comes the Priest's "Prayer over the Offerings" – part of the proper prayers that change depending on the liturgical day. Just as with the Collects at the beginning of Mass, many of these will feature richer and fuller content.

Preface Dialogue

The Eucharistic Prayer itself begins with the Preface dialogue. The first change is another instance of "And with your spirit." This is the third time the exchange appears during the Mass, and it is a particularly profound moment. The Priest, by the spirit given him at ordination, is about to act in the person of Christ to consecrate the bread and wine into the Holy Eucharist.

The second change lies in the phrase, "It is right and just." This is a simple rendering of the Latin, "*Dignum et iustum est*," emphasizing the fact that it is fitting and appropriate, or fair ("just"), to "give thanks to the Lord our God," because He is both our Creator and Redeemer. This dialogue is followed by the Preface, a more lengthy prayer that can vary depending on the liturgical occasion. Most Prefaces in the new translation expand upon the words of the preceding dialogue by beginning, "it is truly right and just, our duty and our salvation, always and everywhere to give you thanks."

Sanctus

At the conclusion of the Preface comes the *Sanctus*, which in Latin means "Holy." The *Sanctus*, like the *Gloria*, is intended to be sung – in fact, many different settings of the Latin text exist even in Gregorian chant.

The only textual difference from the former version is that "God of power and might" becomes "God of hosts." The word "hosts" refers to a great gathering or multitude, and speaks here of God's command over the heavenly host of angelic armies.



This reference has a Biblical foundation in Isaiah 6:1-3, where the prophet writes, "I saw the Lord seated on a high and lofty throne... Seraphim were stationed above... 'Holy, holy, holy is the Lord of hosts!' they cried one to the other. 'All the earth is filled with his glory!'"

And in Luke 2:13, a "multitude of the heavenly host" also announces the birth of Jesus to the shepherds.

The words of the final three lines of the Sanctus can be found in the Gospel of Matthew, during the entry of Jesus into Jerusalem before His Passion, as the people shouted, "Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest" (Mt 21:9). Versions of this acclamation appear in the other Gospels, and the "Blessed is he..." line comes from Psalm 118 (117), amidst a passage that became understood as a reference to Christ. The *Sanctus* reminds us that all creatures on "heaven and earth" owe thanksgiving to God ("Eucharist" actually means "thanksgiving"). And because we truly believe that the Angels are also present and worshiping with us as we celebrate the Holy Eucharist, then every fiber of our being is made to reflect the utmost reverence. Therefore, immediately after the *Sanctus*, we kneel. Kneeling is a sign of respect and humility that is distinctly human and bodily – it is something that even the Angels, being pure spirit, cannot do.

Mystery of Faith

As part of the new Mass translation, after the consecration, rather than saying, "Let us proclaim the mystery of faith," the Priest will simply announce, "The mystery of faith" ("*Mysterium fidei*"). It will be a declarative statement about the Eucharist now present. Blessed John Paul II reflected on these words in his encyclical *Ecclesia de Eucharistia*, writing that the very thought of the mysterious gift of the Holy Eucharist should fill us with "profound amazement and gratitude" (*no. 5*).

In response, the people shall make one of three revised acclamations. All three are rooted in Scripture. The first two options are derived from 1 Corinthians 11:26 – "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes." And Christ's title in the third option is found in John 4:42, when the woman who met Jesus at the well is told by her fellow Samaritans, "we know that this is truly the savior of the world."

The three acclamations all incorporate familiar elements, although some of the phrases have been rearranged when compared to the former text. One acclamation

that we used – "Dying you destroyed our death..." – has been substantially amended to shift the emphasis more upon Christ's own death and Resurrection.

What is conspicuously absent is the popular former acclamation, "Christ has died, Christ is risen, Christ will come again." This line, although powerful, is not found in the Latin. In addition, unlike the other acclamations, it does not directly address Christ made present in the Blessed Sacrament, nor does it speak of our relationship with Him.

Invitation to Communion

After the Lord's Prayer and the Sign of Peace, we sing the *Agnus Dei* ("Lamb of God") as the Priest breaks the sacred Host. The *Agnus Dei* text remains unchanged, though it is always good to recall its origin in the words of John the Baptist, as he heralds Christ's arrival at the River Jordan: "Behold, the Lamb of God, who takes away the sin of the world" (*Jn 1:29*).

That passage from the Gospel of John is also embedded in the subsequent line spoken by the Priest, while he holds the Host over the chalice: "Behold the Lamb of God..."

The new translation recovers the word, "behold," which also evokes the words of Pilate to the crowd in presenting the scourged Jesus: "Behold, the man" ("*Ecce homo*" – *Jn 19:5*). The Holy Eucharist is a representation of that same sacrificial Victim, and our partaking in it is a foretaste of the heavenly wedding banquet of the Lamb (*Rev 19:9*).

Then come the words we pray in response, before the distribution of Holy Communion begins: "Lord, I am not worthy..."

The replacement of our current, relatively terse "not worthy to receive you" with "I am not worthy that you should enter under my roof" is a significant change. The new line comes directly from the Gospels, particularly Matthew 8:8, in which the faith-filled centurion begs Jesus to heal his paralyzed servant: "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed." It is therefore a Biblical text that conveys humanity's unworthiness on account of sin, and our need for sincere humility before receiving the Holy Eucharist. Indeed, when Jesus encounters the centurion's humility, he says, "Amen, I say to you, in no one in Israel have I found such faith" (*Mt 8:10*).

Nonetheless, despite these Biblical origins, speaking of “my roof” may seem strange before Holy Communion, since Christ is coming to us in the form of food – not literally entering into our houses. Certainly, the clear association with Matthew, chapter 8, has a figurative intent, but it may also be helpful to recall that Saint Paul says, “your body is a temple of the Holy Spirit within you” (1 Cor 6:19).

We are therefore to make our bodies into fitting homes for God’s grace to dwell within our souls. The Eucharist is true food that provides spiritual nourishment, which is why we will refer more specifically to “my soul” in the last line. But this sacramental strength for our souls in turn informs both our mental and physical deeds (recall the *Confiteor* also incorporates both types of action – “in my thoughts and in my words”), such that the totality of our bodies, souls, and lives may become suitable instruments of the Lord.

Concluding Rites

After the Priest has recited or sung the Prayer after Communion, we arrive at the Concluding Rites. For the last time during the Mass, the Priest says, “The Lord be with you,” and we respond, “And with your spirit.”

Then comes the final blessing (sometimes preceded by a prayer or three-fold solemn blessing on special occasions, or by the pontifical blessing if a Bishop is celebrant): “May almighty God bless you, the Father, and the Son, and the Holy Spirit.”

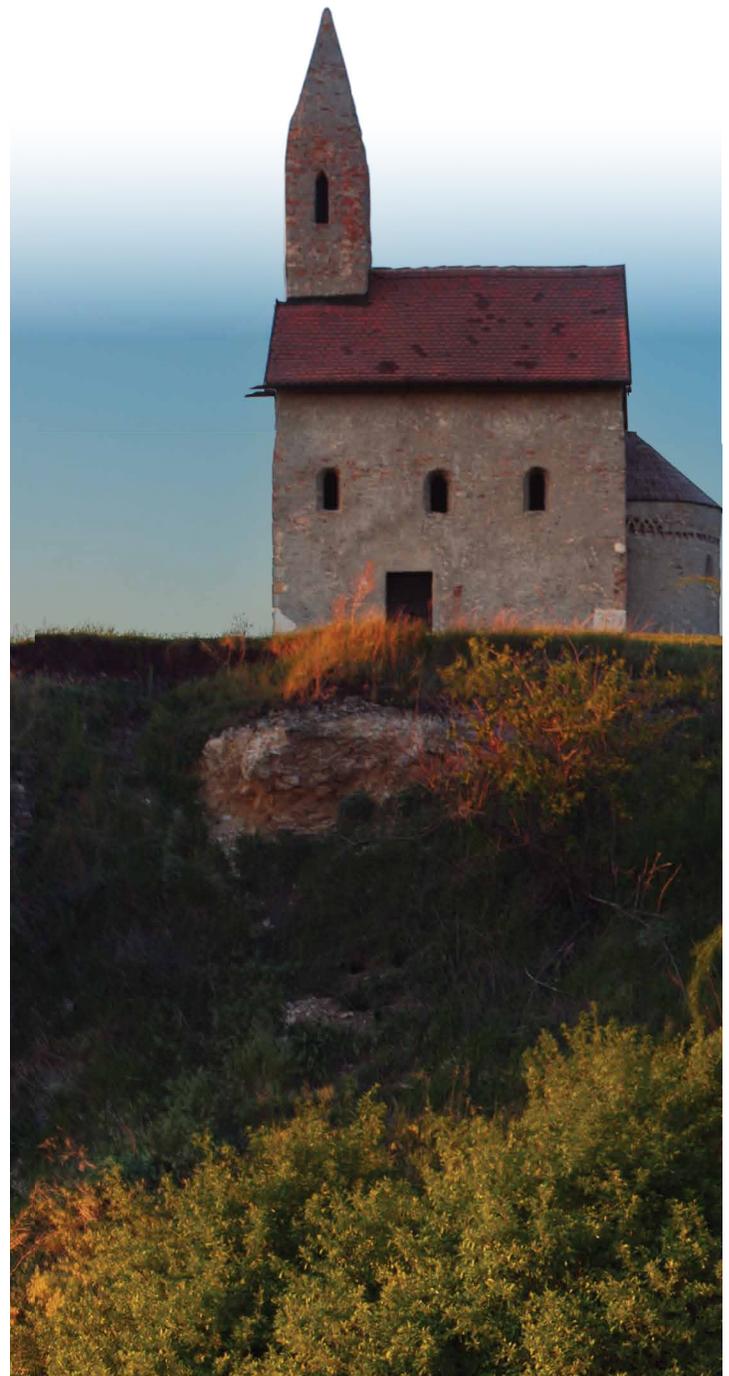
Following our response of “Amen” to the final blessing, Mass is concluded with the dismissal, said or sung by the Priest (or a Deacon, if one is present). With the new Missal, our three current dismissal formulas will be replaced by four options.

The first corresponds to the actual Latin dismissal, which is familiar to many: “*Ite, missa est.*” In fact, this is where the word “Mass” comes from – “*missa est*” – which at its most fundamental level means “it is sent” or “it is the dismissal.” More than a mere declaration that it is time to leave, this has the function of emphasizing our Christian call to “Mission” (a word with the same Latin origins).

Pope Benedict XVI spoke of this in *Sacramentum Caritatis*, the Apostolic Exhortation he released in 2007 as a follow-up to the 2005 Synod of Bishops on the Holy Eucharist. He said our participation in the Eucharistic Liturgy should translate into a life in imitation of Christ,

such that from the Sacred liturgy should spring forth the “missionary nature of the Church.” He wrote that it would be helpful to “provide new texts” for the final blessing “in order to make this connection clear” (no. 51). Therefore, the Holy Father himself selected the three other dismissal formulas that we shall receive, and they were added to the Latin text of the *Missal*.

Our response at the dismissal remains the same: “Thanks be to God.” What else can we do except give thanks to God? He has provided us with an inestimable gift in the Holy Mass, and a means by which He draws us and the entire world into closer communion with Him. ■



THE SACRED HEART



By Marty Rotella

On October 5-11, 2011, the first Sacred Heart Global Congress was held in Paray-le-Monial, France. This congress was the spirit-child of the Sacred Heart Apostolate to begin a new civilization of love led by the Sacred Heart of Jesus.

In the 1970's, Jesus appeared to Saint Margaret Mary Alacoque in the apparition chapel in Paray-le-Monial. What began from these conversations was the First Friday devotions and visual Sacred Heart images, such as statues, stained glass and paintings. Years later, home enthronements to the Sacred Heart of Jesus became a foundation for Jesus' love to grow, not only in the home, but within each member of the family.

The World Congress is a beginning for these devotions to revive again, so that the love in Jesus' Heart may be

the catalyst for all life on earth. Also, it is a chance for mankind to be thankful for His love. As home enthronements lead to parish, school, convent, rectory and business enthronements, the world can turn itself around and allow God's love to lead us and guide us. The end result is peace, joy, and fulfillment.

In the apparition chapel at Paray-le-Monial is a mosaic. This mosaic portrays Jesus exposing His Heart to Saint Margaret Mary. What she sees is a bright light where His Heart is. From this light are



The first Sacred Heart World Congress took place in Paray-le-Monial, France

GLOBAL CONGRESS

rings of light (waves) which fan out and penetrate Saint Margaret Mary. They not only penetrate her body, but they pass through her. She is made aware of the fact that these waves are Jesus' love. He sends them to us. He asks us to accept His love, live by His love, and share His love with others. What a powerful vision. What a powerful message!

