

John Paul II
Pope John Paul II

HIS HOLINESS, POPE JOHN PAUL II

AT THE BASILICA OF Our Lady of Guadalupe, 1979

The photograph on the previous page of His Holiness, Pope John Paul II, is one of my most prized possessions, and probably one of the best photographs I have ever taken. Following is the story of how it came to be.

I grew up in Chicago, and went to a predominately Polish grade school, St. Hyacinth's, from kindergarten through eighth grade. Being very involved in the Catholic Church and the Polish community in Chicago, I became close friends with our Bishop, Alfred Abramowicz. Bishop Abramowicz was the head of the Catholic League for Religious Assistance to Poland from 1960 – 1995. As such, he made many trips to Poland and became great friends with the Archbishop of Krakow, then Cardinal Karol Wojtyla (later Pope John Paul II). It was Bishop Abramowicz who was the National Chairman for the first U.S. visit of Cardinal Wojtyla in 1969, and he also was instrumental in arranging the papal visit in 1979.

In late 1978, it was announced that Pope John Paul would be visiting Mexico City and the Shrine of Our Lady of Guadalupe the following January. It was around this same time that the Queen of the Americas Guild was being formed, and my devotion to Our Lady was growing. I knew I had to be there when the Holy Father visited the Shrine.

On January 27, 1979, the Holy Father said Mass at the Basilica of Our Lady of Guadalupe. I brought my best camera and telephoto lens. Without any tickets to the Mass or even to allow access into the plaza outside the Basilica, I had to literally beg my way into the area. I tried desperately to get into the church, but doors were locked and guards were not letting anyone through. As I stood near the front of the Basilica, near where Pope John Paul II's statue now stands, I began to resign myself to missing the Holy Father completely. Just then, a special door to a balcony over the main Basilica entrance opened, and the Holy Father walked out to bless the crowd! I quickly raised my camera, and was able to capture this beautiful image just as the Holy Father raised his hand for the blessing.

Shortly after the trip, I developed the photos and found that I had a real treasure. I felt this image perfectly represented the feeling of the moment – the joy of the Pope's visit, the uniquely Mexican celebration, and His Holiness' devotion to Our Lady. I had several copies enlarged and framed, and I was determined that the Pope should have one. Once again, Bishop Abramowicz came to the rescue and brought two copies with him on his next trip to Rome, one to give to the Holy Father as a gift, and the other to have him sign (hopefully).

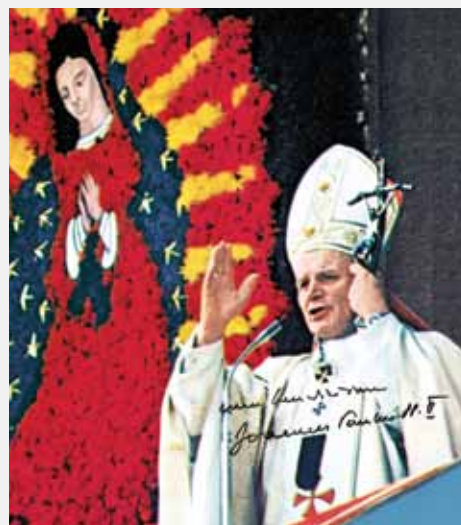
Imagine my delight when Bishop Abramowicz returned from his successful mission to Rome! My photograph was now beautifully inscribed with Pope John Paul II's signature and blessing (Unum Benedictum). It was hung in a place of honor in my home, and remains there to this day. This photograph, along with His Holiness' signature, has appeared in many newspapers, magazines and books over the last 32 years.

Some time later, I ran into Bishop Abramowicz at Marytown. He had again been to Rome where he visited the Holy Father. He was excited to tell me that he had seen my photograph hanging on the wall of His Holiness' private office. What an honor!

I will be forever grateful to my dear friend, the late Bishop Abramowicz, and of course, His Holiness, Pope John Paul II for giving me the gift of this wonderful photograph and the beautiful memories that go with it.

— Frank E. Smoczynski

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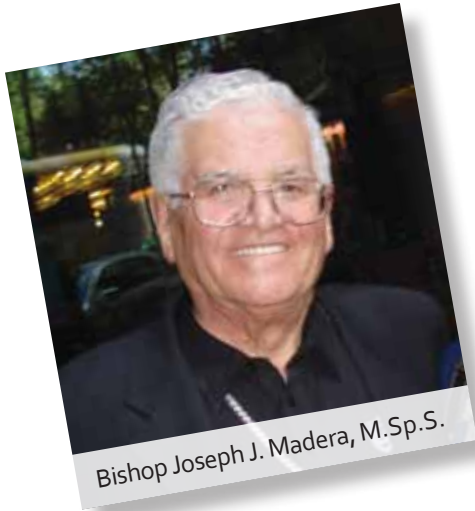
His Holiness, Pope John Paul II arrives at Benito Juarez International Airport in Mexico City. January, 1979. Photo © Frank Smoczynski.

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TO OUR MOTHER'S HOUSE



Bishop Joseph J. Madera, M.Sp.S.

By Bishop Joseph J. Madera, M.Sp.S.

The central message of Our Blessed Mother of Guadalupe is:
I bring you a Prince.

She was responding to the prayers of the Missionaries who came to México. They came with the Spaniard conquerors. The mission of the friars was to assist the conglomerate of militaries in the personal practice of their Catholic religion and to evangelize the people of the newly conquered lands. Immediately, the hardness of the insurmountable challenge struck them. The natives had a completely different language, náhuatl. There were no books or dictionaries to learn the language. Besides that, the natives had a pictorial language. They used these images to express their ideas through portrayal pictures and drawings, while the Spaniards only had written words to express the spiritual message of salvation. They felt they were aimless and lost toward the fulfillment of their task. The friars continued consistent and tireless in prayer asking the Lord, through the intercession of the Blessed Mother, for His divine intervention.

The response from heaven to the friars' prayer became a reality on December 9, 1531. Juan Diego, a humble and simple man, was on his way to Tlatelolco (Mexico City at the present) to attend Mass on the Feast of the Immaculate Conception of Mary, which at that time, used to take place on that day.

When Juan Diego least expected, the whole mountain was transformed with indescribable beauty. The rocks, the trees and the cactus were lucid and shining like emeralds. Flowers and music filled the mountain. Juan Diego thought he was dreaming or in heaven, and a lady of singular and splendid beauty appeared to him and called him by name: *Juanzin, Juandigonzin* (in náhuatl language) = *John, my little Johnny!* with tender and affective words, inviting him to come closer to her. That was a glorious encounter of the sweet, amiable and full of splendor Lady with the modest, simple and honest native; a man with no anger. She made him her beloved envoy to the Bishop of Mexico, urging the bishop to build for her, in that very same place, a house (temple) where she could receive, console and talk about God's things to her children.

The Lady appeared to be a pregnant woman. It was manifested by the loose gown and by the belt resting high, in the upper part of her belly. The message she was conveying was: *I am bringing you a Prince*. She was bringing Jesus to these lands. She indeed brought Him: 8,000,000 people converted to Catholicism in a period of only ten years. The Lady was insisting in the conveying of her message: The Prince had to be received by the people of that land as someone of their own. The Lady wore a double blouse with white wool lining. The Queen of the Aztecs, as soon as she knew she was pregnant, had to inform the people of the kingdom that "they were going to have a prince", by wearing such a double blouse, when participating in public and official events of the kingdom. Another unique and singular symbol in the image of Our Lady of Guadalupe is the four-petaled flower set near the bow of the belt, in her belly. That is the symbol the Aztecs used to say represents "the center of the universe". That symbol set near the womb of Mary is proclaiming that she is carrying in her womb the one who is "the Center of the Universe", Jesus Christ.

Let's go to the house of our Blessed Mother of Guadalupe with humble and simple heart, the way Juan Diego did, to be consoled and to perceive her whispering, talking to us about God's things.

JOIN US...

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

February 23–28, 2012 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.

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 2012 Tour:

Thursday, February 23

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, February 24

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. 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, February 25

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



Enjoy Mass celebrated by Bishop Madera at the Cathedral of Puebla



View the actual image of Our Lady of Guadalupe from the walkway below



Visit charming San Miguel del Milagro Church to gather water from its healing well



Enjoy lunch at the former home of Hernan Cortez in Coyoacan

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, February 26

Enjoy breakfast, then be ready to travel to Tlaxcala 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, you will travel to Teotihuacan to visit the pre-columbian pyramids there, the Pyramid of the Sun and the Moon. Lunch at a local restaurant is included.

After the pyramid tour, 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, February 27

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.

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, February 28

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 2012 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



View native Mexican artistry at Santa Maria Tonantzintla church

\$1,395 .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.

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Passenger #1

Name: _____

Date of Birth: _____

Passenger #2

Name: _____

Date of Birth: _____

Accommodations: Single _____ Double _____

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E-mail: _____

Street: _____

City: _____ State: _____ Zip: _____

☐ I have read and agreed to the Queen of the Americas Guild 2012 Terms & Conditions (full text available by request or at www.queenoftheamericasguild.org/2012Pilgrimage)

Passenger #1 Signature

Passenger #2 Signature

For more information, or for a printed brochure and reservation form, contact:

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(Minimum \$200/per person required)

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☐ Discover ☐ American Express

Card #: _____

Exp. Date _____ Security Code: _____
(For Visa and MC – 3 digit code on back of card, following account number. For Amex – 4 digit code on front above account number.)

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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QUEEN OF THE AMERICAS GUILD

2011 | MEXICO PILGRIMAGE

By Rebecca Nichols

The Queen of the Americas Guild held its annual pilgrimage to the Basilica of Our Lady of Guadalupe from February 24 through March 1, 2011, attended by a spirited group of 19 pilgrims. As National Coordinator of the Guild, I was pleased to join the group for the eighth time.

After checking in at the beautiful Marriott 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 afterward gave the group a detailed account of his personal and family history, which gave us a great understanding of his devotion to Our Lady of Guadalupe. 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. 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, our pilgrims headed out with a renewed appreciation for Our Lady's miracle.

After Mass, 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 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 El Pocito (church of the well), Los Indios (church of the Indians) and the old Basilica.



Pilgrims carry the Guild's floral offering towards the Basilica



Bishop Madera leads pilgrims through the beautiful hidden chapel at the Puebla Cathedral



Pilgrims wait to gather water from the miraculous well at San Miguel del Milagro



Our Lady of Ocotlan



Pilgrims join Bishop Madera on the steps of the Shrine of the Fifth Apparition in Tulpetlac

Next on the agenda was 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. 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 a tiny hidden octagonal shaped chapel, with walls virtually covered in gold leaf and beautiful paintings. This tiny chapel, hidden for centuries, is not open to the general public. Once again, the honor of having Bishop Madera as our spiritual leader allowed us this very special privilege.

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. Although our visit was cut short due to a wedding that was scheduled to begin in the chapel, the sight of the beautiful bride and her loving family was a great joy to our group, and according to our guide, an extreme rarity. What a privilege it must have been to be married in this beautiful chapel! After giving his blessing to the anxious bride, Bishop Madera led us to a local restaurant where we enjoyed a festive lunch, complete with talented singers from the nearby University of Puebla. His Excellency even joined in for a few of his traditional Mexican favorites! 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 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. Here our pilgrims were able to gather water directly from the well. Next on the agenda was the nearby town of Ocotlan, with its



Pilgrims enjoyed the festive atmosphere outside San Francisco Javier church

beautiful Basilica. Our Lady again presented herself to Juan Diego Bernardino here, leaving behind her image burned into the trunk of an oak tree. This image is carefully preserved on the altar in this lovely church. Here we were again treated to sights of local festivities as we witnessed two Quinceanera celebrations (the

traditional Mexican celebration of a girl's 15th birthday). Seeing the girls and their families decked out in their finest again added an extra festive touch to our already joyful day. 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 took us 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 Tepotzotlan, a colonial city Northeast of Mexico City. After a delicious buffet lunch at a local restaurant, we visited the church and museum of San Francisco Javier. The museum houses one of the largest collections of religious art from the Mexican colonial era in all mediums, from carvings in ivory and wood, to paintings by Miguel Cabrera. The church itself, begun in 1670 and finished in 1682, is a magnificent example of Churrigueresque design, with the main and side altars completely covered in gold leaf.