After the congress was over, I took back with me more than just a Sacred Heart devotion. I took back a "way of life". This "way of life" is found in the Holy Eucharist. Jesus' love in His Heart is found in the Eucharist. We can tap into His love every day by attending Mass, adoration, or both. This is the school where we learn and live Jesus'

SOME OF THE WONDERFUL SPEAKERS AT THE CONGRESS INCLUDED THE FOLLOWING:

- His Eminence Raymond Leo Cardinal Burke, D.D., J.C.D.
- Most Reverend Robert J. Hermann, Auxiliary Bishop Emeritus of St. Louis, Missouri
- His Excellency Benoit Rivere, C.I.M., Bishop of Autun, France
- Dr. Timothy T. O'Donnell, STD, KGCHS, President of Christendom College
- Reverend Mitch Pacwa, S.J.
- Bob Ellis, National Coordinator for the World Apostolate of Fatima
- Danny Abramowicz, Crossing the Goal Ministries
- Mother Paul Marie Santa Lucia, DMML
- Kathleen McCarthy, President of In His Sign Radio Network
- Reverend William Gaffney, CSSR
- Bob and Anna Iatesta, Living Bridges
- Gloria Anson, President of the Sacred Heart Apostolate, Inc.
- Reverend Richard McNally, ss.cc
- Msgr. John Esseff
- Reverend William F. Petrie, ss.cc.

love. Like the mosaic, we can absorb His light and then go out and share His light to all. I am called to bring the Heart of Jesus to the streets. I am called to bring the love of Jesus to all I encounter. This is what I feel is the biggest gift to the world from this congress. The world's healing will come from the Heart (love) of Jesus.

On Friday, October 7, during the Mass, the whole world was enthroned to the Sacred Heart of Jesus. This was a powerful spark for the world. It is the beginning of sanity to return to the church, to the people, but most of all, to hearts. Our hearts must become the heart of Jesus. Then the world will change for the better. As Saint Theresa (the Little Flower) and Blessed Mother Teresa of Calcutta would say, "It's the little things we do that are really the big things for God."

Each Speaker brought great wealth to the congress. All the talks are available through the Sacred Heart Apostolate. These would definitely enhance one's spiritual journey.

Not only was I one of the speakers for the congress, but I was in charge of the music. Together with my producer, Andy Andino, we handled most of the music for the congress. Also, we wrote and produced the congress theme song, "*We Live in His Heart.*"

My brother, Jules, and I have produced a CD, "*Come to My Heart*" in honor of this great love of Jesus' Heart. Included on the CD is a chaplet of the Sacred Heart. It is a twelve minute song, calling on Jesus' love to become our love. It is a way for the world to invoke God to be their heart, their love, their way of life.

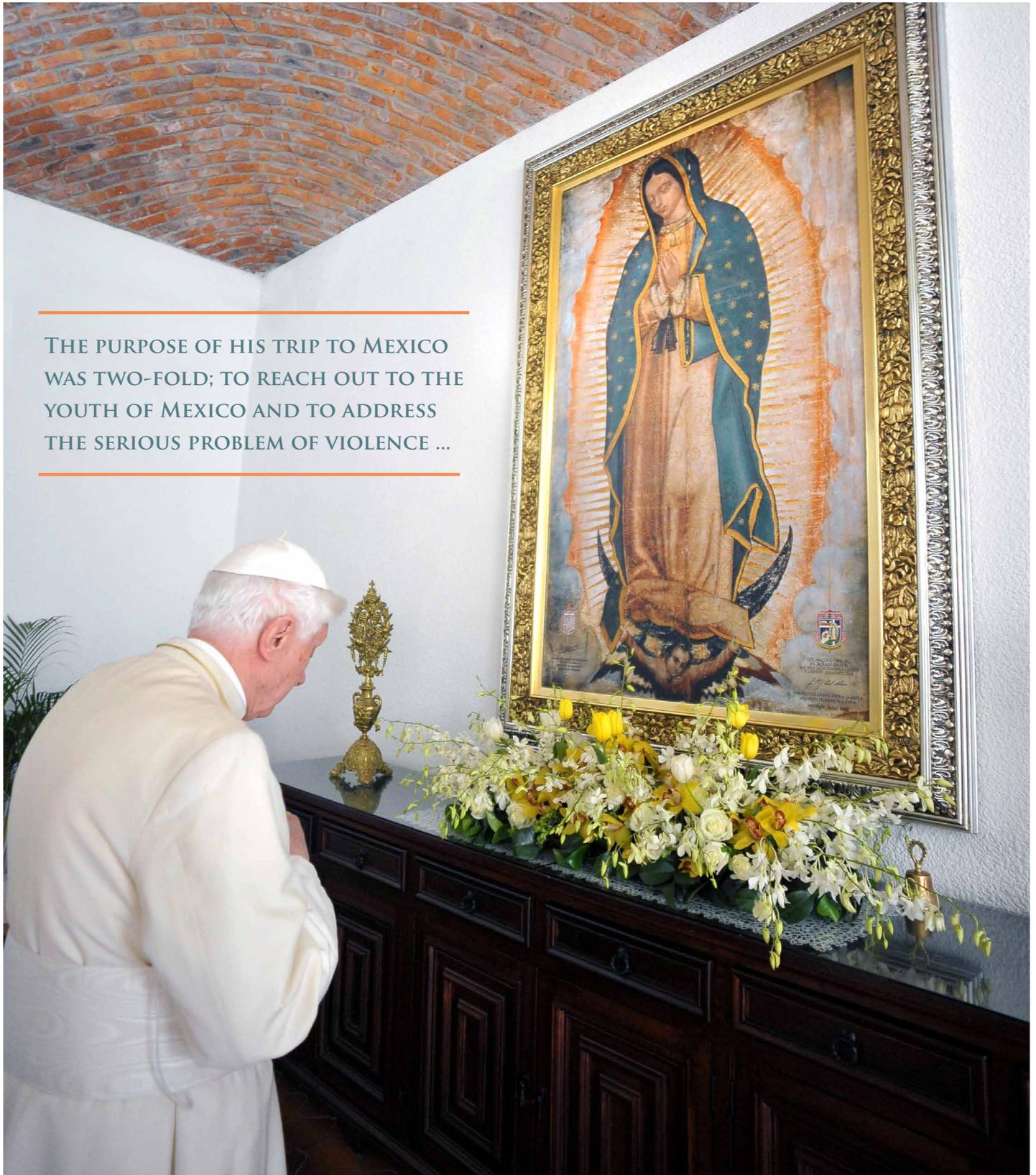
Heal us Jesus. Bring us back to sanity. Let your love rule the world. We are sorry for not listening. We are thankful for your grace and blessings.

The next Sacred Heart World Congress is scheduled for October, 2013 in Lima, Peru. ■

www.sacredheartapostolate.com
www.martyrotella.com

POPE BENEDICT XVI

THE PURPOSE OF HIS TRIP TO MEXICO WAS TWO-FOLD; TO REACH OUT TO THE YOUTH OF MEXICO AND TO ADDRESS THE SERIOUS PROBLEM OF VIOLENCE ...



Pope Benedict prays before an image of Our Lady of Guadalupe at the Sisters of Miraflores College in Leon

PASTORAL VISIT TO MEXICO & CUBA

MARCH 23 – 28, 2012

On Friday, March 23, His Holiness, Pope Benedict XVI arrived in the central Mexico city of Guanajuato for his historic first trip to Spanish-speaking Latin America.

He was warmly welcomed, with a Mariachi band and thousands of mostly youthful pilgrims, as well as entire families, from various Mexican states and as far away as California, who lined the 20-mile stretch that the pope mobile traveled to carry the pontiff into the heart of the city.

The purpose of his trip to Mexico was two-fold; to reach out to the youth of Mexico and to address the serious problem of violence due to the drug wars prevalent in many parts of the country. Speaking with journalists on his flight to Mexico, the Holy Father said, "We know well all the beauties of Mexico, but also this serious problem of drug trafficking and violence. It is certainly a great responsibility for the Catholic Church in a country that is 80 percent Catholic. We must do our utmost to combat this evil that destroys humanity and our young people. I would say that the first step would be to proclaim God: God is the Judge, God who loves us but who loves us in order to draw us to goodness, to truth against evil."



The Holy Father continued, "Thus the Church has the great responsibility to educate consciences, to teach moral responsibility and to expose evil, to expose this idolatry of mammon that only enslaves people; and to expose the false promises, untruthfulness and cheating that are behind drugs. We can see that human beings are in need of the infinite. If God does not exist, infinity creates its own paradises, and appearance of "infinitude" that cannot but be false. This is why God's presence and approachability are so important. It is a great responsibility before God the Judge who guides us, who attracts us to truth and to goodness, and in this sense the Church must expose evil, must make God's goodness present, his truth present, the true infinity for which we thirst. This is the Church's important duty, so together let us all increasingly try to do all we can."

On Saturday, after a private meeting with Mexican President Felipe Calderon, His Holiness greeted approximately 4,000 children gathered at the Plaza de la Paz in Guanajuato. In his brief address here he stated, "The disciple of Jesus does not respond to evil with evil, but is always an instrument of good instead, a

herald of pardon, a bearer of happiness, a servant of unity. He wishes to write in each of your lives a story of friendship. Hold on to him, then, as the best of friends. He will never tire of speaking to those who always love and who do good. This you will hear, if you strive in each moment to be with him who will help you in more difficult situations."

Sunday, March 25 brought a gathering of approximately 350,000 to the city of Silao for a public Mass celebrated by His Holiness. This Mass was celebrated against the backdrop of the Christ the King monument, one of the most important symbols of Mexican Christianity. The statue recalls a 1920's Roman Catholic uprising against the anti-clerical laws that forbade public worship services. With its outstretched arms, the 72-foot bronze monument of Christ "expresses an identity of the Mexican people that contains a whole history in relation to the testimony of faith and those who fought for religious freedom at the time," said Monsignor Victor Rene Rodriguez, secretary general of the Mexican bishops conference.

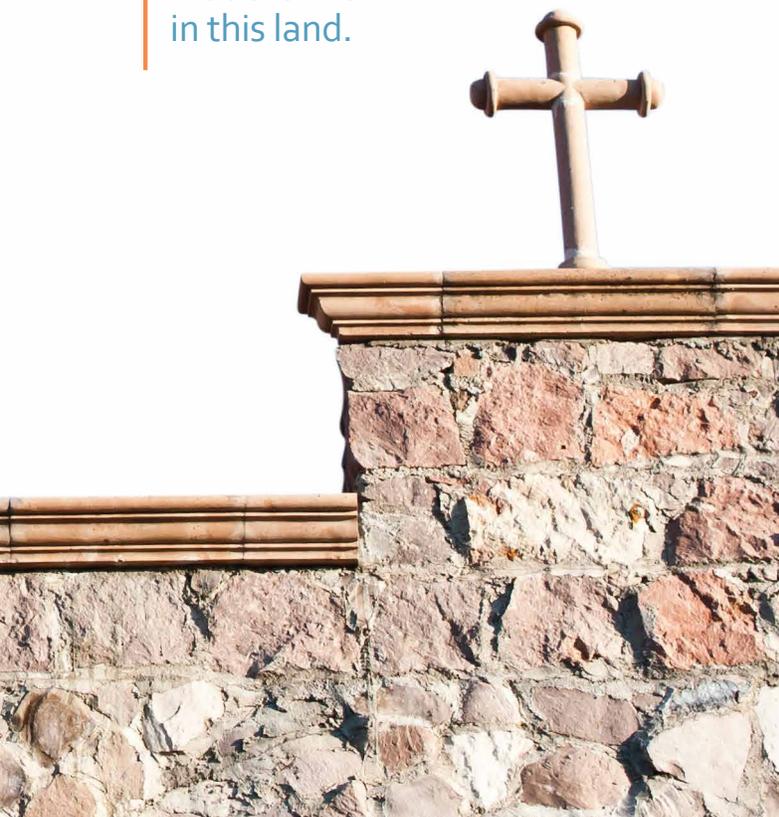
In his homily, His Holiness encouraged Mexicans to purify their hearts to confront the sufferings, difficulties

IN HIS HOMILY, HIS HOLINESS
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and evils of daily life. At the end of Mass, he prayed, "At this time when so many families are separated or forced to emigrate, when so many are suffering due to poverty, corruption, domestic violence, drug trafficking, the crisis of values and increased crime, we come to Mary in search of consolation, strength and hope. She is the Mother of the true God, who invites us to stay with faith and charity beneath her mantle, so as to overcome in this way all evil and to establish a more just and fraternal society."

Unlike his predecessor, Pope John Paul II, Pope Benedict did not visit the site most revered by the Catholic Mexican people: the Basilica of Our Lady of Guadalupe in Mexico City. However, His Holiness did make many references to the Patroness of Mexico.

At the end of his homily at the Mass in Leon, His Holiness prayed, "Let us ask the Blessed Virgin Mary to assist us in purifying our hearts, especially in view of the coming Easter celebrations, that we may enter more deeply the salvific mystery of her Son, as she made it known in this land."



And let us also ask her to continue accompanying and protecting her Mexican and Latin American children, that Christ may reign in their lives and help them boldly to promote peace, harmony, justice and solidarity."

Earlier in that Mass, during the Angelus, the Holy Father said, "As we now pray the Angelus and remember the Annunciation of the Lord, our eyes too turn spiritually towards the hill of Tepeyac, to the place where the Mother of God, under the title of "the Ever-Virgin Mary, Our Lady of Guadalupe" has been fervently honoured for centuries as a sign of reconciliation and of God's infinite goodness towards the world. "

He continued, "Dear brothers and sisters, do not forget that true devotion to the Virgin Mary always takes us to Jesus, and "consists neither in sterile nor transitory feelings, nor in an empty credulity, but proceeds from true faith, by which we are led to recognize the excellence of the Mother of God, and we are moved to filial love towards our Mother and to the imitation of her virtues" (*Lumen Gentium*, 67). To love her means being committed to listening to her Son, to venerate the *Guadalupeana* means living in accordance with the words of the blessed fruit of her womb."

"With these sentiments, I place once again this country, all of Latin America and the Caribbean before the gentle gaze of Our Lady of Guadalupe. I entrust all their sons and daughters to the Star of both the original and the new evangelization; she has inspired with her maternal love their Christian history, has given particular expression to their national achievements, to their communal and social initiatives, to family life, to personal devotion and to the *Continental Mission* which is now taking place across these noble lands. In times of trial and sorrow she was invoked by many martyrs who, in crying out "long live Christ the King and Mary of Guadalupe" bore unyielding witness of fidelity to the Gospel and devotion to the Church. I now ask that her presence in this nation may continue to serve as a summons to defense and respect for human life. May it promote fraternity, setting aside futile acts of revenge and banishing all divisive hatred. May Holy Mary of Guadalupe bless us and obtain for us the abundant graces that, through her intercession, we request from heaven." ■



6TH
ANNUAL



QUEEN OF THE AMERICAS GUILD CONFERENCE

SHRINE OF

OUR LADY OF GUADALUPE

LA CROSSE, WISCONSIN • JULY 29 & 30, 2011

*Rebecca Nichols
Guild National Coordinator
August, 2011*

The Queen of the Americas Guild was pleased to sponsor its sixth conference at the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin last July 29th & 30th.



Cardinal Burke greets a conference attendee after Mass



The Shrine of Our Lady of Guadalupe - La Crosse, Wisconsin

Nestled among the beautiful bluffs of the Mississippi Valley, the Shrine and its founder, Cardinal Raymond L. Burke, share a similar purpose to that of the Guild; to promote devotion to Our Lady of Guadalupe.

The conference began on Friday, July 29th with the opening Mass, celebrated by Cardinal Raymond L. Burke, Prefect of the Supreme Tribunal for the Apostolic



Shrine Church Plaza

Signatura in Rome, and concelebrated by Bishop Joseph Madera. During his homily, Cardinal Burke noted that Jesus invites us to come to him and make pilgrimage to a holy place. This conference is an excellent opportunity to visit a holy place, the Shrine, and to spend time with Him. The celebration of the St. Juan Diego votive Mass teaches us, like Juan Diego, to accept God's will in our lives.

After Mass, pilgrims were treated to a talk by Father Giles Dimock, Dominican Friar of the Province of St. Joseph. Fr. Dimock reflected on Mary's role as Queen of the Americas, noting that in this case, her Queenship means that she is mother of the King, Jesus Christ. Because of her complete openness to God, she represents the union of divine and human. Fr. Dimock went on to note that at the Basilica in Mexico City, it is stated that "He has not done thus to other nations", that is, he has not blessed other nations with the self-portrait of Our Lady. As such, Our Lady of Guadalupe IS Queen of the Americas.

Following Fr. Dimock's talk, participants were invited to go back upstairs to the beautiful church, where the Franciscan Friars led the Divine Mercy Chaplet. This was followed by Exposition of the Blessed Sacrament and praying of the Holy Rosary. For those who had pre-registered, a wonderful gourmet dinner with honored guests Cardinal Raymond Burke and Bishop Joseph Madera followed at the Shrine's restaurant. As always, Cardinal Burke graciously took the time to visit every table and greet every single guest.

Saturday's conference began bright and early with a second talk by Fr. Giles Dimock. Today, Fr. Giles spoke of Our Lady's role as Queen of the Rosary. He detailed the interesting Dominican tradition of the Holy Rosary, and its

use as an instrument of healing love. With praying the Rosary, he noted, we can contemplate the radiant face of His Son through the mysteries.

After a brief refreshment break, it was time for the keynote address by His Eminence, Raymond Cardinal Burke – "The Rosary: Looking Upon the Face of Christ". Cardinal Burke recounted the personal story of the first time he saw Michelangelo's *The Last Judgment in the Sistine Chapel*, and its powerful image of two figures being led into heaven by the Rosary. He went on to explain the importance of the Rosary in the New Evangelization, as it assists us to look upon the face of Christ as Mary did throughout His life. He noted that while the Rosary is Marian in character, it is a Christ centered prayer, leading us to do what Christ asks of us. Cardinal Burke closed his address with an examination of each of the mysteries of the Rosary.

After a brief break, Holy Mass was again celebrated by Cardinal Raymond Burke and concelebrated by Bishop Madera. In his homily, Cardinal Burke discussed the New Evangelization through the Holy Rosary and noted that we pray the Rosary for conversion of our lives and the transformation of our world. He noted that Our Lady of Guadalupe was the star of Evangelization for our continent. She, as the star, leads us, and we go to Christ. His Eminence went on to stress that we pray the Rosary to deepen the communion of our heart with the Sacred Heart of Jesus.

After a wonderful lunch buffet, pilgrims were treated to a spirited talk by Bishop Joseph J. Madera, Bishop emeritus of the Archdiocese for the Military Services of the U.S.A. Aided by a Powerpoint slide show, Bishop Madera shared his thoughts and interpretation of Our Lady of Guadalupe's self-portrait in his humorous and lively style, which was enjoyed by all. Afterwards, the Franciscan friars again led the Holy Rosary, Evening Prayer, and Benediction of the Blessed Sacrament.

Marty Rotella, our Master of Ceremonies, then closed the conference with a lively concert. His music and beautiful voice were the perfect way to end our spiritual journey. Pilgrims then enjoyed a delicious barbeque dinner together, joined by Cardinal Burke. The time and talents shared by all of our conference speakers led us all to a greater understanding of Our Lady as Queen of the Americas and Queen of the Rosary. We look forward to our next conference at the beautiful Shrine of Our Lady of Guadalupe! ■

BLESSED KATERI TEKAKWITHA

Introduction

On this coming October 21st, our Holy Father Pope Benedict XVI will give the universal Church seven new canonized saints among whom is Blessed Kateri Tekakwitha, a Native American laywoman and virgin (1656-1680). For us in the United States, the celebration of the canonization of Blessed Kateri Tekakwitha, a Native American, is the cause of deepest joy and of thanksgiving to Almighty God.

The canonization of Blessed Kateri provides the occasion to reflect with wonder and gratitude at the work of God's grace, through the intercession of the Blessed Virgin Mary, among the Native American peoples. I wish to consider, in a particular way, how the Blessed Virgin Mary, invoked in America under the title of Our Lady of Guadalupe, inspired and assisted Blessed Kateri to attain an heroic degree of holiness of life.

Early Life of Blessed Kateri Tekakwitha

Blessed Kateri was born in 1656. Her father, Kenhoronkwa, was a Mohawk Chief of the Tortoise Clan in the village of Ossernenon, present-day Auriesville, on the banks of the Mohawk River in upstate New York. Her mother, Kahenta, was of the Algonquin Tribe. Tekakwitha is her Native American name; Kateri or Catherine is the name she received at her baptism, some twenty years after her birth.

Over ten years earlier, from 1642-1646, Ossernenon had been the site of the martyrdom of the Jesuit missionary Fathers Jean de Brébeuf and Isaac Jogues, and their companions, popularly known as the North American Martyrs. Kateri's mother had been baptized by the missionaries, but, after her capture by the Mohawks, she was not allowed to practice her Catholic faith. Although she could not practice her Catholic faith, Kahenta sang the hymns, taught the prayers and told the stories, which she had learned from the Jesuit missionaries, to her daughter Tekakwitha.

When Blessed Kateri was four years old, there was an outbreak of smallpox in her village, which took the lives of her parents and of her only sibling, a younger brother. Tekakwitha survived the epidemic, but it left her face pockmarked and her eyesight greatly impaired. After her parents' death, she was given into the care of her father's brother, who succeeded her father as chief in the village. Neither his wife nor he was Christian. Also, there was an hostility to the Christian faith among many of Tekakwitha's people. As she was growing up, nevertheless, she loved to spend time alone in prayer, as her mother had taught her, seeking the solitude of the surrounding wilderness.

As Kateri reached adulthood, the women of the village sought to arrange her marriage. Even though she was disfigured by the smallpox, she was the daughter of a chief and, therefore, was desired for marriage. She adamantly refused marriage and, thereafter, was scorned by the women of the village, who assigned the most demeaning chores to her.

Kateri's Baptism and Holiness of Life

In 1667, three Jesuit priests came to her village and, because of a peace treaty signed by the Mohawk chiefs, were received into the lodge of the chief in which Tekakwitha was living. Blessed Kateri had heard about the missionaries from her mother. She had a certain knowledge of the Catholic faith and was in the habit of saying prayers and singing hymns which she had learned from her mother, but she lacked a full instruction

& OUR LADY OF GUADALUPE

in the faith and, most of all, she had not received the Sacrament of Baptism. Eventually, Jesuit Father Jacques de Lamberville came to her village, learned of Blessed Kateri's background, and, at her request, gave her full instructions in the Catholic faith.

Tekakwitha was baptized on Easter Sunday of 1676 at the age of twenty and was given the Christian name of Catherine or Kateri. Her patron saint was Catherine of Siena, whom she strove to imitate with all her strength. She enjoyed a spotless reputation and was known especially for spending long hours in prayer. It was her habit to go into the woods, make a cross from the branches she found, and then kneel down to pray. One of her favorite prayers was the Rosary. In her devotion, she expressed the strong connection between meditating upon the Passion of our Lord before the cross and praying the Rosary, calling to mind the mysteries of God's love for us in the life of our Lord and of His Blessed Mother which reach their fullness in our Lord's Passion, Death and Resurrection. Clearly, her devotion to the Passion and Death of our Lord was inspired and assisted by the Blessed Virgin Mary.

Kateri became the Lily of the Mohawks, as she is popularly known by us. She is also called the Mystic of the Wilderness. Because of her faithful love of Christ, in imitation of the Virgin Mary, she suffered greatly at the hands of her fellow villagers who mocked her and called her cruel names. Because of her observance of the Sundays and holy days of obligation, her own family even refused to give her food to eat.

Through the care of Father de Lamberville, Blessed Kateri was taken to the Saint Francis Xavier Mission and Fort Saint Louis at present-day Kahnawake near



Montreal in Canada. One day, when an Oneida chief who had converted to Catholicism and a relative of Blessed Kateri's mother were visiting her village, the good priest convinced them to take her back with them to the Mission where she could live her Catholic faith in peace and grow in the holiness of life, which she had already so strongly manifested. She arrived at the Mission in the autumn of 1677.

It is not difficult to imagine how happy Kateri was at the Mission. She lived with a devout Catholic woman, Anastasia Tegonhatsiongo, who had known her mother before her capture by the Mohawks. Kateri participated in daily Mass, spent long hours in prayer, and carried out many acts of penance in reparation for her sins and the sins of her people. On Christmas Day of 1677, she made her First Holy Communion.