After our church and museum visit, pilgrims were left with some free time to explore the colorful local crafts market that filled the square outside. Mariachis, dancers, and other street performers all contributed to the festive atmosphere of the warm and sunny afternoon. 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. After a brief stop

at the home of painter Frida Kahlo, 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. Our Lady had brought us together, and we had shared in her miracle.



Bishop Madera joined the group for lunch in charming Coyoacan

WISCONSIN SHRINE APPROVED AS FIRST U.S. MARIAN APPARITION SITE

By Rebecca Nichols

On December 9, 2010, Bishop David Rickin of the Diocese of Green Bay announced that the Marian events, apparition, and locutions given to Adele Brise in October of 1859 at The Shrine of Our Lady of Good Help in Champion, Wisconsin are “worthy of belief.” This decree, given during a special Mass for the Feast of the Immaculate Conception at the shrine, is a first for the United States, where no other appearances have been validated. The approval puts the shrine in the same category as other famous Marian apparition sites such as Our Lady of Guadalupe in Mexico, Lourdes, France and Fatima, Portugal.

The history of the shrine begins several years before the first apparition. As a child in Belgium, Adele Brise made a promise to the Mother of God to join a religious order in the town of Champion. Before she was able to do so, however, she immigrated to America with her parents in 1855, where they purchased 240 acres of land in the town of Red River, Wisconsin.

In early October of 1859, Adele was on her way to the grist mill when she experienced the first of three apparitions: She saw a lady clothed in white, with a yellow sash around her waist and a crown of stars around her head. She stood between two trees, did not speak, and disappeared slowly a few minutes later, leaving a white cloud. She continued on her errands, and told her parents what had happened when she returned home. They all wondered what it could be – perhaps a poor soul who needed prayers?

On the following Sunday, October 9th, Adele was on her way to attend Mass at Bay Settlement, accompanied by her sister Isabel and a neighbor woman. As they approached the same set of trees, Adele once again saw the lady in white. She was frightened, and although her companions could not see the lady, they could see that Adele was afraid. After a few minutes, Adele told them the lady was gone, and that she had again disappeared in a white mist. After Mass, Adele went to confession, where she told her confessor of the lady in white. He told her not to fear, that if it were a heavenly messenger, she would see it again, and it would not harm her, but to ask in God’s name who it was and what it desired of her.

The third apparition came quickly, as she and her companions made the return trip home. Again in the same spot between the two trees, Adele saw the beautiful lady and asked, “In God’s name who are you and what do you want of me?”

“I am the Queen of Heaven who prays for the conversion of sinners, and I wish you to do the same. You received Holy Communion this morning and that is well. But you must do more. Make a general confession and offer Communion for the conversion of sinners. If they do not convert and do penance, my Son will be obliged to punish them.”

"Adele, who is it?" said one of the women. "O why can't we see her as you do?" asked the other weeping.

"Kneel", said Adele, "the Lady says she is the Queen of Heaven."

Our Blessed Lady turned, looked kindly at them and said, *"Blessed are they that believe without seeing. What are you doing here in idleness while your companions are working in the vineyard of my Son?"*

"What more can I do, dear Lady?" Adele said, weeping.

"Gather the children in this wild country and teach them what they should know for salvation."

"But how shall I teach them who know so little myself?" replied Adele.

"Teach them their catechism, how to sign themselves with the sign of the Cross, and how to approach the sacraments: that is what I wish you to do. Go and fear nothing. I will help you."

The manifestation of Our Lady then lifted her hands, as though beseeching a blessing for those at her feet, and slowly vanished, leaving Adele overwhelmed and prostrate on the ground.

News of Adele Brise's vision spread quickly, and her father built a small chapel on the site of the apparitions. Adele went about fulfilling the mandate that she had received from Our Lady, catechizing the children, teaching from house to house, traveling as much as 50 miles on foot. Eventually she was joined by several young women to form a community of Third Order (secular) Franciscans, founding St. Mary's Boarding Academy next to the chapel on the apparition site.



Although Sister Adele and her small religious community suffered many trials, persecutions and setbacks, there were also many miraculous events and healings. One of the most spectacular of these events occurred in 1871, during the great Peshtigo Fire. On October 8, 1871, a great fire raged through Northeastern Wisconsin, finally approaching Robinsonville (later Champion). Sister Adele and her companions were determined not to abandon the chapel. Encircled by the inferno, the Sisters, the children, area farmers and their families fled to the Shrine for protection. The statue of Mary was raised and reverently processed around the sanctuary. Hours later, the rains finally came and extinguished the fire. The Robinsonville area was destroyed and desolate ... except for the convent, the school, the Chapel, and the five acres of land consecrated to the Virgin Mary.

Sister Adele died in 1896, but her work continued. In the following years, the chapel was replaced three times and various schools, convents and children's homes operated on the site. Throughout this time, the bishops of Green Bay supported the shrine as a place of prayer and pilgrimage, but had made no formal decree regarding the apparitions from Brise's account.

In January of 2009, Bishop Ricken appointed three international Marian experts to investigate and study the apparition. Using documents, letters and written testimonies of the experts, he determined the accounts of the apparition consistent with the Catholic faith without error. The formal decree came less than two years after the start of the investigation. In the decree, he states,

"that the events, apparitions and locutions given to Adele Brise in October of 1859 do exhibit the substance of supernatural character, and I do hereby approve these apparitions as worthy of belief (although not obligatory) by the Christian faithful. I encourage the faithful to frequent this holy place as a place of solace and answered prayer."

OUR LADY WILL NOT ABANDON OUR NATION

By Sister Christa Marie, F.S.G.M.

I first fell in love with Our Lady of Guadalupe when I was privileged to serve as Executive Director of the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin. The more I told others of Our Lady's 1531 appearance to (St.) Juan Diego at a time in his country's history when they were in need of a "mother", the more I realized that once again, a nation, *our* nation, needed her maternal counsel. Our Lady did not hesitate to come to the aid of her children in Mexico, helping them and their nation to come closer to her Son, Jesus Christ and I was sure she would come to the aid of the United States as well.

The United States is blessed to have a special relationship with Our Lady under two of her many titles. Our Lady of Guadalupe is *Mother of America* and *Star of the New Evangelization* and Our Lady is also the *Patroness of the United States* under her title of the Immaculate Conception. With confidence, I believed that Our Lady most certainly would desire a special relationship with all Americans and be only too willing to help us come closer to her Son both as individuals and as a nation.

In July of last year, I assumed my new apostolate as President - St. James Academy in Lenexa, Kansas. Within a short number of months, the United States was exploding with talk shows, opinion polls, and candidate campaigns all looking to the November mid-term elections. The passionate views of many on both sides of the political spectrum dominated the news – but nowhere did I hear anything about this wonderful "Nation **Under God**". Instead, the political prophets were focused on helping us understand the "right thing to do" as we contemplated our privilege to vote. Since my primary responsibility was now the education of the next generation of voting citizens, it seemed prudent to remind them of the one action that would always be the "right thing to do" and that is **PRAY**.

In October, the students of three Catholic high schools in the Johnson County area of Kansas City, Kansas, came together to launch the election novena entitled *One Nation Under God*. Each school committed to have a novena (9) of masses celebrated at their respective location, asking for God's blessing upon our nation as the date of the election drew near. Twenty-seven (27) masses were celebrated for this intention.

Additionally, teachers and students from the three schools prepared for the offering of a Holy Mass on the **vigil** of the mid-term election, which was also the Feast of All Saints. Members of the school choirs and musical departments practiced the songs ahead of time and came together to lend their beautiful voices and musical talents to



the liturgy. Other students served as altar servers, as readers, or offered a friendly greeting to those who entered the church for this prayerful celebration. School chaplains concelebrated the Mass and provided the homily. It was a beautiful vigil Mass.

The election is over and people are either happy or sad, depending on their political preferences. But what I saw in that October/November time frame was an effort by young Catholic adults (those not yet of age to vote) to remind us all that America is a Nation Under God and that we should pray for all of our federal, state, and local legislators as they endeavor to perform their appointed duties. Once again, I felt Our Lady was giving us good counsel by encouraging us to bring our worries, apprehensions, and prayers to her Son, just as she counseled the people of Mexico in 1531.

May we continue to turn to Our Lady of Guadalupe on behalf of our nation, and continue to encourage others, especially our children, to seek God's assistance through prayer and sacrifice. No prayer ever goes unanswered.

*Our Lady of Guadalupe,
pray for our Nation.*

OUR LADY OF GUADALUPE

MODEL CATECHIST AND MOTHER OF CATECHISTS

By Raymond Leo Cardinal Burke

Archbishop Emeritus of Saint Louis | Prefect of the Supreme Tribunal of the Apostolic Signatura

The Servant of God Father John Anthony Hardon, S.J., assigned to the Blessed Virgin Mary the titles of Model Catechist and Mother of Catechists. When he formed an association for the spiritual and doctrinal formation of catechists, he, therefore, entrusted the work into the care of the Mother of God, under her title of Our Lady of Guadalupe.

The name of the association is, in fact, the Marian Catechist Apostolate (www.mariancatechist.com; 1032 Caledonia St. La Crosse, WI 54603; 608-782-0011). The Servant of God Father Hardon observed that we do not often think of the Blessed Virgin Mary as a catechist, but, in fact, as she is the first and best model of holiness of life, so also she is our model in the apostolate of catechesis (*Marian Catechist Manual* by Father John A. Hardon, S.J., Bardstown: Eternal Life, 2000, pp. 30-32).

The Servant of God understood that the Blessed Virgin Mary, especially as she appeared on our continent, in 1531, to Saint Juan Diego, is the great model of catechists whose apostolate has one only end in view, that is, to draw others to a deeper knowledge, love and service of Our Lord Jesus Christ. At the same time, she is the maternal intercessor for catechists in their fundamental and most delicate service in the Church. Our Lady showed herself to be the model and powerful intercessor for catechists, in a striking way, at the Wedding Feast of Cana. When the wine stewards came to her for assistance in their urgent need, she interceded with her Divine Son for help, taking the wine stewards to Him, with the maternal instruction: "Do whatever He tells you" (*Jn* 2:5).

In her apparitions to Saint Juan Diego, the Mother of God, in a most striking way, showed herself to be the Model Catechist and the Mother of Catechists. From her very first words to Saint Juan Diego, she declared the mystery of the Redemptive Incarnation: "I am the perfect and ever Virgin Holy Mary, Mother of the God of truth through Whom everything lives, the Lord of all things near us, the Lord of heaven and earth." She then declared the essentially catechetical purpose of her apparition: "I want very much to have a little house built here for me, in which I will show Him, I will exalt Him and make Him manifest" (*Nican Mopohua*, nos. 26-27). Since the time of her apparitions to Saint Juan Diego, Our Lady has, in a certain sense, continued to appear to those who come to her on pilgrimage through the miraculous *tilma* of Saint Juan Diego, upon which the very hand of God impressed her image.

Through the miraculous image, Our Lady fulfills, in a most striking manner, the service of Model Catechist and Mother of Catechists. Every detail of the image leads her sons and daughters to a deeper knowledge and love of the great Mystery of Faith, the mystery of God's immeasurable and unceasing love of us in His

only-begotten Son, conceived in her womb and born of her at Bethlehem. Rightly, the tilma has been called a "Divine Codex" or "Náhuatl Codex," for Our Lord uses the symbolism of the Native Americans to express the rich mysteries of His steadfast and enduring love of us (*Handbook on Guadalupe*, New Bedford: Franciscan Friars of the Immaculate, 1997, 2001, pp. 68-73; Carl Anderson and Eduardo Chávez, *Our Lady of Guadalupe: Mother of the Civilization of Love*, New York: Doubleday, 2009, pp. 31-56).