Blessed Kateri came to know about the life of women religious and, when her request to join or form a religious community was refused, she asked to make a vow of perpetual virginity in imitation of the Mother of God. On the Feast of the Annunciation in 1679, Blessed Kateri consecrated her virginity to Christ and the Church.

By 1680, Blessed Kateri, who was always of delicate health, had become critically ill. Having received the Anointing of the Sick and Viaticum, she died on April 17, 1680, with the names of our Lord Jesus and of His Mother on her lips. Her last words were a promise to continue to love her people after her death. There can be no doubt that her beautiful promise of love, redolent of the promise of other saints like Saint Thérèse of Lisieux, was also inspired by the Mother of God who is also fittingly invoked as Mother of Church because she unfailingly continues to love us, exercising her unique spiritual maternity in the Church.

Signs of heroic holiness

After the body of Blessed Kateri was placed on a pallet in preparation for burial, her fellow Christians witnessed an extraordinary sign of her holiness of life. The pockmarks from smallpox disappeared from her face, and her skin became radiant and white like that of a beautiful young maiden.

Another sign followed soon thereafter. Her spiritual mother, Anastasia Tegonhatsiongo, was absent from the village at her death and mourned very much the loss of her beloved Kateri. Just one week after her death, Blessed Kateri appeared to Anastasia. Blessed Kateri was radiant and was holding an even more radiant cross. Kateri spoke these words: "Mother, behold this cross. How beautiful it is! It was the source of all my happiness during my life, and I counsel you to make it yours, too." Her apparition to her spiritual mother is a striking example of the importance of the devotional life to our eternal happiness. It is precisely the devotion of Blessed Kateri to the Passion of our Lord, manifested in her early and simple practice of praying in the wilderness before a cross of her own making, which led her to an ever deeper love of Christ and service of Christ through prayer and many good works. Truly, Blessed Kateri imitated our Blessed Mother at the Foot of the Cross, uniting her heart, one with the Immaculate Heart of Mary, to the glorious pierced Heart of Jesus for the salvation of the world.

There are many more stories of favors granted through the intercession of Blessed Kateri. In 2006, five-year old Jacob Finkbonner from the Archdiocese of Seattle, was cured of a flesh-eating bacteria (necrotizing fasciitis), through the intercession of Blessed Kateri and after her

relic was brought to his sickbed. After the thorough investigation of his cure, it was approved as the miracle needed for the canonization of Blessed Kateri.

Kateri Tekakwitha was declared Venerable on January 3, 1943 by Pope Pius XII. Pope John Paul II beatified her on June 22, 1980, and on October 21st next, Pope Benedict XVI will canonize her.

Blessed Kateri and Our Lady of Guadalupe

How is Blessed Kateri's heroic holiness, as a Native American, related to the apparitions of Our Lady of Guadalupe in 1531 to another Native American, Saint Juan Diego, on Tepeyac Hill, now part of Mexico City? The beginning of the answer to the question is the particular love of the Mother of God for the Native American peoples which she showed by choosing one of them to receive her apparitions and to be her messenger. When Saint Juan Diego tried to convince Our Lady that she should choose someone more important for her messenger, Our Lady replied that she had chosen him and placed all of her confidence in him.

On July 31, 2003, I gave a presentation on Our Lady of Guadalupe to the annual meeting of the Tekakwitha Conference. The Tekakwitha Conference, named after Blessed Kateri Tekakwitha, was founded for the evangelization of Native Americans, especially through the promotion of the cause of sainthood of Blessed Kateri. The Conference requested my presentation because of the most special relationship which Our Lady of Guadalupe has with Native Americans.

Recall that our Blessed Mother appeared on our continent, from December 9th to the 12th in 1531, when there was great danger of a bloody conflict between the Native Americans and the Spanish explorers and settlers in what is today Mexico City. The Mother of God appeared to a devout Native American, Saint Juan Diego, who had been taught the faith by Franciscan Friars from Spain. As a result of the apparitions of the Mother of God, more than 8 million Native Americans were baptized in nine years; the Spanish were led to respect the human dignity of the Native Americans; a remarkable harmony of life between the Native Americans and the Spanish was achieved; and the practice of human sacrifice among the Native Americans of that place was ended.

Recall also that Our Lady of Guadalupe miraculously left her image on the tilma or mantle of Saint Juan Diego as a sign of her abiding presence with all the nations of the one continent of America. Her features are both mestizo and Palestinian, that is the features of a person of both Native American and European (Middle Eastern) ancestry. Our Lady of Guadalupe is truly an image of the communion of life between Native Americans and the Spanish, which has its origin in Christ, the Son of God and her Son. The remarkable harmony between Native Americans and the Europeans in Mexico was foreshadowed in the face of the Mother of God. All Mexicans refer to Our Lady of Guadalupe as their mother, and she, as their common mother, draws them together in unity and peace. The harmony in Mexico is an example for all nations, in which peoples of different race and national background live.

The special interest of Native Americans in Our Lady of Guadalupe is most natural and understandable. She reveals in a most striking way the love of God for all the peoples of America but especially for the Native American peoples. Saint Juan Diego, her messenger, is the great sign of God's love for Native Americans.

In my presentation, I observed that Blessed Kateri Tekakwitha, who lived just a century after the apparitions of Our Lady of Guadalupe and more than likely did not know about the apparitions, had a deep sense of the special love of the Mother of God for the Native American peoples. Not unlike Saint Juan Diego, Blessed Kateri was evangelized by Europeans, Jesuit Fathers from France. They taught her mother and Blessed Kateri a deep love of the Mother of God as the one who brought Christ the Savior into the world and who continues to show her maternal care for all who have come to life in Christ in the Church. Blessed Kateri was drawn to Christ by His and her Mother especially through praying the Holy Rosary. Her union of heart with the Sacred Heart of Jesus, in imitation of the Immaculate Heart of Mary, inspired her to consecrate her virginity to Christ as His bride for the sake of His Mystical Body, the Church.

Throughout the profound suffering which Blessed Kateri experienced in her brief life, she trusted always in the intercession of the Mother of God. There can be no doubt that Our Lady of Guadalupe, even if she was not known to Blessed Kateri by that title, led her to a deep love of Christ, which was manifested in an extraordinarily holy life.

Certainly, there is a great bond between Saint Juan Diego and Blessed Kateri by reason of the common Native American ancestry. But they are bonded, in an even more wonderful way, because they have a common spiritual ancestry. They are Native American Catholics, disciples of

Christ through the loving protection and intercession of His Mother, the Blessed Virgin Mary who is revered on our continent under the title of Our Lady of Guadalupe.

Conclusion

If you would like to read more about the life of Blessed Kateri Tekakwitha, I recommend a fine brief biography by the late Margaret R. Bunson, entitled *Kateri Tekakwitha: Mystic of the Wilderness* and published in 1992 by Our Sunday Visitor in Huntington, Indiana. For those who wish to study in great depth the original documentation on the introduction of the Cause for the Beatification and Canonization of Blessed Kateri Tekakwitha and on her heroic virtues, Fordham University Press at New York which originally published the documents in 1940 has republished them in 2002 under the title: *Katharine Tekakwitha; The Lily of the Mohawks*.

Blessed Kateri Tekakwitha is a sterling example for us in the work of the new evangelization of which Our Lady of Guadalupe is the Star. May Our Lady of Guadalupe, Saint Juan Diego and Blessed, soon-to-be Saint, Kateri Tekakwitha intercede for all of our intentions, and especially for the intention of the new evangelization of our society and culture. ■

Raymond Leo Cardinal Burke



His Eminence, Raymond Leo Cardinal Burke, D.D., J.C.D.

QUEEN OF THE AMERICAS GUILD 20 | MEXICO 12 | PILGRIMAGE

Rebecca Nichols March, 2012



Bishop Madera escorts pilgrims into the Basilica for Mass



Bishop Madera celebrates Mass on the main altar at the Basilica of Our Lady of Guadalupe

The Queen of the Americas Guild held its annual pilgrimage to the Basilica of Our Lady of Guadalupe from February 23 – 28, 2012, attended by a lovely group of 29 pilgrims. As National Coordinator of the Guild, I was pleased to join the group for the ninth time.

After checking in at the beautiful Embassy Suites Reforma hotel, the group first gathered at a welcome dinner on Thursday evening. Here pilgrims learned what to expect during the trip, and were given a run-down of the tour itinerary. Bishop Joseph J. Madera joined us for dinner, and mingled with the group. On Friday morning, the group gathered in a hotel conference room to hear Bishop Madera's inspirational and informative talk about the symbolism of Our Lady's Tilma, and his family's personal experiences of religious persecution and connection to Our Lady. Through words and pictures, we were led to a greater understanding of the miracle of Our Lady of Guadalupe, and after this perfect preparation, we headed to the Basilica for Mass at her shrine.

When we arrived near the Basilica, we were met with the Guild's large floral offering to Our Lady. Four of our group's strong volunteers carried the floral float up the avenue and across the Basilica's square, where we were met by Bishop Madera. After posing for a lovely group photograph, he welcomed us into the Basilica for Mass on the main altar. As we made our way up the center aisle with Our Lady's image before us, we were moved by the experience of finally being near the one true self-portrait of the Blessed Mother. After Bishop Madera had celebrated a lovely bi-lingual Mass and concelebrated by our two pilgrim priests, our pilgrims headed out with a renewed appreciation for Our Lady's miracle.

After Mass, the group took a break for a delicious box lunch. After that much-needed rest, pilgrims were led on a comprehensive tour of the Basilica area, which began with a short walk up the first steps of Tepeyac hill to view the property owned by the Guild. The group was informed



WE THEN TRAVELED TO THE ANCIENT CITY OF
TEOTIHUACAN, SITE OF THE PRE-COLUMBIAN PYRAMIDS,
THE PYRAMID OF THE SUN AND THE MOON.



Pilgrims learn the history of the Pyramids at Teotihuacan

of the work the Guild is doing to fulfill the wishes of Guild founder, Bishop Jerome Hastrich, to build a retreat center near Our Lady's image that will be a safe place for pilgrims to gather, stay, and be close to Our Lady. The Basilica area tour continued with a visit to the Guadalupe Museum, which houses a priceless collection of beautiful paintings and sculptures. In celebration of Mexico's recent bicentennial, the museum was featuring a lovely new exhibit of artwork depicting Our Lady's role in Mexican history, as showcased in both contemporary and

historical artworks. After a restful break and box lunch, the tour continued with visits to the other churches on the grounds, including Los Indios (church of the Indians) and the old Basilica. We also saw the newly constructed Plaza Mariana, which has been dedicated, but is not yet open. In the near future, this area will be a pilgrim welcome center, educational area, and will house the Guadalupe museum. Before returning to our hotel, we made a stop at Mexico's largest church, the Metropolitan Cathedral, located in the central zocalo (square) of the city. Here we visited its

sixteen side chapels, as well as the main Altar of the Kings. We also saw the entrance to the crypt of Bishop Juan de Zumarraga, first Bishop of Mexico and the Bishop to whom Juan Diego revealed Our Lady's image on his tilma. At dinner this evening, all agreed that this was the perfect way to spend the first day of the pilgrimage; learning more about the miracle of Our Lady of Guadalupe, and walking in the footsteps of Saint Juan Diego.

Saturday began with a drive toward the colonial city of Puebla, located approximately 75 miles southeast of Mexico City. Although the view of the nearby active volcano, Popocatepetl was somewhat obstructed by clouds on this day, pilgrims were still treated to spectacular views of Mexico's countryside and mountains along the way. Once in Puebla, we went straight to the beautiful Cathedral of the Immaculate Conception, where again, Bishop Madera celebrated our Mass. After Mass, we were allowed a tour of the sacristy and other meeting rooms featuring portraits of all of the former Bishops of Puebla. Bishop Madera joyfully pointed out the Archbishop with whom he stayed for a couple of months as a teenager while he was discerning his calling to the priesthood.

After Mass, pilgrims walked to the nearby Santo Domingo church with its magnificent Rosary Chapel. This chapel, completed in 1690, is entirely covered in ornate gold leaf, tiles, and fine woodcarvings, and is one of the finest examples of Baroque style in all of Mexico. Bishop Madera

then led us to a local restaurant where we enjoyed a festive lunch where we sampled Puebla's famous mole sauce. After lunch, we moved on to the church of San Francisco where we learned the story of Blessed Sebastian de la Aparicio and viewed his incorrupt body. On our journey back to Mexico City, we made two stops along the way. The first stop was in the town of Cholula, where we visited Santa Maria Tonantzintla church. This church is a charming contrast to the gold-covered churches in Puebla. It is a riot of color and character, with every inch of its interior covered in rustic and simple carvings. It is a wonderful example of native American art, and demonstrates the intense devotion to Our Lady felt by the Mexican people.

As we arrived here, we were treated to the sight of a beautiful Quinceanera celebration that was just concluding in the church (the traditional Mexican celebration of a girl's 15th birthday). Seeing the girl and her family decked out in their finest again added an extra festive touch to our already joyful day.

The next stop was in the charming town of Tlaxcala, where we visited the Church of San Miguel del Milagro. The Blessed Virgin appeared here to Juan Diego Bernardino and directed him to an unknown spring, flowing with miraculous curative waters. Unfortunately, the well here had been dry since December, and our pilgrims were unable to gather the water. However, our guide graciously offered to share some of the water that he had previously collected and had not yet used.



Bishop Madera joins the group on the steps of the Shrine of the Fifth Apparition



Bishop Madera delivers the homily at the Convent of the Sisters of the Holy Cross

After a long day in the sunshine and beautiful weather, pilgrims were happy to return to our hotel in Mexico City for another wonderful dinner and rest for the next day's adventure.

Sunday morning started with another site integral to the story of Our Lady of Guadalupe; the church of Santiago de Tlatelolco, where Saint Juan Diego was baptized and worshiped. Located in the Plaza of the Three Cultures, this stark and very dark church perfectly represents the type of construction used by the first Catholic converts after the conquest. After viewing the baptismal font, we continued on to Tulpetlac and the Shrine of the Fifth Apparition. It is here that Our Lady appeared to Juan Diego's uncle, Juan Bernardino, and cured him of his illness. This apparition is depicted in a large and beautiful painting that hangs above the altar of this simple church. After Bishop Madera celebrated Mass for us here, he joined us for another group photograph on the steps of this charming church.

We then traveled to the ancient city of Teotihuacan, site of the pre-columbian pyramids, the pyramid of the Sun and the Moon. We were first given a short lesson on the many uses of the maguey cactus fiber, of which St. Juan Diego's tilma was made. After a delicious lunch at a local restaurant, we moved on to the jewels of Teotihuacan, the pyramids. We learned of the construction, uses, and symbolism of the people that lived there. Those who chose to climb to the top of the pyramid of the Sun were treated to spectacular 360 degree views of the surrounding mountains and countryside.

Later that evening, after another enjoyable dinner in the company of our new friends, some pilgrims

chose to enjoy an evening out at the famous Ballet Folklorico, a study of traditional Mexican folk dances, held at the beautiful Palace of Fine Arts.

Monday morning's activities began with a visit to the charming neighborhood of Coyoacan. Here we visited the beautiful church of Saint John the Baptist to view its lovely artwork. From there we moved on to the Convent of the Holy Cross, where Bishop Madera again celebrated Mass.

As always, the sisters were most welcoming and gracious, and especially happy to see Bishop Madera. His Excellency enthusiastically shared the story of Venerable Conchita, whose works inspired the foundation of both the Sisters of the Cross of the Sacred Heart and the Missionaries of the Holy Spirit. A short distance away, we visited San Jose El Altillo church to view the tomb of Conchita, along with the church's beautiful stained glass window depicting the Holy Spirit. Bishop Madera had attended seminary here for a time, and his close connection with both the Sisters and the entire Coyoacan area translated into a most joyous visit for the pilgrims. We were pleased to have His Excellency join us for a wonderful lunch at a charming local restaurant, housed at a sprawling estate in Coyoacan that was once the home of Hernan Cortez.

This afternoon, after a brief stop for shopping, our group headed back to the Basilica to say goodbye to Our Lady and to thank her for the many graces she had bestowed during our pilgrimage. Free time was spent in prayerful contemplation, shopping, or for the adventurous, in a climb up Tepeyac Hill. At this point, our journey was complete; we had traveled the footsteps of St. Juan Diego, and were left with a new understanding and appreciation of Our Lady's miracle.

That evening, the group gathered with Bishop Madera for the last time for our farewell dinner. There was lively conversation between new friends, and all agreed that the pilgrimage had been a most rewarding experience. One again, Our Lady had brought us together, and we had shared in her miracle. ■

PLEASE CONSIDER JOINING
US NEXT YEAR FOR THIS
ONCE-IN-A-LIFETIME
EXPERIENCE.

OUR LADY OF GUADALUPE & HER LOVE FOR THE LOST

By Rev. Msgr. George M. Hastrich

I welcome this opportunity to contribute an article for the Queen of the Americas Guild which will be a kind of a sequel to last year's article entitled, "Our Lady of Guadalupe and Her Love for the Church."

As I write this article we are observing the Church's novena before Pentecost in preparation for the coming of the Holy Spirit upon the apostles and our Blessed Mother. The words of St. Augustine come to mind. He said, "We have the Holy Spirit in proportion to our love for the Church." And no one was closer to the Holy Spirit than Mary because as we say in the Nicene Creed:

"...for us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man..."

As my former article stated: We have two mothers, "Mary our spiritual Mother and Mary our Holy Mother of the Church. The new Catechism of the Catholic Church, page 224, entitled "Outside the Church there is no Salvation" states that:

"Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation, he is present to us in his body which is the Church."

As early as the 4th century, St. Augustine wrote, "No one can have God for his Father who will not have the Church for his Mother." These words were often repeated by subsequent preachers and writers. In addition to "dual motherhood," we get a good awareness of the "dual fatherhood" of Jesus. For instance, an account of St. Luke's Gospel of the finding of the Christ Child in the temple reads:

"His parents (from the town of Nazareth), used to go every year to Jerusalem for the feast of the Passover, and when he was twelve they went up for the celebration as was their custom. As they were returning at the end of the feast, the child Jesus remained behind unknown to his parents. Thinking he was in the party, they continued their journey for a day, looking for him among their relatives and acquaintances. Not finding him, they returned to Jerusalem in search of him. On the third day they came upon him in the temple sitting in the midst of the teachers, listening to them and asking them questions. All who heard him were amazed at his intelligence and his answers. When the

parents saw him they were astonished, and his mother said to him: "Son, why have you done this to us? You see that your father and I have been searching for you in sorrow." He said to them: "Why did you search for me? Did you not know I had to be in my Father's house?" But they did not grasp what he said to them. He went down with them then, and came to Nazareth, and was obedient to them. His mother meanwhile kept all these things in memory."

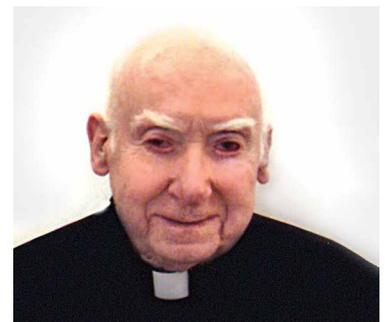
This account revealed what a typical teenager our Lord must have been. Here he was going from a small town to the big city. It was quite an experience for him and he indicates his awareness of the dual fatherhood.

I used to be reminded of this when for many years I took my altar boys on the train to a Cub's game in Chicago. How amazed many of them were at the tall skyscrapers and the ride on the "L" or subway to Wrigley Field.

These two series of articles began with our Blessed Mother as Our Lady of Cana and mentioned a number of her subsequent titles as Our Lady of Guadalupe, Our Lady of Fatima and Our Lady as referred to as the "Hail Mary."

For those not aware, the "Hail Mary" refers to a desperation pass or play to win a football game in the final minutes of the game. It may be a sign of faith in the intercessory power of God's mother when all else has failed. It may be a sign of the new evangelization or a recollection by many people of the popular prayer called "The Memorare" with which I choose to conclude this article:

"Remember O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession, was left unaided. Inspired by this confidence, I fly unto you, O Virgin of virgins, my Mother. To you I come; before you I stand sinful and sorrowful. O Mother of the Word Incarnate! Despise not my petitions, but in your mercy hear and answer me. Amen." ■



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MEXICO CITY

*To experience the Miracle of
Our Lady of Guadalupe*

FEB 28 – MAR 5, 2013



Visit the Church of San Miguel del Milagro in the charming town of Tlaxcala

FEB 28 – MAR 5, 2013

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BISHOP JOSEPH J. MADERA, M.SP.S

For five days, you can immerse yourself in the inspiration of the land where Our Lady of Guadalupe left her miraculous self-portrait.

Learn more about the image of Our Lady of Guadalupe that has inspired millions for nearly 500 years, and celebrate Mass before the main altar in the Basilica.

Visit the spectacular Metropolitan Cathedral and other historic churches of Mexico – just the beginning of five packed days celebrating the Queen of the Americas and the growing adoration of her.

All of this is included in the Guild's 2013 Tour:

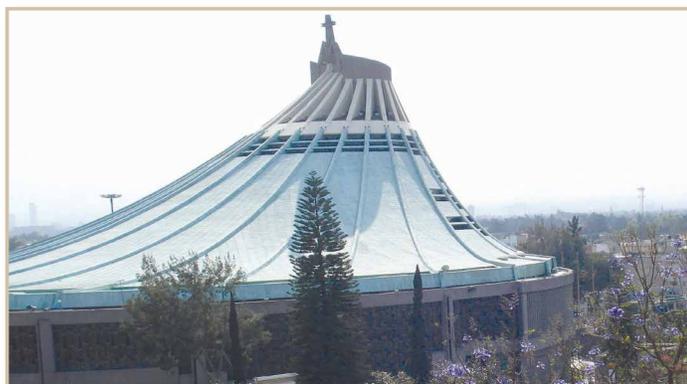
Thursday, February 28

Upon your arrival in Mexico City, you will be greeted by the Guild's local tour host and transferred to the four-star Embassy Suites Mexico City - Reforma hotel. Your time is your own until dinner with a welcoming briefing and Guild introduction. (D)

Friday, March 1

After breakfast, you will hear Bishop Madera explain the history and image of Our Lady of Guadalupe. Then travel directly to the Basilica of Our Lady of Guadalupe for Mass on the main altar, concelebrated by Bishop Madera.

Enjoy a guided tour of the Basilica, with a close-up view of Our Lady's image from the walkway below. Visit the Guadalupe museum and the remainder of the Basilica grounds, from which you can view the Guild's retreat center property. After a box lunch, you may walk to the top of Tepeyac Hill where Our Lady first appeared to St.



Enjoy Holy Mass on the main altar at the Basilica of Our Lady of Guadalupe



Visit the Church of Santiago de Tlatelolco, baptismal site of St. Juan Diego

Juan Diego. En route back to the hotel, we will stop at the magnificent Metropolitan Cathedral which houses the tomb of Bishop Zumarraga. We will also visit the Plaza of the Three Cultures and the Church of Santiago de Tlatelolco, baptismal site of St. Juan Diego. Return to the hotel for dinner. (B, L, D)

Saturday, March 2

This morning travel to the delightful colonial city of Puebla. After private Mass, you will visit the Church of Santo Domingo and its magnificent Rosary Chapel. Enjoy lunch at a local restaurant, followed by a visit to San Francisco church. Continue on to Tlaxcala and San Miguel del Milagro, where you will have a chance to gather some healing waters from its famous well. Before returning to Mexico City, we will also visit the beautiful church of Santa Maria Tonantzintla near Cholula. Return to the hotel for dinner. (B, L, D)

Sunday, March 3

Enjoy breakfast, then be ready to travel to Tulpetlac for Sunday Mass at the Shrine of the Fifth Apparition, site of Our Lady's appearance to St. Juan Diego's uncle, Juan Bernardino. This afternoon we will travel to Tepotzotlan where we will have lunch at a local restaurant and visit the spectacular San Francisco Javier church. En route back to Mexico City, we will make a stop in Cuautlitlán to visit the birthplace of St. Juan Diego. You will return to the hotel for dinner. In the evening you can choose to enjoy an optional performance of Mexico's famous Ballet Folklórico at the spectacular Palace of Fine Arts whose Art Nouveau façade is equaled only by its impressive Art Deco interior, with murals by some of the greatest Mexican artists of the 20th century. (B, L, D)

Monday, March 4

After breakfast, travel to the charming area of Coyoacan, where we will have Mass at the Convent of the Holy Cross. Here Bishop Madera will share the story of venerable Conchita, founder of the order, and we will visit her tomb at San Jose El Altillo church. This is also the former seminary school that Bishop Madera attended, and he will share his memories with you while giving you his own personal tour.