Saint Juan Diego became a true child of the Mother of Catechists, for, from the time of her apparitions, he devoted the rest of the 17 years of his life to recounting the history of the apparitions, first to Bishop Juan de Zumárraga and then to countless pilgrims. In this way, he became truly a Marian catechist, helping pilgrims to receive the extraordinary catechesis given by the Mother of God. Saint Juan Diego died in 1548, at the age of 74, at Tepeyac, where he was faithfully carrying out his mission of messenger of the Mother of God. All of us and, in a special way, all catechists should strive to imitate the example of Saint Juan Diego, uniting her hearts with Immaculate Heart of the Virgin Mary and, with her, placing her hearts totally into the Sacred Heart of Jesus. With Our Lady of Guadalupe, our hearts will bring from the glorious pierced Heart of Jesus "rivers of living water" of divine truth and love for all of our brothers and sisters (*Jn 7:38*).

To fulfill, as fully as possible, Our Lady's essentially catechetical mission, the Shrine of Our Lady of Guadalupe, at La Crosse, Wisconsin, which has enjoyed a most fruitful cooperation with the Queen of the Americas Guild in fostering devotion to Our Lady, is working to construct the Father John A. Hardon, S.J. Marian Catechist Apostolate Center and Retreat House. As an essential part of the mission of the Shrine, it will house the international center of the Marian Catechist Apostolate, the Archive and Guild of the Cause for the Beatification and Canonization of the Servant of God Father Hardon, and a retreat house for pilgrims who wish to spend some days with Our Lady, enjoying her assistance in coming to a deeper knowledge, love and service of her Divine Son, Our Lord Jesus Christ. In this way, the Shrine will be, as it should be, a center for the spiritual and doctrinal formation of pilgrims, especially catechists, and a home for those who wish to make some days of spiritual retreat. If you wish to learn more about the Father John A. Hardon S.J. Marian Catechist Apostolate Center and Retreat House, please contact



Raymond Cardinal Burke, D.D., J.C.D.

the Shrine of Our Lady of Guadalupe (www.guadalupe Shrine.org; 5250 Justin Road, P.O. Box 1237, La Crosse, WI 54602). So much remains to be done, in order that the Center and Retreat House can be built. Please pray that the Shrine of Our Lady at La Crosse will be able to carry forward Our Lady's mission as Model Catechist and Mother of Catechists.

I hope to see you and speak with you during the Annual Conference of the Queen of the Americas Guild at the Shrine of Our Lady of Guadalupe at La Crosse, on the weekend of July 29th-31st next. May God bless you and your homes, and may Our Lady of Guadalupe and Saint Juan Diego intercede for all of your intentions!

THE OFFICE OF OF THE HOLY ROMAN

While we were excited and happy to witness Cardinal Burke's elevation during the recent consistory, it may leave one wondering, what exactly does it mean to be a cardinal of the Catholic Church?

The term "cardinal" was originally applied to any priest permanently assigned or incardinated to a church, based on the Latin *cardo* (hinge), meaning "principal" or "chief". Now, of course, the term refers to a specific senior office of the Church, usually an ordained bishop, and ecclesiastical prince of the Catholic Church. The term "College of Cardinals" refers simply to the entire group of all Cardinals of the Catholic Church.

Duties

Cardinals are responsible for advising and assisting the Pope, either individually or collectively if he requests their counsel. Most cardinals have additional duties, such as leading a diocese or archdiocese, or running a department of the Roman Curia. Cardinal Burke's duties as Prefect of the Supreme Tribunal of the Apostolic Signatura are one such example.

One of the most important duties of a cardinal is, of course, the election of a new pope. Only those under the age of 80 years on the day of the pope's death are eligible to enter the conclave to vote on the election of his successor. Currently, the limit of cardinal electors is set at 120, but since popes can dispense from church laws, they have sometimes brought the number of cardinals under the age of 80 to more than 120, perhaps calculating that the number would be sufficiently reduced by the time the need for a conclave would arise. In fact, since the 120 limit was enacted, no conclave has been held with even a full 120 entitled to participate.

Symbolism

While it is easy to assume that the cardinal's scarlet garments are a reflection of the bird of the same name, the red color actually symbolizes a cardinal's willingness to shed blood and die for his faith. In the past, at the consistory at which the pope named a new cardinal, he would bestow upon him a distinctive

wide-brimmed hat called a *galero*. This custom has been discontinued, but the *galero* can still be seen in the cardinal's coat-of-arms. A new cardinal now receives the scarlet biretta, which does not have a pompon or tassel on the top as do the birettas of other prelates.

To symbolize their bond with the papacy, the Pope gives each newly appointed cardinal a gold ring, which is traditionally kissed by Catholics when greeting a cardinal. The Pope chooses the image on the outside: Pope Benedict XVI has chosen a modern depiction of the crucifixion of Jesus, with Mary and John to each side. The ring includes the Pope's coat of arms on the inside.

Each cardinal, except for patriarchs of eastern Catholic Churches, takes on a titular church, either a church in the city of Rome or one of the suburbicarian sees. Cardinal Burke, for example, took canonical possession of his titular church, Saint Agatha of the Goths, on February 5, 2011.



Cardinal Raymond Burke's coat-of-arms, showing the formerly used *galero* hat

CARDINAL CATHOLIC CHURCH

Orders of Cardinalate

There are three orders of cardinals; cardinal bishop, cardinal priest, and cardinal deacon. The cardinal bishops, or cardinals of the Episcopal Order, are among the most senior prelates of the Catholic Church. Since most cardinals are also bishops, the title of cardinal bishop only means that the cardinal in question holds the title of one of the “suburbicarian” sees or is a patriarch of an Eastern Catholic church. The cardinal bishops are the only order of cardinals who have *always* been required to be bishops, and in former times when a cardinal of one of the lower orders became a cardinal bishop, and so the head of a diocese, he was consecrated a bishop. Since 1962 all cardinals have been required to receive Episcopal consecration unless they were granted an exemption from this obligation by the Pope.

The Dean, or head of the College of Cardinals, is elected by the cardinal bishops holding suburbicarian sees from among their own number. This election must be approved by the Pope.

Cardinal priests are the most numerous of the three orders of cardinals in the Catholic Church, ranking above the cardinal deacons and below the cardinal bishops. Cardinal priests are generally bishops of important dioceses throughout the world, though some hold Curial positions. Today, the name “cardinal priest” is interpreted as meaning a cardinal who is of the order of priests. Originally, however, this referred to certain key priests of important churches of the Diocese of Rome, who were recognized as the *cardinal* priests, the important priests chosen by the Pope to advise him in his duties as Bishop of Rome. The term gradually came to indicate those entrusted with electing the bishop of Rome, the Pope.

The cardinal deacons are the lowest-ranking cardinals, and are generally either officials of the Roman Curia or priests elevated after their eightieth birthday. Bishops with pastoral responsibilities, on the other hand, are created cardinal priests.

Cardinal deacons derive originally from the seven deacons in the Papal Household and the seven deacons who supervised the Church’s works in the districts of Rome during the early Middle Ages, when the Church administration was effectively the government of Rome and provided all social services. Cardinal deacons are given title to one of these deaconries. Cardinal deacons have the right to “opt for the order of cardinal priests” after they have been cardinal deacons for ten years. Upon such elevation, they may take a vacant title (church allotted as the titular dignity of a cardinal priest) or their existing deaconate may be elevated to title for that occasion. When elevated to cardinal priests, they take their precedence according to the day they were first made cardinal deacons (thus ranking above cardinal priests that were elevated to the college after them, regardless of order).

The Cardinal Proto-Deacon or Senior Cardinal Deacon (that is, the senior cardinal deacon in order of appointment to the College of Cardinals) has the privilege of announcing a new pope’s election and name from the central balcony at the Basilica of Saint Peter in Vatican City State. The Proto-Deacon also has the honor of bestowing the pallium on the new pope, and upon metropolitan bishops, when acting in the place of the Roman Pontiff.

The Cardinal Camerlengo of the Holy Roman Church, assisted by the Vice-Camerlengo and the other prelates of the office known as the Apostolic Camera, has functions that, in essence, are limited to a period of sede vacante (vacancy) of the papacy. He is to collect information about the financial situation of all administrations dependent on the Holy See and present the results to the College of Cardinals, as they gather for the papal conclave.

The office of Cardinal of the Catholic Church is rich with history and detail. Clearly, the responsibilities and demands on a cardinal are great, and we have only touched on but a few here. Please keep Cardinal Burke, and all the cardinals in your prayers for their continued guidance and leadership.

CONSISTORY PILGRIMAGE TO

By Rebecca Nichols

As National Coordinator for the Queen of the Americas Guild, I had the great honor of representing the Guild in Rome during the Consistory to create the twenty-four new Cardinals of the Roman Catholic Church, which took place on November 20 & 21, 2010. Raymond Leo Cardinal Burke, a Director of the Queen of the Americas Guild, was one of two new American Cardinals created at that time.



A statue of St. Francis overlooks the beautiful village of Assisi

I was able to join the wonderfully organized pilgrimage group from the Diocese of La Crosse, Wisconsin as we arrived in Rome on Thursday, November 18. Upon arrival, we were transported to the charming town of Assisi where we participated in Holy Mass, checked into our lovely hotel and enjoyed our first dinner together as pilgrims. After a much-needed restful night, we left for the day's excursion northeast to the town of Loreto, along the Adriatic Sea. Here we visited the Shrine of the Holy House of Loreto. According to popular legend, the traditional home of Jesus, Mary and Joseph was miraculously transported by Angels from Nazareth to Croatia in 1291. Three years later, it was again moved to Loreto, where it stands today. The beautiful Basilica was built around it, along with a stunning marble enclosure. The Basilica also houses the Black Madonna, a modern copy of the original statue destroyed in 1921.

We then took the scenic drive back towards Assisi, arriving at the Basilica of St. Mary of the Angels for Mass. Constructed in the Mannerist style between 1596 and 1679, the Basilica is the site of a number of significant Catholic artifacts and events. Most importantly, it houses the Porziuncula, the most sacred place for the Franciscans. It is in this tiny church where the young Francis of Assisi understood his vocation and renounced the world in order to live in poverty among the poor, thus starting the Franciscan movement. It is also here that in 1211, Saint Clare received her religious habit from Saint Francis and so initiated the Order of the Poor Clares.

ROME

Inside the Basilica we visited the Cappella del Transito, the small room where Saint Francis died on October 3, 1226. We were also treated to a walk through the rose garden, the last remains of the ancient wood where Saint Francis and his friars lived. Here he spoke with the turtle doves, inviting them to praise the Lord. We witnessed the doves nesting quietly in the hands of the Saint Francis statue in this rose garden, where they have been for centuries.

On Friday morning, we further explored the town of Assisi, visiting the Basilica of Saint Clare, which houses her incorrupt body. Here we saw the beautiful 12th-century crucifix from which Christ spoke to Saint Francis in San Damiano, along with some other relics of both Saint Francis and Saint Clare. From here we went to the most holy place in Assisi, the Basilica of Saint Francis, where we enjoyed the beautiful frescos depicting events in his life. We were moved when visiting the crypt of Saint Francis, below the lower Basilica. Here Saint Francis' tomb is surrounded by the tombs of his most faithful brothers. The depth of commitment to the faith vowed by Saint Francis is felt by all who visit this holy place.

From Assisi, the group traveled to the Southeast of Rome to the charming village of Genazzano, where we enjoyed Mass at the Church of the Virgin Mother of Good Counsel. This church is home to a beautiful fresco that was miraculously transported here from Albania in 1467. Innumerable cures and consolations have since been attributed to the fresco depicting the Blessed Virgin Mary and the Christ Child. We then proceeded on to Rome, checked into our hotel, and met for a lovely dinner.

Saturday was the highlight of our trip; the purpose for which we had traveled so far – to see Archbishop Burke become Raymond Leo Cardinal Burke! The day began very early; large crowds were expected at Saint Peter's Basilica for the Consistory ceremony. Our group arrived to find long lines already assembled; each of the 24 Cardinals to be named that day had their own group of supportive



pilgrims from their home Diocese. Yet the time passed quickly in the festive atmosphere, and the rain showers held out until after we were in the church. Once inside the magnificent Basilica, we did not have long to wait for the procession and entrance of His Holiness, Pope Benedict XVI. Our group had been scattered throughout the Basilica in the rush of our entrance, but His Holiness managed to find the young couple that was with us and bless their two adorable children as he processed in!