See the magnificent Rosary Chapel in Puebla

After lunch at a colorful local restaurant located in the former home of Hernan Cortez, we will make a brief stop at a local market for shopping, then return to the Basilica of Our Lady of Guadalupe. You will have free time for reflection and prayer, and a trip up Tepeyac Hill, if you so choose. Dinner at the hotel this evening will be a time to reflect and discuss all that was learned on your journey. (B, L, D)

Tuesday, March 5

After breakfast, check out of your hotel and transfer to Benito Juarez International Airport for your return flight home, taking with you a wealth of memories of Mexico and of Our Lady of Guadalupe. (B)

Your Home in Mexico City

Travelers in the 2013 Queen of the Americas Guild Pilgrimage will stay at the Embassy Suites Mexico City - Reforma hotel, a first class hotel located on the famous Paseo de la Reforma, the main thoroughfare of Mexico City. This newly remodeled, contemporary all-suite boutique hotel offers spacious accommodations with high-tech amenities and levels of service unmatched in Mexico. ■

Some of the amenities of the Embassy Suites Mexico City - Reforma include

- All executive suites, with one living room with sofa bed and separate bedroom
- Two hour manager's reception each evening, with complimentary beverages and hors d'oeuvres
- Fitness Center with indoor pool and Jacuzzi
- On-site Restaurant
- 24-hour Room Service
- Business Center
- Concierge desk
- Air conditioning with individual climate control
- Hair dryer, Iron and ironing board
- Coffee maker / tea service
- In room mini bar (additional fee), wet bar, and microwave
- In-room internet access (additional fee)
- Movies/videos, pay-per-view

\$1450.00 per person*

*Based on double occupancy

\$300 Single supplement

Included in this price:

- 5 nights at a First-Class hotel in Mexico City (Embassy Suites Mexico City Reforma)
- All meals while in Mexico City (5 breakfasts, 4 lunches, 5 dinners), including 1 drink at lunch, 2 at dinner
- Airport transfers
- Sightseeing per itinerary in a modern air-conditioned motor coach
- Services of an English-speaking tour guide throughout
- Entrance fees per itinerary
- Unlimited bottled water provided for duration of tour
- Tips for waiters for every meal included
- Gratuities for maid services and hotel porters included

Not included:

Airfare – you will travel from your local airport. We will be happy to provide assistance in booking air. Since travelers come from a variety of airports, we are not able to arrange discount air. However, we will search for the best available commercial flight and book only with your approval on price and schedule. You are also free to book air on your own.

Trip insurance – price varies based on age, coverage and state of residence. Please call for a quote.

Single supplement: \$300. If you are traveling as a single, but would like a roommate, we will do our best to match you up with another single of the same sex. However, we cannot guarantee that a match will be available, in which case you will be required to pay the single supplement fee.

Please note: A valid U.S. Passport is now required for travel to Mexico!

Reservation Form

Please fill out this form completely, sign, and mail or fax with payment to Queen of the Americas Guild, P.O. Box 851, St. Charles, IL 60174.

When registering passengers with different mailing addresses, please use a separate form for each address.

OR you can register online at www.queenoftheamericasguild.org

Passenger Information: Use additional forms for more than 2 passengers.

Passenger Name(s) - as it appears on passport:

Passenger #1

Name: _____

Date of Birth: _____

Passenger #2

Name: _____

Date of Birth: _____

Accommodations: Single _____ Double _____

Contact Information:

Home Phone: () _____

E-mail: _____

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I have read and agreed to the Queen of the Americas Guild 2013 Terms & Conditions (full text available by request or at www.queenoftheamericasguild.org/2013Pilgrimage)

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Payment Information: If paying by check, please make check payable to Queen of the Americas Guild

Credit Card Payment Information:

Cardholder Name: _____
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City: _____ State: _____ Zip: _____

Deposit: \$ _____ per person X _____ = \$ _____
(Minimum \$200/per person required)

Type of Card: Visa Mastercard
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Card #: _____

Exp. Date _____ Security Code: _____
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Cardholder Signature: _____

If Purchasing Trip Insurance:

I have read and agreed to the Insurance company's coverage descriptions and Terms & Conditions (available by request)

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Passenger #2 Signature

MARY EVER VIRGIN

By Fr. Dwight Campbell

Reprinted with permission from Immaculata Magazine



This is the second of a four-part series on the four infallible dogmas about Our Lady's role in salvation history. Part I was published in the Guild's 2011 newsletter.



When we speak of Mary's perpetual virginity, we refer to a three-fold mystery that all Catholics are bound to believe in its entirety: her virginity in conceiving Jesus (*ante partum* – "before birth"), her virginity in giving birth to him (*in or durante partu*), and her virginity after birth (*post partum*).

All three aspects of this mystery have a basis in Scripture, and are taught infallibly in the Church's Sacred Tradition (the teaching of the Church handed down from the Apostles under the guidance of the Holy Spirit). Mary's perpetual virginity was elevated to a dogma of the Faith by the Lateran Council of 649, which declared, "The holy, ever-virgin, immaculate Mary ... not with human seed but of the Holy Spirit she properly and truly conceived the divine Word ... and gave him birth without any detriment to her virginity, which remained inviolable even after his birth."

Mary's Virginity in Conceiving Jesus

"Behold, a virgin shall conceive, and bear a son, and his name shall be called Emmanuel" (Is 7:14). Catholic Tradition has seen in these words that the Prophet Isaiah spoke to King Ahaz in the late eighth century BC, a revelation by God of Mary's virginity in conceiving Jesus.

Some have argued against interpreting Isaiah 7:14 in reference to the Blessed Virgin Mary, saying that the Hebrew word *almah* – translated in the above verse as "virgin" – is literally translated into English as "maiden" (a young unmarried woman). Therefore Isaiah's prophecy refers not to Our Lady, but to the mother of King Ahaz's future son, Hezekiah.

We can respond by saying that in the late fourth / early third century BC, tradition says that seventy-two Hebrew scholars translated the Old Testament books from Hebrew into Greek (the translation is known as the Septuagint). In translating Isaiah 7:14, they used the Greek word *parthenos* for the Hebrew word *almah*. *Parthenos* has a very specific meaning in Greek: virgin. Therefore, even

Matthew tells us of an angel appearing to Joseph in a dream, telling him not to fear to take Mary as his wife,

"for it is through the Holy Spirit that this child has been conceived in her"
(Mt 1:20).

if *almah* could have referred to the mother of King Hezekiah at the time Isaiah spoke this word to King Ahaz, the people of Israel clearly saw this word as referring to the mother of their hoped-for Messiah. This mother would be a "virgin" in the common understanding of the word.

Second, and most important, God himself has revealed in the Gospels of Sts. Matthew and Luke that Isaiah's prophecy refers to Mary. Matthew tells us of an angel appearing to Joseph in a dream, telling him not to fear to take Mary as his wife, "for it is through the Holy Spirit that this child has been conceived in her" (Mt 1:20). Afterward we read, "All this took place to fulfill what the Lord had said through the prophet: 'Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel'" (Mt 1:22, 23). Luke tells us that the angel Gabriel was sent "to a virgin betrothed to a man named Joseph" (Lk 1:27), and that this Virgin, Mary, conceived Jesus by the power of the Holy Spirit (Lk 1:35-38).

Mary: A Virgin in Giving Birth

Isaiah 7:14 also serves as a foundation for the Church's constant teaching that Mary was a virgin in giving birth to Jesus – that Our Lady's virginal integrity was left physically intact in the act of giving birth. For Isaiah says that "the virgin shall conceive, and give birth to a son." In other words, she will be a virgin in conceiving, and remain a virgin in the act of giving birth.

The Fathers of the Church likened Mary's giving birth without the physical opening of her womb to Jesus passing through the walls of the upper room with its closed doors and appearing to the Apostles. St. Thomas Aquinas compared the virginal birth to Jesus on Easter Sunday emerging from the tomb, "without moving the stone or breaking the seal of Pilate."

That the Church in Sacred Tradition has taught Mary's virginity in or durante partu on the basis of this verse from Isaiah is evident from a letter that was sent to Pope Siricius from the Synod of Milan in 390, and signed by Milan's bishop, St. Ambrose. The letter states in pertinent part:

This is the virgin who conceived in her womb and as a virgin bore a son. For thus it is written:

"Behold, a virgin shall conceive in the womb and bear a son" (Is 7:14).

He has said not only that a virgin shall conceive but that a virgin shall give birth.

Now who is that gate of the temple, that outer gate toward the east, which remains closed "and no one," he says "shall pass through it, except the God of Israel alone" (Ez 44:2)? ...

The portal is the Blessed Virgin Mary of whom it is written that "the Lord shall pass through it and it shall be closed" after birth, because a virgin shall conceive and give birth.

The Ecumenical Council of Chalcedon in 451 included in its decrees a letter from Pope St. Leo the Great in which he taught that Mary "brought [Jesus] forth without the loss of virginity, even as she conceived Him without its loss ... [Jesus was] born from the Virgin's womb because it was a miraculous birth" (DS 291, 294). The Second Vatican Council later affirmed this teaching when it taught that "the birth of Our Lord ... did not diminish His Mother's virginal integrity but sanctified it" (*Lumen Gentium*, no. 57).

Mary's Perpetual Virginity

The Church has always taught that Mary remained a virgin forever after giving birth to Jesus. The Fathers saw the "closed gate" of the Prophet Ezekiel (44:2) as a basis for this belief and teaching. But the strongest biblical basis is found in Mary's response to the Angel Gabriel's announcement that she will conceive and bear a son, Jesus: "How can this be done, because I know not [have no relations with] man?" (*Lk 1:34*).

Of these words St. Augustine remarks, "Surely she would not say that unless she had previously vowed her virginity to God." For Mary, at the time of the Annunciation, was betrothed to Joseph (*Lk 1:27*). And if Mary had intended to have marital relations with him, why would she have responded, "How can this be done?" The angel's words would hardly have been shocking to Mary if normal marital relations were planned.

As St. Augustine goes on to say: But because the customs of the Jews still refused [a woman to remain unmarried, a consecrated virgin], she was betrothed to a just man, who would not take her by violence but rather guard against the violent what she had vowed" (*De Sancta Virginitate*, IV, 4). The Fifth Ecumenical Council, Constantinople II (in 553), Canon 2, speaks of Mary as *aeiparthenos* (ever virgin).

In the latter part of the fourth century Mary's perpetual virginity came under attack by Helvidius, who claimed that the "brothers and sisters" of Jesus mentioned in the Gospels prove that Mary was not ever Virgin. St. Jerome, in a famous answer to Helvidius, refuted him soundly. Jerome showed how the brothers and sisters of Jesus were actually his more distant relations, such as cousins. The terms "brother" and "sister" were often used because the Hebrew language has no word for cousin; these terms included all members of a family group. For example, in *Genesis 13:8*, Abraham refers to his nephew, Lot, as his "brother."



Furthermore, it should be emphasized that nowhere in the Gospels does it state that the brothers and sisters of Jesus were children of Mary.

The Catholic Church's living witness in Tradition regarding Our Lady's perpetual virginity is borne out by our prayers at Mass, when the priest prays in the First Eucharistic Prayer, "In union with the whole Church we honor Mary, the ever Virgin Mother of Jesus Christ." We pray in the Creed, "I confess to almighty God ... And I ask Blessed Mary, ever Virgin ..." The Second Vatican Council's *Lumen Gentium* speaks of "the glorious ever Virgin Mary" as having the "first place" in the Communion of the Saints (**no. 52**).

Some have argued that Matthew 1:25 proves that Mary did not remain a virgin after giving birth to Jesus: "He [Joseph] had no relations with her [Mary] until she bore a son, and he named him Jesus." But the Semitic manner of using the word "until" does not imply that anything happened thereafter; it merely marks a term or limit up to a particular time.

This is clear if we look at, for instance, 2 Samuel 6:23: "Michal the daughter of Saul had no children until the day of her death." Michal certainly did not have children after she died. In Isaiah 46:4, God says, I am until you grow old." Surely God did not cease to be after anyone grew old. Other similar examples are found in Genesis 8:7, 1 Maccabees 5:54 and Matthew 16:28.

Mary's Virginity: Its Meaning Today

If we contemplate the three-fold mystery of Mary's virginity, we see the "fittingness" of this dogmatic truth that God has revealed. It was proper that the woman destined to be the Mother of God's divine Son should be both pure and unstained (conceived without sin) and ever Virgin. This truth does not diminish God in any way, but gives him more honor and glory. In her virginal purity Mary is the icon or model of the Church as both Virgin and Mother, and, as our Holy Father says, is an example for all Christians "of complete consecration – soul and body, emotions and will, mind and heart" to God.

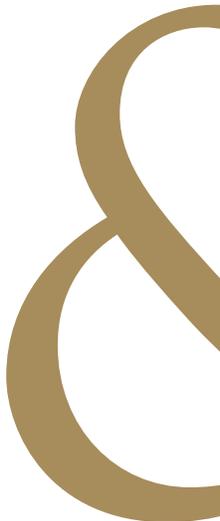
In our day with the widespread sins of sexual promiscuity (both hetero – and homosexual), artificial contraception and legalized abortion, it is necessary that we turn

to the Virgin Mother of God, who is also our spiritual Mother in the order of grace. Let us pray to Mary, that by her prayers she may help young and single people to remain pure, married people to remain chaste, and bring an end to the legalized murder of unborn children. ■

Finally, let us ask the "Virgin of virgins" to help us to live out our baptismal vows of rejecting sin and Satan, and to become spiritually fruitful, as she was, in our service to others in love and in life.



OBAMACARE



By His Eminence, Timothy Cardinal Dolan

Religious freedom is the lifeblood of the American people, the cornerstone of American government. When the Founding Fathers determined that the innate rights of men and women should be enshrined in our Constitution, they so esteemed religious liberty that they made it the first freedom in the Bill of Rights.

In particular, the Founding Fathers fiercely defended the right of conscience. George Washington himself declared: "The conscientious scruples of all men should be treated with great delicacy and tenderness; and it is my wish and desire, that the laws may always be extensively accommodated to them." James Madison, a key defender of religious freedom and author of the First Amendment, said: "Conscience is the most sacred of all property."

Scarcely two weeks ago, in its Hosanna-Tabor decision upholding the right of churches to make ministerial hiring decisions, the Supreme Court unanimously and enthusiastically reaffirmed these longstanding and foundational principles of religious freedom. The court made clear that they include the right of religious institutions to control their internal affairs.

Yet the Obama administration has veered in the opposite direction. It has refused to exempt religious institutions that serve the common good – including Catholic Schools, charities and hospitals – from its sweeping new health-care mandate that requires employers to purchase contraception, including abortion-producing drugs, and sterilization coverage for their employees.

Last August, when the administration first proposed this nationwide mandate for contraception and sterilization coverage, it also proposed a "religious employer" exemption. But this was so narrow that it would apply only to religious organizations engaged primarily in

servicing people of the same religion. As Catholic Charities USA's president, the Rev. Larry Snyder, notes, even Jesus and His disciples would not qualify for the exemption in that case, because they were committed to serve those of other faiths.

Since then, hundreds of religious institutions, and hundreds of thousands of individual citizens, have raised their voices in principled opposition to this requirement that religious institutions and individuals violate their own basic moral teaching in their health plans. Certainly many of these good people and groups were Catholic, but many were Americans of other faiths, or no faith at all, who recognize that their beliefs could be next on the block. They also recognize that the cleverest way for the government to erode the broader principle of religious freedom is to target unpopular beliefs first.

Now we have learned that those loud and strong appeals were ignored. On Friday, the administration reaffirmed the mandate, and offered only a one-year delay in enforcement in some cases – as if we might suddenly be more willing to violate our consciences 12 months from now.

As a result, all but a few employers will be forced to purchase coverage for contraception, abortion drugs and sterilization services even when they seriously object to them.

RELIGIOUS FREEDOM

First appeared in the Wall Street Journal, Jan. 25, 2012 •
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All who share the cost of health plans that include such services will be forced to pay for them as well. Surely it violates freedom of religion to force religious ministries and citizens to buy health coverage to which they object as a matter of conscience and religious principle.

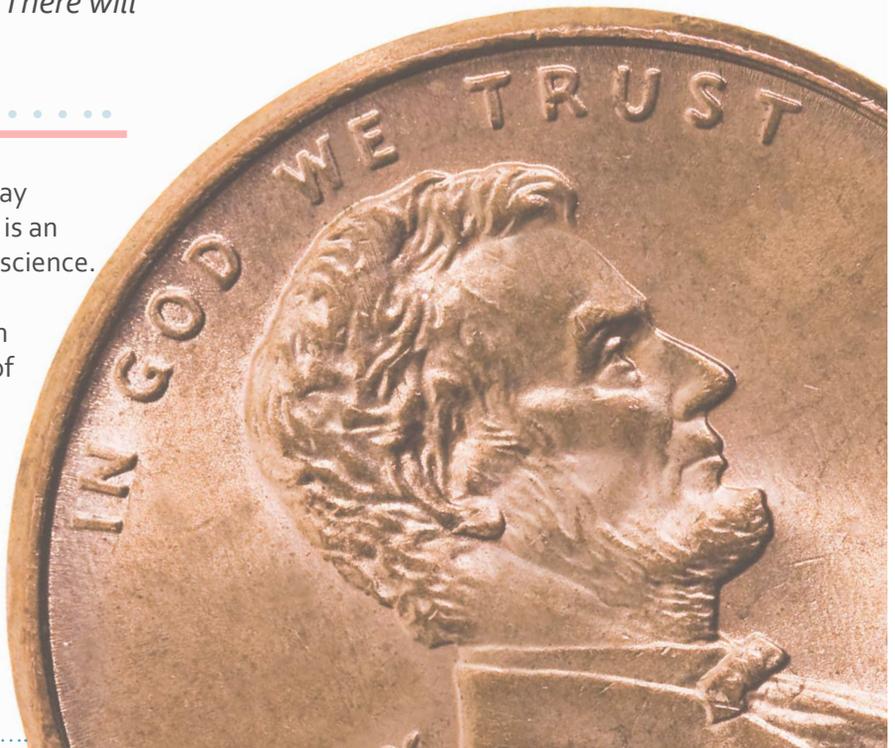
The rule forces insurance companies to provide these services without a co-pay, suggesting they are "free" – but it is naïve to believe that. There is no free lunch, and you can be sure there's no free abortion, sterilization or contraception. There will be a source of funding: you.

Coercing religious ministries and citizens to pay directly for actions that violate their teaching is an unprecedented incursion into freedom of conscience. Organizations fear that this unjust rule will force them to take one horn or the other of an unacceptable dilemma: Stop serving people of all faiths in their ministries – so that they will fall under the narrow exemption – or stop providing health-care coverage to their own employees.

The Catholic Church defends religious liberty, including freedom of conscience, for everyone. The Amish do not carry health insurance. The government respects their

principles. Christian Scientists want to heal by prayer alone, and the new health-care reform law respects that. Quakers and others object to killing even in wartime, and the government respects that principle for conscientious objectors. By its decision, the Obama administration has failed to show the same respect for the consciences of Catholics and others who object to treating pregnancy as a disease.

This latest erosion of our first freedom should make all Americans pause. When the government tampers with a freedom so fundamental to the life of our nation, one shudders to think what lies ahead.



SAINT GIANNA

Wife | Mother

One of the six side chapels in the church at the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin is devoted to Saint Gianna Beretta Molla. Her inspirational story of courage and sacrifice for the life of her unborn child is one that every Catholic should know.

Gianna Beretta was born in Magenta, Italy on October 4, 1922. As a youth, she willingly accepted the gift of faith and the Christian education that she received from her excellent parents. As a result, she experienced life as a marvelous gift from God, had a strong faith in Providence and was convinced of the necessity and effectiveness of prayer.

Gianna diligently dedicated herself to studies during the years of her secondary and university education, while at the same time, applying her faith through generous apostolic service among the youth of Catholic Action, a movement whose aim was to mobilize the Catholic laity to live a more intense spiritual life. She also participated in charitable work among the elderly and needy as a member of the St. Vincent de Paul Society.

After earning degrees in Medicine and Surgery from the University of Pavia in 1949, she opened a medical clinic in Mesero in 1950. She specialized in Pediatrics at the University of Milan in 1952 and thereafter gave special attention to mothers, babies, the elderly and poor.



Saint Gianna Molla side chapel at the Shrine of Our Lady of Guadalupe, La Crosse, Wisconsin. Painting by Neilson Carlson.

BERETTA MOLLA

Doctor | Pro-life Witness

While working in the field of medicine, which she considered a “mission” and practiced as such, she increased her generous service to Catholic Action, especially among the very young, and at the same time, expressed her joie de vivre and love of creation through skiing and mountaineering. Through her prayers and those of others, she reflected upon her vocation, which she also considered a gift from God. After much discernment, Gianna chose the vocation of marriage, embracing it with complete enthusiasm and wholly dedicating herself “to forming a truly Christian family”.

In April of 1955, she became engaged to Pietro Molla and was radiant with joy and happiness, for which she thanked and praised the Lord. They were married on September 24, 1955, in the Basilica of St. Martin in Magenta, and she became a happy wife. In November 1956, to her great joy, she became the mother of Pierluigi, followed by Maria in December of 1957 and Laura in July of 1959. With simplicity and equilibrium she harmonized the demands of mother, wife, doctor and her passion for life.

In September of 1961, towards the end of the second month of her fourth pregnancy, she was touched by the suffering and the mystery of pain; she had developed a fibroma in her uterus. Before the required surgical operation, and conscious of the risk that her continued pregnancy brought, she pleaded with the surgeon to save the life of the child she was carrying, and entrusted herself to prayer and Providence. The baby’s life was saved, for which she thanked the Lord. She spent the seven months remaining until the birth of the child in incomparable strength of spirit and unrelenting dedication to her tasks as mother and doctor. She worried that the baby in her womb might be born in pain, and she asked God to prevent that.



Saint Gianna with her first two children, Pierluigi and Maria

A few days before the child was due, although trusting as always in Providence, she was ready to give her life in order to save that of her child: “If you must decide between me and the child, do not hesitate; choose the child – I insist on it. Save him”. On the morning of April 21, 1962, Gianna Emanuela

was born. Despite all efforts and treatments to save both of them, on the morning of April 28, amid unspeakable pain and after repeated exclamations of “Jesus, I love you. Jesus, I love you, Gianna died. She was 39 years old. Her funeral was an occasion of profound grief, faith and prayer. The Servant of God lies in the cemetery of Mesero.

“Conscious immolation” was the phrase used by Pope Paul VI to define the act of Blessed Gianna, remembering her at the Sunday Angelus of September 23, 1973, as “A young mother from the diocese of Milan, who, to give life to her daughter, sacrificed her own, with conscious immolation”. The Holy Father in these words clearly refers to Christ on Calvary and in the Eucharist.

Gianna was beatified by Pope John Paul II on April 24, 1994, during the International Year of the Family. After a second miracle was confirmed, she was canonized in St. Peter’s Square in Rome on May 16, 2004. ■



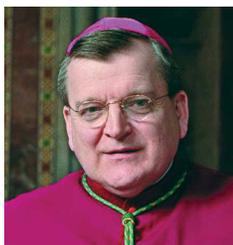
7TH ANNUAL "Touched by Her Gaze" QUEEN OF THE AMERICAS GUILD CONFERENCE

JULY 27 & 28, 2012

AT THE SHRINE OF OUR LADY OF GUADALUPE



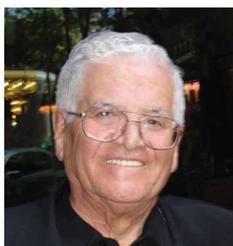
The Memorial to the Unborn



Raymond Cardinal
Burke

Join the Queen of the Americas Guild for a two-day conference/retreat examining Pope Benedict's directive to "Let us allow ourselves to be touched by her gaze." The Annual Conference for the Queen of the Americas Guild is open to all those who wish to enhance their faith and to learn more about the miracle of Our Lady of Guadalupe, the Shrine, and the Queen of the Americas Guild.

His Eminence Raymond Leo Cardinal Burke will be our keynote speaker. His work as prefect of the Supreme Tribunal of the Apostolic Signatura and other duties at the Vatican, along with his strong devotion to Our Lady, makes Cardinal Burke uniquely qualified to speak on the subject of living our lives in relationship to Mary. Cardinal Burke is the Founder of the Shrine of Our Lady of Guadalupe and a member of the Guild Board of Directors.



Bishop Joseph J.
Madera

Bishop Joseph J. Madera will share his extensive knowledge of Our Lady of Guadalupe in a spirited talk. Before his retirement in 2004, Bishop Madera served as Auxiliary of the Archdiocese for the Military Services, U.S.A. for 13 years. Prior to that, he served as Bishop of Fresno, California from 1980-1991. Bishop Madera is member of the Guild Board of Directors and serves as spiritual leader on our yearly pilgrimage to the Basilica of Our Lady of Guadalupe in Mexico City.