The Consistory ceremony is not a Holy Mass, but is held within the structure of the Liturgy of the Word from the Office of the Day. Before the Liturgy of the Word, the Pope presents his *allocutio*, an address on the role of the cardinal and not a spiritual homily. At this time, the new cardinals are publicly assigned to their titular church in Rome. Cardinal Burke was assigned to Saint Agatha of the Goths.

The ceremony continued with the Liturgy of the Word, the Pope's homily, the Profession of Faith, and the taking of the oath by each cardinal. Each new cardinal then approached the Holy Father and knelt before him to receive the cardinal's biretta. The Pope then placed the biretta on the cardinal's head and pronounced a formula which included the following: "[This is] red as a sign of the dignity of the office of a cardinal, signifying that you are ready to act with fortitude, even to the point of

spilling your blood for the increase of the Christian faith, for peace and harmony among the people of God, for freedom and the spread of the Holy Roman Catholic Church." As this proclamation concluded for each new cardinal, cheers rang out in the Basilica from each group of their respective supporters. Cardinal Burke's supporters, numbering over 500, certainly let their voices be heard!

The Holy Father then handed over the Bull of Creation as cardinal, assigned the title or deaconry and exchanged a kiss of peace with the new members of the College of Cardinals. The cardinals also exchanged such a sign among themselves. The rite concluded with the Prayer of the Faithful, the recitation of the Our Father, and the final blessing. As we watched the Holy Father process out of the Basilica, we were moved by the beauty and deep meaning of the ceremony just witnessed, and gave thanks for having been allowed to participate in this rare occasion.

After the Consistory ceremony, our group of pilgrims was invited to a reception for the two new American cardinals (Cardinal Donald W. Wuerl of Washington D.C. being the other) at the Pontifical North American College. The crowd was large and excited; pilgrims were given the opportunity to greet the Cardinals one-on-one. Cardinal Burke graciously took the time to greet each and every one in the seemingly endless line.

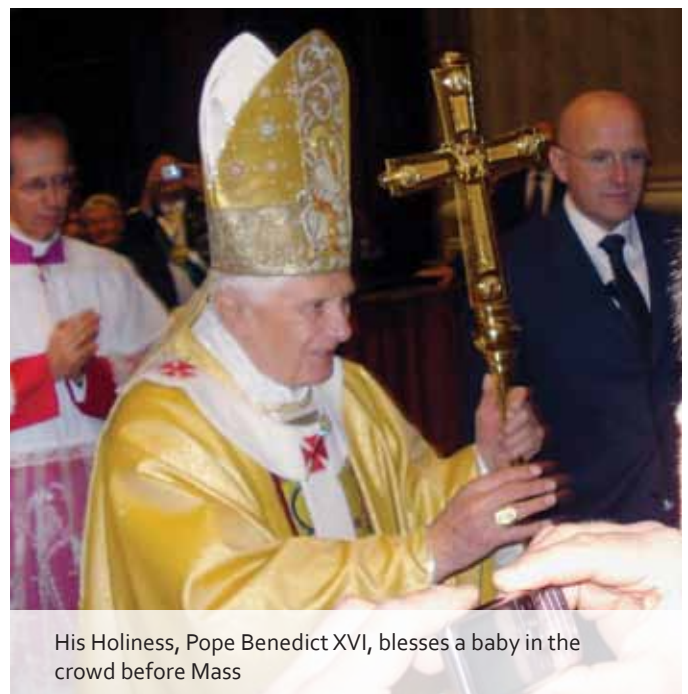
Later that afternoon, we were taken to the Vatican Museum and Gallery where we saw beautiful frescos, priceless statues, and my own personal highlight and favorite, the Sistine Chapel, where Michelangelo's masterpieces adorn the ceilings and walls. The beauty of this artwork is simply indescribable, and it is unbelievable to think that it was created by just one man. After our museum tour, we headed back to the hotel for dinner and some much needed rest.

Sunday began in much the same way as Saturday; an early start for Saint Peter's to get in line. Today we celebrated the Solemn Consistory Mass with all of the new cardinals. It is during this Mass that the Holy Father gave each the cardinal's ring, "the sign of dignity, pastoral care and the most solid communion with the See of Peter." As he placed the ring on each new cardinal's finger, the Pope said, "Take this ring from the hand of Peter and know that, with the love of the Prince of the Apostles, your love for the Church

is strengthened." This being a Solemn Holy Mass, there was no cheering as in the day before, but was more of a time for pilgrims to reflect on the enormous responsibility and significance of the office of cardinal. From my vantage point at the rear of the Basilica and situated along the route of the processional, I was pleased to be able to get a very close view of the Holy Father, along with some good photographs.

This being Sunday, we were then treated to yet another appearance of the Holy Father, who gave his traditional Sunday greeting in many languages from the balcony of his apartment overlooking Saint Peter's square. After a brief lunch break, we continued our tour of the Basilicas of Rome, first visiting St. Mary Major. The largest of the 26 churches dedicated to the Virgin Mary in Rome, the Pope traditionally celebrates Mass here on the Feast of the Assumption of the Virgin Mary on August 15. This beautiful Basilica houses many important and priceless works of art by Bernini, Pozzo, Passignano, and Puglia, to name a few. More importantly, it contains relics of Jesus' manger from Bethlehem, and pieces of the True Cross.

Next visited was St. John Lateran Church, the cathedral church of the Pope. Originally built by Constantine when he ended the Christian persecutions, this church has been reconstructed several times throughout the centuries due to fires and earthquakes. Perhaps the most important feature of this church is the relics of Saints Peter and Paul which are contained in the altar. Next to the Basilica is the Baptistery and across the street is La Scala Santa ("the Holy Stairs"). According



His Holiness, Pope Benedict XVI, blesses a baby in the crowd before Mass

to Catholic tradition, this is the staircase that once led to Pilate's palace in Jerusalem, and are thus sanctified by the footsteps of Jesus Christ during his Passion. It is tradition for pilgrims to climb these Holy Stairs on their knees, stopping to say a prayer on each step. Accordingly, the stairs were completely full of people in quiet prayer during our brief visit.

On Sunday evening, pilgrims were invited by Cardinal Burke to join him for a special celebration banquet at the Palazzo della Cancelleria, the building in which he presides as the Prefect of the Supreme Tribunal of the Apostolic Signatura. This was an extremely rare treat; pilgrims generally do not get to visit this palace; our tour guide had never been inside in her 20+ years of guiding pilgrims. A lovely buffet feast was provided for us, and again, Cardinal Burke patiently greeted every pilgrim.

Monday was our last full day in Rome, but there were still many treats in store for us. We began with a Holy Mass celebrated by Cardinal Burke and concelebrated by many, many Bishops and priests at the Pontifical North American College chapel. From there, we went back to Saint Peter's Basilica for a Papal Audience. The Holy Father spoke briefly here, and personally greeted friends and family of each new cardinal.

We then made our way to the last of Rome's four Basilicas, Saint Paul outside the Walls, so named because it sits outside the ancient Aurelian Walls of Rome. It, too, has been rebuilt several times due to natural disasters, most recently, a devastating fire in 1823. The tomb of Saint Paul is located beneath the altar here. One interesting feature of this Basilica is that it contains circular mosaic portraits of each of the 265 Popes throughout the centuries, which run along the ceiling. Only the current Pope (Benedict XVI) is spot-lit in the fairly dark church.



Cardinal Burke greets Guild National Coordinator Rebecca Nichols during the banquet at the Palazzo della Cancelleria

After a drive-by tour of the Colosseum and other ancient sites of Rome, we made our way to the Catacombs of St. Callistus. Carved out of soft volcanic rock (tufo), these catacombs originated in the middle of the second century. They are part of a cemeterial complex which covers over 90 acres with a gallery about 12 miles long, in four levels, more than 20 meters deep. We were able to tour a small area of the catacombs, and see many of the actual burial chambers (long empty) and some of the ancient artwork still visible on the walls. Many martyrs and early Popes were buried in these catacombs.

After a long day of touring, we returned to the hotel for a lovely farewell dinner with our new found friends. On Tuesday, we began our journey home, filled with a new understanding of our faith and its rich history. This had been the trip of a lifetime, and one that we would not soon forget.



Guild President and Treasurer Frank and Beverly Smoczynski joined Cardinal Burke for the Feast Day Mass at the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin on December 12, 2010.



Huge crowds line up at dawn before the Consistory Mass



Newly elevated Cardinal Burke processes into St. Peter's Basilica for the Mass of the Rings



Cardinal Burke projected onto one of the video screens outside of St. Peter's During the Mass of the Rings



THE WORK OF OUR LADY CONTINUES

By Frank Smoczynski

This past year has been both an exciting and challenging one for the Queen of the Americas Guild. On one hand, we were very pleased and excited to learn of the elevation to Cardinal of our dear friend and Board member, His Eminence, Raymond Cardinal Burke. Guild National Coordinator Rebecca Nichols was able to join the pilgrimage from the Diocese of La Crosse and greatly enjoyed attending all of the events in Rome. You can read details of the consistory events and learn more about the office of Cardinal on pages 16 – 21 of this magazine. I know Cardinal Burke is exceptionally suited for the job the Holy Father has given him; please keep him in your prayers.

On the other hand, we are still working, dare I say fighting, to make our retreat center at the Basilica a reality. We have continued to meet regularly with lawyers, architects, and property owners to further the cause that our founder, Bishop Jerome Hastrich so greatly desired. While it may seem on the outside that progress is non-existent, I can assure you that we continue to move closer to our goal each month. Please keep our work towards building the retreat center in your prayers.

Although we do not yet have our retreat center, we continue to bring people to the Shrine of Our Lady of Guadalupe through our annual pilgrimage to Mexico. There is no better way to capture the feeling of love and protection that Our Lady brings than to visit her self-portrait at the Basilica in Mexico City. Sharing Mass on the main altar with Bishop Madera, going to the Shrine of the Fifth Apparition and actually walking in the footsteps of Saint Juan Diego will leave you a changed person. Information on our 2012 pilgrimage can be found on pages 5 – 7. Please consider joining us next year; you will have the trip of a lifetime.

We will also be back for our sixth conference at the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin this July 29 & 30, 2011. This year's conference will discuss Our Lady's titles of Queen of the Americas and Queen of the Rosary and Cardinal Burke has again graciously agreed to join us and will be our keynote speaker. We are happy to continue our close association with the Shrine. After all, we share a common goal— to share the miracle of Our Lady of Guadalupe. If you haven't visited this beautiful place before, perhaps you'll consider joining us for our conference. This weekend of fellowship and prayer will be sure to deepen your knowledge and appreciation of your faith.

A continued difficulty for the Guild and all non-profits at this time is the struggling economy, which, of course, has had a major impact on us. Budgets have to be adjusted, and we continue to look at ways to operate more efficiently. Thankfully, with the advent of digital marketing through our web site, e-mail and Facebook, our costs continue to drop in this area. 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.



Guild President Frank Smoczynski

PILGRIMAGE:

THE HUMAN EXPERIENCE

By Chris Lowney

{Reprinted with permission of author, originally appeared in 2010 Official Catholic Directory}

We humans have been journeying to holy places for over two millennia, and we will likely keep doing so as long as we walk this planet.

Why do we go?

The impulse to pilgrimage spans continents, cultures, and faiths. More than a million Hindus annually descend on Benares to bathe in the sacred Ganges. Some two million Muslims visit Mecca. Eight million pilgrims journey to Lourdes and another five million to Fatima. And millions more will head to shrines great and small, too numerous to count, on every inhabited continent.

At first glance, little seems to link these journeys. Our mind-bogglingly diverse religious traditions spur equally varied motivations for pilgrimage. Buddhists, for example, often visit Bodh Gaya, site of the Buddha's enlightenment, in search of their own illumination. Many Hindus hope that visits to their faith's Char Dham (four holy places) might liberate them from the cycle of rebirth. And Catholic visitors to Lourdes often seek healing for themselves or loved ones. What possibly connects the Buddhist serenely meditating under the Bodhi tree, the Catholic petitioning a cancer cure at Bernadette's grotto, and the Hindu seeking deliverance from the wheel of reincarnation?

Well, quite a lot. Underneath the surface concerns that propel pilgrims to holy places is the shared bedrock of human experience. Whatever we believe, wherever we live, and whenever in history we were born, perhaps we humans keep journeying as pilgrims because

pilgrimage mirrors the reality of the human condition. Pilgrimage, like life, is a journey. And in pilgrimage, as often in life, we note some need and hope it can be addressed. Put differently, common human themes tie us pilgrims together:

- **Desire:** Something is missing; we know our world is not perfect; there is a problem to be solved, a need to be addressed.
- **Hope:** We hope for something better.
- **Journey:** Pilgrimage is ultimately a metaphor for life itself, a journey that is filled with desires and hopes.

Desire: Something is missing...

A few (too few) of us pilgrims set out simply to give thanks for all that we have. More likely, we set out for the opposite reason: we want or need something. We infirm need physical healing; we mentally anguished seek peace; we, the unreconciled want to patch up broken relationships with God, family, or friends. We are restless and feel like there must be more to life than the path we're following; we look for answers to some vexing life dilemma; we yearn for spiritual enlightenment or a deeper connection with our Creator; we are exhausted by modern life's pace and simply crave a little peace; or we are simply bored and pursue the stimulation of something different. Our hearts are a little empty; our behavior is a little wanting; or our bodies are suffering.



A large number of pilgrims gather in St. Peter's square in Rome, which can hold as many as 100,000 people

Something is missing, however we express that. And so we set out. After all, why would we go anywhere if we lived in perfect bliss? Why would we search for something if we already had everything?

That is not to say – lest the foregoing seem too romantic – that what we search for, on pilgrimage or in life, is necessarily divinely inspired, lofty, noble, or saintly. Pilgrims journey for all sorts of reasons and look for all sorts of things. I once noticed a handsome, twenty-ish male squiring an equally attractive young female along a pilgrim route; a couple of days later I saw them again, she now hobbled by a sore knee; a week later I saw him yet again, miles further along the pilgrimage trail, this time accompanying a different young woman. I imagined the rogue shepherding his first pilgrim-date on a bus back home so that he could once again turn toward his pilgrim goal: finding another woman to accompany. So much for chivalry!

Still, whether our appetites are channeled in lofty or base ways, philosophers of religion find something profoundly spiritual in our insatiable wanting, our unquenchable sense of “something missing.” That is, we humans are perennially unsettled because there is ultimately more

to us than what we own, eat, earn, or possess; there is more to life than our jobs, homes, entertainments, or bank accounts. No matter what we have, how famous we become, what we earn, who we sleep with, or what we drive, we will always feel at least somewhat incomplete, vaguely dissatisfied, or wanting more.

Our wanting, the forever-restlessness of the human condition, signifies that we are innately geared for more than this earthly lifetime can ever offer, whether or not we ever recognize the fact or forever exhaust ourselves reeling unquenched from one pursuit to another. The fifth century bishop St. Augustine put it this way, “Our hearts are restless, O God, and they will not rest until they rest in Thee.” Because we are restless, we are never quite at home here. The New Testament letter to the Hebrews proclaims that, “We are all strangers and exiles on the earth.” [Hebrews 11:13] The sentiment is harshly worded. I don't feel an “exile” on this beautiful earth. But I don't feel utterly fulfilled either, and I don't suspect I ever will be. So we restless humans hit the road in search of the healing, enlightenment, answers, or experiences that might complete us, which brings us to the second great human impulse expressed through pilgrimage.

Hope: We indomitably hope for something better....

Every pilgrimage embodies hope. We hope to reach a destination and return home safely. But we also hope that our lives will be bettered through the pilgrim experience. We hope for peace, reconciliation, forgiveness, healing, enlightenment, or a dozen other aspirations. A woman at Lourdes hopes her sick child will be healed, and a Buddhist hopes he too will be enlightened after resting where the Buddha found insight.

I prayed one evening at a small town church during a week-long pilgrimage to Santiago de Compostela. The town was virtually depopulated, a relic of a bygone small-town past struggling to survive a present dominated by large commercial urban centers. Hundred-degree heat had transformed this under populated, dusty place into a ghost town. A handful of us dirty, bedraggled pilgrims straggled into the deserted town; had we been gunslingers on horseback skirting a tumbleweed or two, the scene could have passed for an old western movie.

As dusk fell, church bells tolled to announce the evening Mass. Three or four old ladies emerged from shuttered houses and made their way to the same cool church where we pilgrims were resting. After Mass, the priest prayed for the pilgrims' continued safety, then closed his prayer book and improvised, "I know you pilgrims are hot and tired, but keep going. If you are looking for answers, you will find answers. If you are looking for peace, you will find peace. If you are looking for God, God will find you." Yes, that's it, isn't it? That's what we humans do. We journey in hope. We hope for peace, answers, and second chances. And we don't give up hoping. We hope indomitably. No diagnosis of terminal illness prevents us from hoping that some miracle or medical breakthrough may yet save our beloved spouse or child. We seize on remarkable stories from our respective traditions, reminding ourselves, for example, of the Jesus who visits a death-struck young girl and says, "talitha cumi," "little girl, arise." And she does.

The Biblical patriarch Abraham is considered one of humanity's first great pilgrims, journeying at God's bidding toward a promised land. The letter to the Hebrews reflects on Abraham's long-wandering caravan and observes, "If they had been thinking of that land from which they gone out, they would have had opportunity to return. But,

as it is, they desire a better country." [Hebrews 11: 15-16] Yes, we keep going, on our pilgrimage to Lourdes, Mecca, Benares, or Montserrat, or our pilgrimage through life. We hope for something better, and hope pulls us forward on our journey.

Journey: Our life is a journey, and pilgrimage is a metaphor...

Sometimes our hopes are fulfilled and sometimes they are not. Yet we keep going, and frequently we learn from the journey. In this respect, one's pilgrimage to Lourdes or Montserrat is a metaphor for life itself. Most pilgrims learn the truth of the old cliché: it's about the journey, not the destination. That isn't entirely true, of course: no journey will seem worthwhile if it ultimately leads to a meaningless, valueless destination (just ask anyone who late in life suffers regrets after orienting life around some goal that, once finally grasped, turned out to be empty and unfulfilling).

But in pilgrimage as in life a lot of it is about the journey: who we meet along the way, what we see and savor, how we behave, what we learn, and dozens of other things that, in the end, constitute a life well lived or a pilgrimage well walked. No magic will happen simply by reaching a destination like Montserrat, any more than magic happens simply by reaching the company presidency or the comfortable retirement. More often, the magic happens along the way, and pilgrims through life will be wise to keep eyes, hearts, and minds open to what discoveries may await us along the way.

Trekking six or seven hours each day during one pilgrimage, I passed by other trekkers daily (or they bypassed me). Most of us exchanged only a "buen camino" and kept going, each happy in our own solitude. Sometimes we faced the awkward dilemma that we were walking at the same pace; would we remain silent companions for the next three or four hours, each mulling his thoughts accompanied by the soundtrack of the other's footfalls? Faced with the prospect, one might conveniently slow down or speed up a bit, or take an unneeded rest, in order to open up the literal and figurative space we each wanted.

But sometimes pilgrims wanted not space but companionship. After exchanging idle chatter about the weather and our respective home countries, travelers might quickly begin confiding intimate concerns. Some had mulled a quandary for a quiet hour

or two and needed to share their insight or anguish with another person. Others were simply taking advantage of the “airline phenomenon” and unburdening themselves anonymously to a walking companion they would never meet again in “normal” life. Walking companions sometimes learn things that bosses, best friends, or lovers didn’t know. A savvy young computer engineer walked and wondered if his life and career ought to concern something more than computer engineering. One woman mulled a marriage proposal. Another woman, already married, was resisting her husband’s entreaties to start a family. Did her reluctance to have children now say something about her, she wondered? About their relationship? She hoped light would dawn in the five-hundred miles that gaped between her and the famous cathedral in Santiago.

As for me? Nothing like that. I love to walk; I love travel; I’m a religious person; I studied medieval history in college and relished the chance to see Spain’s Romanesque and Gothic churches; I enjoy solitude and occasional refuge from the crazed drumbeat of meetings, phone calls, and e-mails that dominates modern life. Wasn’t that reason enough to go on pilgrimage? I had neither a burning conundrum to resolve nor enlightenment to seek. For the first few days of my trek, I good-naturedly shrugged aside the oft-repeated mantra that one hears regularly, “Everyone has something to learn on the camino.”

But we all do have something to learn, and we more often learn it through the journey than at the

destination. One German trekker e-mailed me after returning home from his trek, undertaken as a long-distance vacation hike, nothing more. He was in terrific shape. We had run into each other various times during the early days of our respective treks. I would arrive in town, sweaty and exhausted at the end of the walking day, to find him relaxing with a beer at some outdoor café; he had arrived two hours ahead of me, showered, washed his clothes and hung them to dry in the late afternoon sun.

After a few days, I didn’t see him any more; I was still gutting out thirteen to fifteen miles each day (and grateful to do that much), but he had started pushing himself, ratcheting up his distances from thirteen to fifteen miles, then seventeen and still further. His e-mail reported his safe arrival at Santiago and then back home in Germany, “I felt very good on the camino, my physical condition couldn’t be better,” he wrote, “Most times I had no problems to walk even long distances. I really enjoyed to see how far I could get, to go to my limits.” But to his surprise, his vacation had yielded a challenging insight. Yes, he was exhilarated to push his physical limits and discover his fortitude. But as he walked, the anguishing realization dawned about his life back at home, “I rarely tap my full potential. Or to say it in the camino way: I walk only 20km although I could walk 35 km. Now I think it is very helpful to go to your limits from time to time. To feel my energy. For me there is a lot to discover.” Everyone has something to learn.



Large groups of pilgrims travel on foot to the Basilica of Our Lady of Guadalupe, Mexico City

I had my own unexpected thoughts along the way. First came profound solidarity with the millions of my fellow-Christian predecessors who had journeyed the same route over centuries. I particularly imagined the unremembered thousands who died during pilgrim journeys and lied buried in unmarked, makeshift graves along the route. That fact may shock modern minds, but consider that many medieval pilgrims would have been broken-down peasants, released from their feudal obligations for the trip of a lifetime only because they were no longer considered fit for productive labor. If a peasant died three-hundred miles from home in 1000 AD, there were neither resources nor inclination to transport the body back home. I began to see myself as metaphorically completing the journey that they couldn't and bearing their hopes to Compostela.

Until that is, I needed someone to bear mine, 250 miles into a five-hundred mile journey, twenty pounds lighter than the day I started, feverish, suffering from chest congestion that required an antibiotic course, a blood-filled blister on one heel and a merely painful one on the other, I was whipped. I gave up. "No mas." I changed plane reservations from a pay phone in a small Spanish town, then took a bus to the nearest city. The bus briefly skirted the pilgrim trail, and I saw two or three trekkers pressing toward the goal I wouldn't reach. I had always understood that I might not complete the pilgrimage; all kinds of things can go wrong during a 500-mile walk; even minor problems like ingrown toenails can turn catastrophic. Yet, in my gut, I was certain I would finish. How could I not? I'm in good shape, had trained, packed the right gear, and prepared for most contingencies. That's who I am, the in-control guy who thinks ahead and gets the job done.

Except that, ultimately, I'm not in control. Everyone has something they have to learn on the camino, so the mantra goes. And, having blithely brushed the slogan aside during the early days of my pilgrimage, I was finally humbled and weakened enough to learn what I was supposed to: it's not my world; it's God's world. I re-learn that truth every couple of years, then slowly push it from consciousness and briefly begin living again as if I can control good health and ill, the vagaries of economies, and how others will choose to behave. But periodic jolts once again remind me that I'm not in control of as much of this world as I would like to believe.