Father Conrad
Osterhout

Father Conrad Osterhout, CFR entered religious life in 1977 as a Franciscan Friar TOR. After ordination, he worked as Administrator and Campus Minister at the Franciscan University of Steubenville until 1990. From 1990 - 1993, he participated in Pro-life Activism within the movement then known as Operation Rescue. After a transfer of Vows to the Community of Franciscan Friars of the Renewal, Father Conrad served as director in various capacities of Formation with the CFR friars. He then spent four years in Albuquerque, NM to establish a new friary there. In 2010, he returned to New York to develop a House of Prayer, and then to the Bronx, to open the St. Anthony Shelter for homeless men. Father Conrad will share his thoughts and experience in two talks, "Union with the Immaculate Heart" and "Faith on the Earth."

Enjoy a concert by Grammy nominated Catholic singer songwriter, and producer **Marty Rotella**. Marty has appeared on EWTN, written, performed and produced many musical CDs, and produced docudramas and documentaries on a variety of religious subjects. Marty also will serve as our Master of Ceremonies.



Marty Rotella

Friday evening will include a gourmet dinner with honored guests Cardinal Raymond L. Burke, Bishop Joseph J. Madera, and Father Osterhout which will be limited to the first 100 registrants. Saturday evening's barbecue dinner will offer the opportunity to visit informally with Cardinal Burke, Bishop Madera, and and Father Osterhout.

Conference Packages:

Conference & Dinner package:

Includes conference attendance Friday & Saturday, Friday night gourmet dinner, Saturday refreshment break, buffet lunch, and barbecue dinner. The Saturday barbecue will be your chance to visit informally with Cardinal Burke, Bishop Madera, and Father Conrad Osterhout. Bring your cameras! Conference & Dinner package is limited to the first 100 registrants.

Conference & Hotel Package:

Includes all of the above, plus two nights lodging (Friday and Saturday nights) at the Radisson La Crosse. Based on double occupancy. Limited number of rooms available – rooms held only until June 25.

Saturday Only Conference:

Due to the limited seating at the Friday night dinner, we are offering this package, which will allow you to attend all conference activities on both days, excluding the Friday dinner. Includes conference attendance on Saturday (and Friday, excluding dinner), refreshment break, buffet lunch, and barbecue dinner with Cardinal Burke and other special guests.

Options:

We will also be offering an optional box lunch on Friday and buffet breakfast on Sunday; reservations are required. Please indicate your preference on the registration form. Due to food ordering requirements, no refunds will be given after July 15.

Cancellation:

For Conference & Hotel packages, no refunds will be given on the hotel portion after June 25. All other cancellations will be refunded only if notification is received by July 15.

Directions:

The Shrine's physical address is 5250 Justin Road, La Crosse, WI 54601. From I-90, exit onto US-53 S via Exit 3 towards La Crosse, US-53 becomes 3rd Street south, which becomes South Avenue, then Mormon Coulee Road. Watch for signs for Hwys 14/61. 14/61 turns left (East). Justin Road is the third road on the right. Take Justin road south until you see the Shrine sign on the right.

Conference Schedule

Subject to change

Friday, July 27

- 9-11** Conference check-in/Registration – Pilgrim Center
- 11-12:15** Confession available
- 11:30** Boxed Lunch – optional (pre-purchase required)
- 12:15** Opening Mass – Main Celebrant, **His Eminence Raymond Leo Cardinal Burke**. Reconciliation following Mass
- 2:00** Speaker: **Father Conrad Osterhout**
- 3:00** Divine Mercy Chaplet
- 3:30** Exposition of the Blessed Sacrament and Holy Rosary
- 4:00** Evening Prayer and Benediction of the Blessed Sacrament
- 5:30** Cocktail ½ hour - Entertainment by Entertainment by Marty Rotella
- 6:00** Dinner with honored guests His Eminence Raymond Leo Cardinal Burke, Bishop Joseph Madera, and Father Osterhout - (limited seating)

Saturday, July 28

- 9:30** Speaker: **Father Conrad Osterhout**
- 10:30** Refreshment Break
- 11:00** Keynote Address – **His Eminence Raymond Leo Cardinal Burke**
- 11-12:15** Confession available
- 12:15** Holy Mass – Main Celebrant, **His Eminence Raymond Leo Cardinal Burke**
- 1:30** Lunch Buffet
- 2:30** Speaker: **Bishop Joseph J. Madera**
- 3:30** Exposition of the Blessed Sacrament and Holy Rosary
- 4:00** Evening Prayer and Benediction of the Blessed Sacrament
- 4:30** Concert by **Marty Rotella**
- 5:30** Barbecue Dinner with Cardinal Burke, Bishop Madera, and Fr. Osterhout

Sunday, July 29

- 8:30** Sunday Buffet Brunch – optional (pre-purchase required)

Register online at www.queenoftheamericasguild.org

7TH ANNUAL QUEEN OF THE AMERICAS GUILD CONFERENCE

AT THE SHRINE OF OUR LADY OF GUADALUPE
JULY 27 & 28, 2012

Send registration form with payment to:
Rebecca Nichols, National Coordinator
Queen of the Americas Guild
P.O. Box 851, St. Charles, IL 60174
Phone: (630) 584-1822 Fax: (630) 587-2200
E-mail: staff@queenoftheamericasguild.org

You can register online at
www.queenoftheamericasguild.org



Yes, I would like to attend the conference July 27 & 28.

Name(s): _____
Address: _____
City: _____
State: _____ Zip: _____
Tel. #: _____
E-mail: _____

Enclosed is my check in the amount of
\$ _____
Make checks payable to:
Queen of the Americas Guild

Charge my desired package to my credit card

Please Circle:

Visa MasterCard Discover Amex

Name on card

Card number

Expiration date

3 or 4 digit sec. code

Please check options below:

Item	# Attending	Price/pp	Total
Conference & Dinner Package	_____	\$ 85.00	_____
Saturday Only Conference Package	_____	\$ 49.00	_____
Hotel & Conference Package*	_____	\$225.00	_____
Single Hotel Room Supplement	_____	\$140.00	_____
Friday Box Lunch	_____	\$ 10.00	_____
<i>Please choose:</i> Veggie Wrap _____ Tuna Wrap _____			
Sunday Buffet Breakfast	_____	\$ 12.00	_____

TOTAL DUE: _____

*Based on double occupancy. Nights of July 27 & 28 are included. Rooms at Radisson La Crosse.

OUR LADY OF GUADALUPE

THE HEAVENLY FATHER'S MISSIONARY

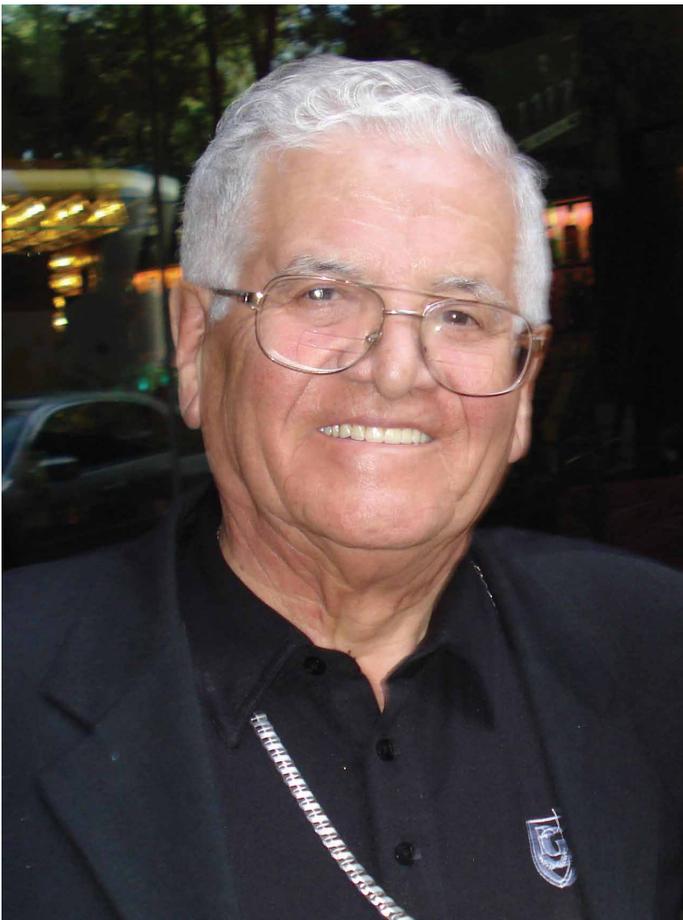
Mexican natives, the Aztecs, used to express their written ideas through pictographic signs, not with words. The newly arrived missionaries were not able to learn the language of the natives because there were no grammar books or dictionaries. An insurmountable problem was the lack of drawings or symbols to express spiritual concepts.

Our Lady of Guadalupe appeared, clothed with a beautiful garment rich in symbols, very easy to be understood and interpreted by Juan Diego in his own mentality; they express and convey the divine teachings the missionaries wanted to transmit to the natives.

The strongest message contained in the picture of the Blessed Mother of Guadalupe is: I bring you a prince. That is why she presents herself with the regular attire of a pregnant woman; her loose dress and the belt on the upper part of her belly. In addition, she portrays, under the bow of her belt, the Aztec symbol of a small circle adorned with four petals, like a little flower, to indicate where the center of the universe is. She is carrying in her womb the one who is the center of the universe, Jesus Christ. He is the prince that Mary is bringing to us. She is the heavenly Father's missionary. At her arrival, more than 8,000,000 people converted to Catholicism. She indeed brought us a Prince.

In the year 1519 all Europe was in the hands of catholic leaders: Henry VIII, in England, Francisco I, in France and Charles V, in Spain. But at the very same time, Luther was 35 years old and Calvin was only eight years of age. Luther, Henry VIII and Calvin triggered the worst splitting the church has ever suffered. We lost, in Europe, almost fifty percent of catholic believers. In the year 1531, the great missionary, Our Lady of Guadalupe, brought Jesus to the new continent, which at the present time, is the continent with more Catholics than any other. Departing from Mexico, she has reached the whole world. The Blessed Mother asked the bishop of Mexico, Juan Zumarraga, through Saint Juan Diego, to build for her a house where she could receive her children "to console them and talk to them about God's things". She is there, receiving us all, her children. Her house is the most visited catholic place in the world.

Let's join the Queen of the Americas Guild and go to her to experience her sweet and maternal caresses. ■



Bishop Joseph J Madera, M.Sp.S

JOIN US...

TO EXPERIENCE THE MIRACLE OF OUR LADY OF GUADALUPE IN BEAUTIFUL MEXICO CITY

February 28 – March 5, 2013

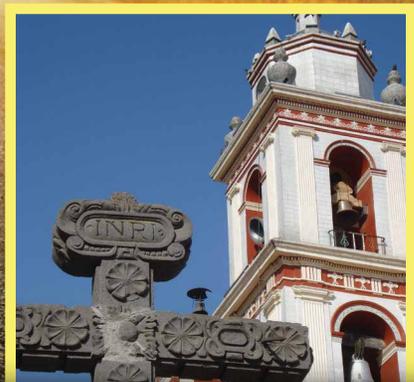
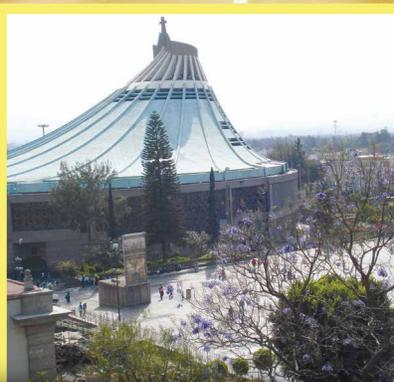
Under the Spiritual Direction of Bishop Joseph J. Madera, M.Sp.S.

For five days, you can immerse yourself in the inspiration of the land where Our Lady of Guadalupe left her miraculous self-portrait.

Learn more about the image of Our Lady of Guadalupe that has inspired millions for nearly 500 years, and celebrate Mass before the main altar in the Basilica.

Some of the amenities of the Embassy Suites Mexico City - Reforma include:

- All executive suites, with one living room with sofa bed and separate bedroom
- Two hour manager's reception each evening, with complimentary beverages and hors d'oeuvres
- In-room internet access
- and more!



For more details on how to sign up please turn to page 35 in this booklet