I learned something else during my pilgrimage, at least before those blisters altered my perspective: the sheer joy of being alive. I trekked during early September,

counting on an early turn to fall but punished by a late burst of summer. Temperatures climbed to the low hundreds by noon, day after day; so we pilgrims rose earlier and earlier, determined to conquer a chunk of the day's mileage in the pre-dawn cool. I left a pilgrim hostel at 4:30 AM one morning, switched on my head lamp, and saw four or five head lamps already strung out ahead of me, bobbing slightly to each walker's particular rhythmic gait. The file soon strung out as faster walkers out-paced slower ones, and I became a solitary dot of light under an ocean of stars. As we walked west, a dullish gray sky began pursuing us from the east and before long overtook the starry blackness. Then orange rays began warming my back and tinting countless stalks in a harvested grain field. The vague silhouette of a large hill loomed in the distance; over the hours, the hill grew closer (and larger), patches of green appeared, then a road, then trees and bushes. Hours later I stood atop that hill with the fierce sun directly overhead bleaching the colors of all around; I saw my destination of the evening down in the valley. I started down the other side of the hill. Time moves differently when you move slowly.

One Spanish pilgrim put it this way. He had worked in a city along the pilgrim route, and his daily auto commute bypassed one stretch of the camino. He sometimes saw a pilgrim or two as he cruised to work or lurched along in congested traffic. He recounted, "I used to wonder what those people were doing and why they were doing it." Once retired, he decided to walk the camino himself. Some days into his trek, he found himself walking the very same stretch of camino that he had bypassed thousands of times in his commuting lifetime. He stopped walking and beheld Spaniards whizzing by in their cars, a few of them undoubtedly commuting from the same suburb he once had to the same office district where he had once worked, "I looked at them all and I had to laugh to myself, because I found myself wondering what those people were doing and why they were doing it!"

Hit the road. Bring your hopes and questions. You will see some remarkable things as you go. And you will learn something. After all, everyone has something they have to learn on the camino.

MARY • MOTHER • AND OUR

By Fr. Dwight Campbell

Reprinted with permission of Immaculata magazine

“Mary.” This name finds its root in the Hebrew name *Miryam*, the name of the sister of Moses. But its meaning is a mystery, with seventy different interpretations being proposed.



How fitting that this name be a mystery; for the person of Mary is linked to a great mystery of our Faith: that she is the Mother of God.

All the titles and privileges of Mary flow from the fact that she is the Mother of God. To understand what the Church means by this teaching, we must consider the great mystery to which it is inextricably linked: the Incarnation.

Mother of the Incarnate Son

The Incarnation literally means the “enfleshment” of the Eternal Word, the Second Person of the Trinity. The Son of God, whom the Nicene Creed tells us is “God from God, Light from Light, true God from true God,” truly became man. St. John’s Gospel reveals that the Eternal Word united to himself a human nature (body and soul, with a human mind and will) while still remaining God and retaining his divine nature: “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt among us” (Jn 1:1, 14).

The Gospel of St. Luke reveals that this great mystery of the Incarnation took place in the immaculate womb of the Virgin Mary, with Mary’s free consent, or *fiat*: “Let it be done to me according to your word” (Lk 1:38). At that moment Mary became the Mother of

OF GOD, SPIRITUAL MOTHER

the Father's Divine Son; the Mother of God. We call this event the "Annunciation," or more properly, the "Annunciation of the Incarnation."

Jesus Christ, the "Seed of the Woman"

The Incarnation was the fulfillment of what God had revealed in the Old Testament: that the Father would send his only-begotten Son to save us from sin and death. The revelation of the redemption of mankind, and Mary's place in God's plan of salvation, began immediately after the Fall. Genesis tells us that after Adam and Eve sinned, God spoke to the serpent (Satan): "I will put enmity between you and the woman, between your seed and her seed . . . and he will crush your head" (Gen 3:15). The Church sees in these words a prophecy of the Incarnation and Redemption, and of Mary's divine motherhood; for the "woman" referred to is primarily Mary, and her "seed" (or "offspring") who will crush the head of Satan is Jesus Christ.

Later, this truth is revealed again by St. Paul: "God sent forth his son, born of a woman, born under the law" (Gal 4:4). It is also revealed, in the words of the angel to Mary, that her Son would be called the "Son of the Most High" and "Son of God" (Lk 1:32, 35), and in the words of Elizabeth to Mary: "Who am I, that the Mother of my Lord should come unto me?" (Lk 1:43).

Marching in the Streets for Our Mother

It is important to understand that when the Church teaches that Mary is the Mother of God, it is not saying that God the Son began his existence when Mary conceived him in her womb. As the Eternal Word, the Son had no beginning. But because Jesus is one (divine) Person with two natures (divine and human), and because the Son became incarnate (united a human nature to his divine Person) in Mary's womb, we can truly say that she is the Mother of God.

In the early fifth century a Catholic bishop named Nestorius taught that Jesus Christ was two distinct persons, a divine Person and a human person; and that while Mary was the Mother of the human person (Jesus), she could not be called the Mother of God. At the root of his false teaching was denial of what is called the "communication of idioms," whereby what is said of Jesus in his humanity (that he was born of Mary, suffered and died on the Cross, etc.) may be attributed to the divine Person.

Nestorius and his teachings were condemned by the Ecumenical Council of Ephesus in 431 AD, which proclaimed Mary the Mother of God. The Council adopted the words of the great Bishop from Alexandria, St. Cyril, who in a letter to Nestorius had written: "The Word ... endured a generation in the flesh in order to appropriate the producing of his own body. Thus [the Early Church Fathers] did not hesitate to speak of the Holy Virgin as the Mother of God."

We are told that the people in Ephesus marched through the streets joyfully singing the praises of Mary after the Council proclaimed this dogma. And how fitting that Mary's divine motherhood should have been proclaimed at Ephesus; for tradition tells us that it was in this ancient city (in modern day Turkey) that Mary lived with the apostle John: and that it was from Ephesus that she was assumed into Heaven.

Spiritual Motherhood in the "Order of Grace"

Scripture and Sacred Tradition, as interpreted by the Magisterium, all reveal that Mary's divine motherhood made possible and established her spiritual motherhood in the "order of grace." This teaching flows from the nature of the Church as the Mystical Body of Christ (1 Cor 12:27). Because Mary is the Mother of Jesus, the Head of the Mystical Body, she is necessarily Mother of all the baptized members of that same Body. It also flows from her unique cooperation, as Mother of the Redeemer, with the sacrifice of her Son on the Cross.

Pope St. Pius X taught in the encyclical *Ad Diem Illum* that, "in the same holy womb of His most chaste Mother, Christ took to Himself flesh, and united to Himself the *spiritual Body* formed by those who were to believe in Him. Hence Mary, carrying the Savior within her, may be said to have also carried all those whose life was contained in the life of the Savior ... Hence, in a spiritual and mystical sense, we are said to be children of Mary and she is Mother of us all" [emphasis added].

Jesus gave us Mary as our spiritual Mother as he hung dying on the Cross. His words relate back and give clearer meaning to the "woman" of Genesis 3:15: "When Jesus saw his mother and the disciple there whom he loved [John], he said to his mother, "Woman, behold thy son." Then He said to the disciple, "Behold thy mother" (Jn 19:26, 27). Pope Leo XIII taught that, "Now in John, as the Church has constantly taught, Christ designated the whole human race, and in the front rank are they who are joined to Him by faith" (*Adjutricem Populi*).

This was the "Second Annunciation" given to Mary, by Jesus himself. As St. Justin Martyr first explained in the second century, Mary is now the "New Eve" – the new "Mother of all the living."

Motherhood through Cooperation in His Suffering

That same apostle John revealed to us that by her suffering at the foot of the cross Mary, the "Woman," gave birth, in pain, to all of us, her children: "A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth" (Rv 12:1, 2).

Pope Pius XII, in his encyclical *On the Mystical Body*, taught the same: "Thus [having offered her Son on Calvary] she, who was the Mother of our Head according to the flesh, became, by a new title of sorrow and glory, the spiritual mother of all His members." This is what is meant by the term "Coredemptrix": by Mary's participation



in the suffering of her Son, she merits the title of spiritual mother in the order of grace.

The Second Vatican Council, in Chapter Eight of *Lumen Gentium*, further developed the doctrine of Mary's spiritual motherhood and its meaning in the order of grace when it taught that, "in a wholly singular way she cooperated by her obedience, faith, hope and burning charity in the work of the Savior in restoring supernatural life to souls. For this reason she is a mother to us in the order of grace" [emphasis added].

In his encyclical *Mother of the Redeemer*, Pope John Paul II spelled out clearly what has been revealed by Christ through Scripture and infallible Church teaching – that Mary's spiritual motherhood is universal: "With the redeeming death of her Son, the maternal mediation of the Handmaid of the Lord took on a *universal* dimension, for the work of redemption embraces the whole of humanity... Mary's cooperation shares, in its subordinate character, in the universality of the mediation of the Redeemer, the one Mediator" [emphasis added]. And in a Wednesday audience address of August 13, 1997, entitled, "Mary is the Model for the Church's Motherhood," the Holy Father taught that, "Mary's motherhood is expressed in *all* the areas where grace is distributed" {emphasis added}.

"Behold Your Mother": Our Response

The Gospel of John tells us that from the moment Jesus spoke the words "Behold your mother," John "took Mary into his home." Should not we do the same and take Mary into the home of our hearts and lives?

Let us respond to what God has revealed about Mary's spiritual motherhood in the order of grace by acknowledging Mary as our spiritual Mother. And let us follow the counsel of the great Marian saints, Louis de Montfort and Maximilian Kolbe, and of our late Holy Father, John Paul II, and entrust our lives to her motherly care by consecrating our lives to Mary, having total confidence that she will help to conform us to the image of her divine Son, Jesus.

BLESSED POPE JOHN PAUL II

BEATIFIED MAY 1, 2011

From the moment at Pope John Paul II's funeral in April of 2005 when the crowd gathered at St. Peter's Basilica chanted "Santo Subito!" (Saint Now!), it was apparent that His Holiness was destined for sainthood. In fact, Pope Benedict XVI began referring to the late pontiff as "the Great" almost immediately; in his first address from the loggia of St. Peter's, and in his published written homily for John Paul II's Mass of Repose. This was a clear indication that he was on the fast track for sainthood.

Church protocol normally requires a time period of five years to pass after a person's death before the process of beatification can begin. However, in an audience with Pope Benedict XVI, Cardinal Vicar Camillo Ruini, the one responsible for promoting the cause for canonization of any person who dies within the diocese of Rome, cited "exceptional circumstances" which suggested that the waiting period could be waived. Clearly, Pope Benedict XVI agreed, and announced on May 13, 2005 that "the cause for Beatification and Canonization of Servant of God Pope John Paul II can begin immediately". Cardinal Camillo Ruini officially opened the cause for beatification in the Lateran Basilica on June 28, 2005.

The Catholic Church teaches that it does not, in fact, *make* anyone a saint. Rather, it recognizes a saint. In the Church, the title of Saint refers to a person who has been formally canonized (officially recognized) by the Catholic Church, and is believed to be in heaven. Canonization is generally a lengthy process often taking many years, and in some cases, even centuries.

The Process of Sainthood

The process begins when the promoter group ('Actor Causae'), such as a diocese, parish, religious congregation or association asks the bishop of the diocese in which the person died for the opening of the investigation. Once the approval of the Holy See is obtained, the bishop forms a diocesan tribunal for this purpose. Witnesses are called before the tribunal to testify as to the heroic, theological, and cardinal virtues of the proposed saint. In addition, documents regarding the candidate must be gathered. At this point, he is entitled to the title of Servant of God.

Once the diocesan investigation is complete, the documentation is passed on to the Congregation for the Causes of Saints. The postulator, resident in Rome, prepares a summary of the documentation, which is examined by nine theologians who give their vote. If the majority are in favor, the cause is then passed on for examination by cardinals and bishops who are members of the congregation, who hold meetings twice a month. If their judgment is favorable, the prefect of the congregation presents the results of the entire investigation and examination to the Holy Father, who gives his approval and authorizes the congregation to draft the relative decree.

In order for beatification to occur, a miracle attributed to the Servant of God, verified after his death, is necessary. This must be proven through canonical investigation, in a procedure similar to that for heroic virtues, concluding with another relative decree. Once the two decrees are promulgated, the Holy Father decides on beatification, which is the concession of public worship, limited to a particular sphere. With beatification the candidate receives the title of Blessed.

To proceed on to canonization, another miracle is needed, attributed to the intercession of the Blessed and having occurred after his beatification. The investigation of the affirmed miracle is the same as that followed for beatification. Canonization is understood as the concession of public worship in the Universal Church. With canonization, the Blessed acquires the title of Saint.

Beatification

In the case of Pope John Paul II, the miracle attributed to his intercession is the miraculous healing of French Sister Marie Simon Pierre Normand. It was concluded that her cure from Parkinson's disease was "scientifically unexplainable". Following the normal investigative process of theologians and Church officials, Pope Benedict promulgated the decree with his signature.

His beatification was celebrated by Pope Benedict XVI in St. Peter's Square on May 1, Divine Mercy Sunday. It was an extraordinary event in the history of the Church,

both in terms of speed with which it was advanced to beatification and because it is the first instance of a pope's immediate successor presiding over the ceremony.

St. Peter's Basilica prepared thoroughly for the occasion, which drew about a million and a half visitors to Rome. St. Peter's square can accommodate about 300,000 pilgrims, and with no tickets for the ceremony being issued, attendance was most certainly a challenge. The crowd reportedly stretched as far back as the Tiber River, more than half a kilometer away. Many had camped out during the night near the square, which was bedecked with 27 posters illustrating each year of his pontificate, and his most famous sayings, including "Do not be afraid!"

During his homily, Pope Benedict praised the late pope as having had "the strength of a titan" and for giving millions of people the "strength to believe". He noted that Pope John Paul II had blessed crowds thousands of times from his window overlooking the same square, and

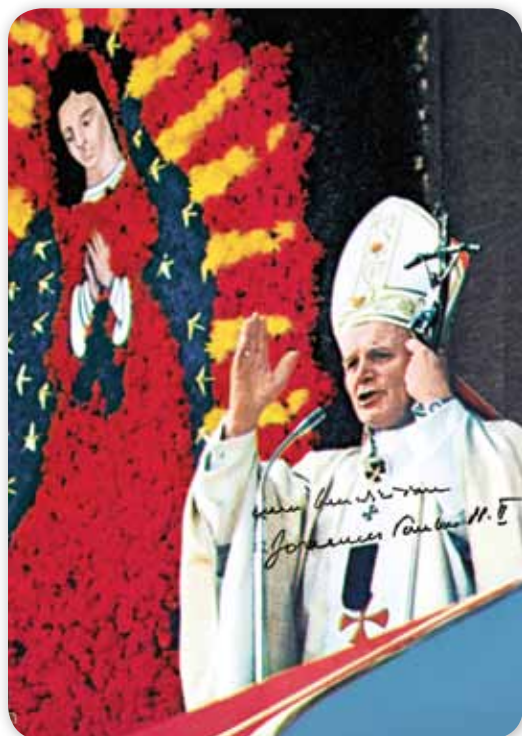
asked that he "bless us now". He then announced that his predecessor's feast day would be October 22, the day of the inauguration of John Paul's pontificate in 1978.

After the ceremony, His Holiness' body was moved from the main altar to the Chapel of St. Sebastian, just next to Michelangelo's Pieta, but was not exhumed for examination.

The Vatican has also created a special web site detailing the beatification, latest news and biography of the late pontiff. You will even find a live webcam of the tomb of Pope John Paul II. The web site, available in seven languages, can be found at www.karol-wojtyla.org.

Elevation to sainthood will now require another miracle attributed to the intercession of John Paul II. The Vatican will follow nearly the same process of investigation as it did for beatification. Let us all pray that the path to canonization for Blessed John Paul II will be brief.

POPE JOHN PAUL II HOLY CARD NOW AVAILABLE!



FRONT



BACK

These cards are available on our web site at www.queenoftheamericsguild.org/Cards.html or call 630-584-1822 for more information.

The Queen of the Americas Guild is offering a new plastic holy card to commemorate the Beatification of His Holiness Pope John Paul II, and to promote his cause for canonization. The front features a lovely photograph of His Holiness, taken during his first visit to Mexico in 1979, showing him in front of a floral depiction of Our Lady of Guadalupe. On the back you will find the prayer officially sanctioned by the Vatican to implore favors through the intercession of Blessed John Paul II.

The Signature of the Holy Father

The photograph shown on the holy card at left bears the original signature of Pope John Paul II, as pictured below (see story on pg. 2).

The first line is the Latin phrase "Unum Benedictum", meaning One Blessing. The next line is the common signature of His Holiness, also in Latin: Johannes Paulus PP. II. All Popes of the 20th century used the PP designation in their signature, which stands for Papa Pontificum, or Father of the Popes.

Unum Benedictum
Johannes Paulus PP. II

OUR LADY OF GUADALUPE AND HER LOVE FOR THE CHURCH

By Rev. Msgr. George M. Hastrich



Rev. Msgr. George M. Hastrich

On the Feast of the Presentation of our Lord in the Temple (also Candlemass) on February 2, 2011, Pope Benedict XVI celebrated Solemn Vespers at St. Peter's Basilica in Rome with a crowd of people. In the course of his homily he made several references to the call of his

predecessor, Pope John Paul II, who issued the appeal for a NEW EVANGELIZATION in the church and in the world. He made a special effort to stress that before this can be accomplished we need a "self evangelization." He stressed that the major effort is education in and practice of the Catholic faith.

Now let us consider our Blessed Mother's love for her Son's mission of founding the church. She must have been aware of her Son's mission on earth through her acquaintances with His disciples as St. John tells us at the wedding feast of Cana where Jesus performed His first sign of changing water into wine. Her solicitous care for a memorable wedding feast would not be marred by the shortage of wine when she told the waiters to "do whatever He tells you." Perhaps it was the recollection of Mary's role at Cana that prompted the Second Vatican Council to entitle her "Mother of the Church."

When Mary appeared to St. Juan Diego at Tepeyac in 1531 she said to him, "Am I not your mother" and all through history that maternal care showed itself in the life of the church which already in the early years was described as "our Mother the Church."

It is good for us to see the similarities between Mary as our Mother and the Church as our Mother, and especially today when there are some who think that the church is not necessary for our salvation. For us who are devoted to our Lady of Guadalupe, we should be the first to recall these words of the Catechism of the Catholic Church concerning the importance of the church in our life.

"Outside the Church there is no salvation."

– How are we to understand this affirmation, often repeated by the Church Fathers? Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is His Body:

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. He Himself explicitly, asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door.

HENCE THEY COULD NOT BE SAVED WHO, KNOWING THAT THE CATHOLIC CHURCH WAS FOUNDED AS NECESSARY BY GOD THROUGH CHRIST, WOULD REFUSE EITHER TO ENTER IT OR TO REMAIN IN IT.

This affirmation is not aimed at those who, through no fault of their own, do not know Christ and His Church.

Those who, through no fault of their own, do not know the Gospel of Christ or His Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do His will as they know it through the dictates of their conscience – those too may achieve eternal salvation.

Although in ways known to Himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please Him, the Church still has the obligation and also the sacred right to evangelize all men.

Little wonder that we find early patristic authors (St. Augustine) writing "No one can have God for his Father who will not have the Church for his Mother" and in the Catholic Church today you could hear comments like, "I know the Church forbids it, but God will understand." Is this an effort to divorce Christ from his Church? How do we justify this after reflecting on words we often have heard when Jesus said

Continued...

...continued

to St. Peter, "he who hears you hears Me" and "he who despises you despises Me" and "he who despises Me despises Him who sent Me."

Considering Mary in her various apparitions shows an awareness of going to the church by telling her visionaries to go to the Bishop and request a church or chapel to be built in her honor. It shows an awareness of what we might call "proper ecclesial protocol" and recognition of the Bishop as a successor of the apostles and shepherd of the flock entrusted to them.

In this same homily the Holy Father stressed the importance of education as well as prayer for the success of the New Evangelization. As one prayer from the Liturgy of the Hours puts these words into our mouths, "As we worship give us vision" which implies that prayer and liturgy should be followed by labor.

To conclude these words, could we not consider Our Lady of Guadalupe as well as her Son's church appealing to us in saying, "Am I not your mother?"

OUR LADY OF THE NEW MILLENNIUM FINDS A PERMANENT HOME



Our Lady of the New Millennium patiently waits at St. John the Evangelist Church while her permanent home is prepared.

After spending over ten years traveling from parish to parish, mostly in the Archdiocese of Chicago, Our Lady of the New Millennium will soon be moving one last time to her new permanent home in Northwestern Indiana.

The 33-foot stainless steel statue commissioned by the late Carl Demma and sculpted by noted Delaware sculptor Charles Parks, will take up permanent residence at the Shrine of Christ's Passion in St. John, Indiana later this year.

After so many years of travel, Carl's widow, Francine, knew that it was time to consider permanent placement of Our Lady. The truck's driver, the only one capable of operating the hydraulic lift that elevated the statue at each parish, had been ill for some time, and Our Lady had spent over a year at Sacred Heart Parish in Palos Hills. Francine spent several years carefully considering where Our Lady would make her final home. After several visits to the Shrine and meetings with the shrine's manager, she was convinced that it was the perfect place. "When I saw it, I felt in my heart that this would be the place for Our Lady. Who better to draw people to Jesus than Our Lady? She will be leading the people to her son's passion", Demma said.

The Shrine of Christ's Passion, operated by a non-profit foundation, features an interactive half-mile winding pathway that begins with the Last Supper and Garden of Gethsemane. The path then journeys through the Passion of Christ as depicted in the Stations of the Cross, with 40 life-sized bronze statues along the way. Demma was impressed with the beautiful setting, and was also pleased by the assurance that the statue will be cared for in perpetuity.

On April 10th, the statue arrived at nearby St. John the Evangelist Church in St. John, Indiana, where she will reside until the site is ready for permanent placement. On May 22, Francis Cardinal George of Chicago attended a celebration and blessing of the statue. After the exact site has been selected and a pedestal installed, Our Lady will move to her permanent home at the Shrine later this year.

The Shrine of Christ's Passion is located at 10630 Wicker Ave., St. John, Indiana 46373 and can be reached at (219) 365-6010 or www.shrineofchristspassion.org.

6TH ANNUAL “Our Lady, Queen of the Americas: Queen of the Rosary” QUEEN OF THE AMERICAS GUILD CONFERENCE

JULY 29 & 30, 2011

AT THE SHRINE OF OUR LADY OF GUADALUPE



Raymond Cardinal Burke

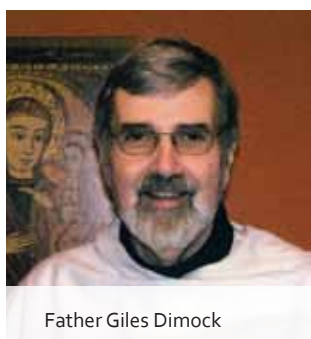
Join the Queen of the Americas Guild for a two-day conference/retreat examining Our Lady of Guadalupe's role as Queen of the Americas and Queen of the Rosary. The Annual Conference for the Queen of the Americas Guild is open to all those who wish to enhance their faith and to learn more about the miracle of Our Lady of Guadalupe, the Shrine, and the Queen of the Americas Guild. Along with the speakers mentioned below, Guild President Frank Smoczynski will be on hand to answer your questions regarding the works of the Guild.

His Eminence Raymond 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 Our Lady's titles of Queen of the Americas and Queen of the Rosary. 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 Giles Dimock

Father Giles Dimock is a Dominican friar of the Province of St. Joseph. He made his Dominican profession in 1960 and was ordained to the priesthood in 1966. Fr. Dimock has served as a professor of Liturgy and Sacraments at the Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies, where he also serves as Academic Dean and Vice President. He has taught at the Pontifical University of St. Thomas Aquinas in Rome, the Seminary, Providence College, and the Franciscan University of Steubenville. Fr. Dimock will share his thoughts in two talks: “Our Lady, Queen of the Americas,” and “Our Lady Queen of the Rosary.”



Marty Rotella

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.

Friday evening will include a gourmet dinner with honored guests Cardinal Raymond L. Burke and Bishop Joseph J. Madera, 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 Father Dimock.

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 Dimock. 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 15.

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 Archbishop 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 15. 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 29

- 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 Cardinal Burke. Confession following Mass
- 2:00** Speaker: Father Giles Dimock
- 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
- 6:00** Dinner with honored guests His Eminence Raymond Cardinal Burke and Bishop Joseph J. Madera – (optional – limited seating)

Saturday, July 30

- 9:30** Speaker: Father Giles Dimock
- 10:30** Refreshment Break
- 11:00** Keynote Address – His Eminence Raymond Cardinal Burke
- 11-12:15** Confession available
- 12:15** Holy Mass – Main Celebrant, His Eminence Raymond 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 Father Dimock

Sunday, July 31

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

Register online at www.queenoftheamericasguild.org

6TH ANNUAL QUEEN OF THE AMERICAS GUILD CONFERENCE

AT THE SHRINE OF OUR LADY OF GUADALUPE
JULY 29 & 30, 2011

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 29 & 30.

Name(s): _____

Address: _____

City: _____

State: _____ Zip: _____

Tel. #: _____

E-mail: _____

Please check options below:

Item	# Attending	Price/pp	Total
Conference & Dinner Package	_____	\$ 85.00	_____
Saturday Only Conference Package	_____	\$ 49.00	_____
Hotel & Conference Package*	_____	\$215.00	_____
Single Hotel Room Supplement	_____	\$130.00	_____
Friday Box Lunch	_____	\$ 10.00	_____
<i>Please choose:</i> Veggie Wrap	_____	Tuna Wrap	_____
Sunday Buffet Breakfast	_____	\$ 15.00	_____

TOTAL DUE: _____

☐ 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

*Based on double occupancy. Nights of July 29 & 30 are included. Rooms at Radisson La Crosse.

5TH ANNUAL QUEEN OF THE AMERICAS GUILD CONFERENCE

SHRINE OF OUR LADY
OF GUADALUPE
LA CROSSE, WISCONSIN
JULY 30 & 31, 2010

By Rebecca Nichols - Guild National Coordinator

The Queen of the Americas Guild was pleased to sponsor its fifth conference at the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin last July 30th & 31st. 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.



Bishop Madera shares his extensive knowledge of Our Lady of Guadalupe

The conference began on Friday, July 30 with the opening Mass, celebrated by Cardinal Raymond L. Burke, Prefect of the Supreme Tribunal for the Apostolic Signatura in Rome, and concelebrated by Bishop Joseph Madera. After Mass and a lunch break, Guild National Coordinator Rebecca Nichols shared a brief history of the Guild, and also a summary of events and plans for the future.

Immediately following, attendees 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, attendees enjoyed some free time to explore the many devotional areas of the Shrine complex.

Before dinner, pilgrims re-convened in the church to say a pro-life rosary, led by our Master of Ceremonies, Marty Rotella. Marty is a Grammy-nominated singer-songwriter with a long association with the Queen of the Americas Guild. Marty's thoughts on life and the mysteries of the rosary allowed for a deeper appreciation of the beautiful rosary prayers.



Ben Nguyen shares his expertise on Canon Law



Archbishop (now Cardinal) Burke delivers the keynote address

On Friday evening a delicious gourmet dinner with honored guest Cardinal Burke was enjoyed at the Shrine's Culina Mariana Café. This limited-seating event is always very popular. As always, Cardinal Burke gave selflessly of his time and attention, making sure to visit with every table.

Saturday morning began bright and early with a Holy Hour in the Shrine Church. This was followed by the highlight of the conference, the Keynote Address by Cardinal Raymond Burke. His talk, "Our Lady of Guadalupe: Mirror of Justice" was a thoughtful and informative look into the reasons for rejection of Canon Law in the Post-Conciliar Church and Our Lady of Guadalupe's role in leading us back to Her Son. The full text of the keynote address can be found on the Guild's web site (www.queenoftheamericasguild.org). A beautiful Holy Mass celebrating the second anniversary of the dedication of the Shrine Church followed.

After lunch, speaker Benedict Nguyen guided pilgrims through an explanation of the Church's canonical laws on marriage. As Chancellor for the Diocese of La Crosse and holder of a Licentiate in Canon Law, Mr. Nguyen's expertise led us to a greater understanding of the necessity for fidelity to Canon Law.

Fr. Christopher Kubat, Executive Director of Catholic Social Services of the Diocese of Lincoln, NE was our next speaker. Fr. Kubat is a board-certified urologist, and his medical knowledge laid the groundwork for his talk which stressed the necessity for our adherence to Church teaching regarding the safe-guarding of life at all of its stages.

After a brief break, Cardinal Burke again addressed pilgrims. He spoke about several different topics, including the Shrine, the Marian Catechist Apostolate, and Fr. John Hardon. He then opened the floor to questions, and thoughtfully shared his answers on a variety of subjects.

Marty Rotella 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 barbecue dinner together, joined by Cardinal Burke and Bishop Joseph Madera. Their time and talents shared at the conference led us all to a greater understanding of Canon Law and the important role it plays in the Church and our lives every day. We look forward to our next conference at the beautiful Shrine of Our Lady of Guadalupe!



Marty Rotella performs his beautiful music dedicated to Our Lady

DECLARATIONS: MAKE JOHN PAUL II

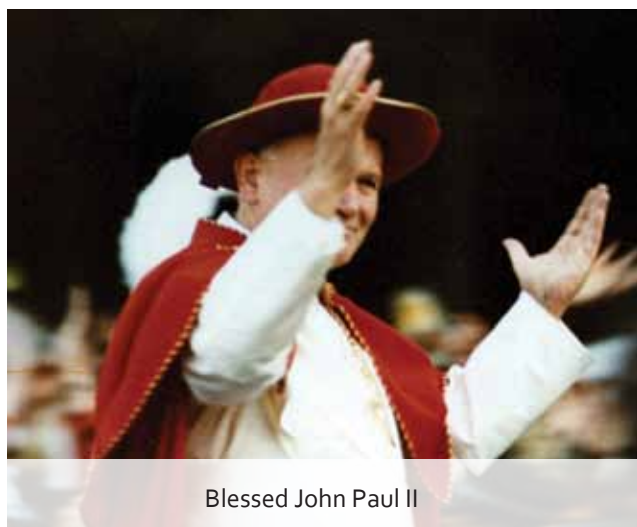
By Peggy Noonan

Reprinted with permission of The Wallstreet Journal

One of the greatest moments in the history of faith was also one of the greatest moments in modern political history. It happened in June 1979.

Just eight months before, after dusk on Oct. 16, 1978, a cardinal had stepped out onto the loggia of St. Peter's Basilica to say those towering, august words, "Habemus papem" -- "We have a pope." The cardinal pronounced the new pontiff's name in Latin. Not everyone understood or could hear him, and the name sounded odd. For 456 years the church had been electing Italian popes. This didn't sound Italian. The crowd was perplexed.

Then the new pope came out -- burly, light-haired, broad cheekbones. He looked Slavic. He looked like a Pole! It was Karol Wojtyla, the cardinal from Krakow. It was a breakthrough choice -- so unexpected and unprecedented -- and you knew as you watched that a whole new world was beginning. This was a former manual laborer who wore brown scruffy shoes, who was young (58) and vibrant (a hiker and kayaker). He was a writer, an intellectual who'd come up during the heroic era of the European priesthood,



Blessed John Paul II

when to be a priest in a communist-controlled nation was to put not only your freedom at risk but your life.

Poland went wild with joy; Krakow took to the streets. The reaction was world-wide. They had vigils in the Polish neighborhoods of Chicago, and block parties in Boston.

And here is the great moment of faith that became a great moment of history. John Paul II, naturally, wanted to return as pope to visit his homeland. This put the communist government in Warsaw in a bind. If they didn't invite him, they'd look defensive and weak. If they did, he might spark an uprising that would trigger a Soviet invasion. They invited John Paul to come on a "religious pilgrimage." On June 2, 1979, he arrived at an airport outside Warsaw, walked down the steps of the plane, and kissed the tarmac. The government feared tens of thousands would line the streets for the motorcade into town.

More than a million came.

In a Mass in the Old City, John Paul gave a great sermon. Why, he asked, had God lifted a Pole to the papacy? Why had Poland suffered for centuries under political oppression? Perhaps because Poland is "the land of a particularly responsible witness." The Poles had been chosen to give witness, with humility, to the cross and the Resurrection. He asked the crowd if they accepted such an obligation.

"We want God," they roared. "We want God!" This from a nation occupied by an atheist state.

John Paul said the great work of God is man, and the great redeemer of man is Christ. Therefore, "Christ cannot be kept out of the history of man in any part of the globe, at any longitude or latitude. . . . The exclusion of Christ from the history of man is an act against man!"

It was brilliant. He wasn't asking for a revolution or an uprising, he wasn't directly challenging the government. He just pointed out that God himself sees one unity in Europe, not an East and a West divided but one continent. And so must we all.

A SAINT

But it was what happened a week later, at the Blonie field outside Krakow, that led directly to 1989, and the fall of the Berlin Wall. That was the event that made political history.

It was June 10, near the end of the trip. Everyone was tired. There was to be a last outdoor Mass. The government had not allowed it to be publicized. But word spread, and two million people came, maybe three million. It was the biggest gathering in Polish history. Here John Paul took on communism more directly. He exhorted the crowd to receive the Holy Spirit. "I speak . . . for St. Paul: Do not quench the Spirit. . . . I speak again for St. Paul: Do not grieve the Spirit of God!"

"You must be strong, my brothers and sisters. You must be strong with the strength that faith gives. . . . You need this strength today more than any other period in our history. . . . You must be strong with love, which is stronger than death. . . . Never lose your spiritual freedom."

The Mass was stirring, with crowds saying, again, "We want God!" But here is the thing. Everyone at that Mass went home and put on state-controlled television to see the coverage of the great event. They knew millions had been there, they knew what was said, they knew everyone there was part of a spiritual uprising. But state-run TV had nothing. State-run TV had a few people in the mud and a picture of the pope.

Everyone looked at the propaganda of the state, at its lack of truthfulness and its disrespect for reality, and they thought: It's all lies. Everything the government says is a lie. The government itself is a lie.

The Solidarity movement took on new power. The Communist Party lost authority; the Polish government in time tottered, and by 1989 the Soviet Union itself was tottering.

Twenty-three years later, in an interview, the Solidarity leader Lech Walesa told me of how John Paul galvanized the movement for freedom: "We knew . . . communism could

not be reformed. But we knew the minute he touched the foundations of communism, it would collapse."

* * *

John Paul went on to a fruitful papacy of historic length, 26 years. He traveled more than a million miles to 149 countries. He didn't bring the world to the church, he brought the church to the world. He was shot and almost killed in 1981, survived and went to Rome's Rebibbia Prison to make sure his would-be assassin, Mehmet Ali Agca, understood he'd been forgiven. And at the end, sick with Parkinson's, he did what statesmen don't do: He made his suffering public, as if to say, "We who are imperfect, who are not beautiful, who are in pain -- we too are part of the human race, and worthy of God's love." He insisted on the humanity of the weak, the wounded, the unborn.

And when he died, there was the miracle of the crowds. John Paul had been old and dying for a long time, and the Vatican knew he'd been forgotten. They didn't plan for crowds.

But when he died, people came running. They dropped what they were doing and filled the streets of Rome, they got on trains and planes and Rome was engulfed.

Four million people came.

They traveled from every country in Europe and beyond, they had nowhere to sleep, they filled the streets carrying candles.

There had never been anything like it. Old Rome had seen its popes come and go, but the crowds came and wouldn't leave until he was buried. And when his coffin was carried out and shown to them, they roared.

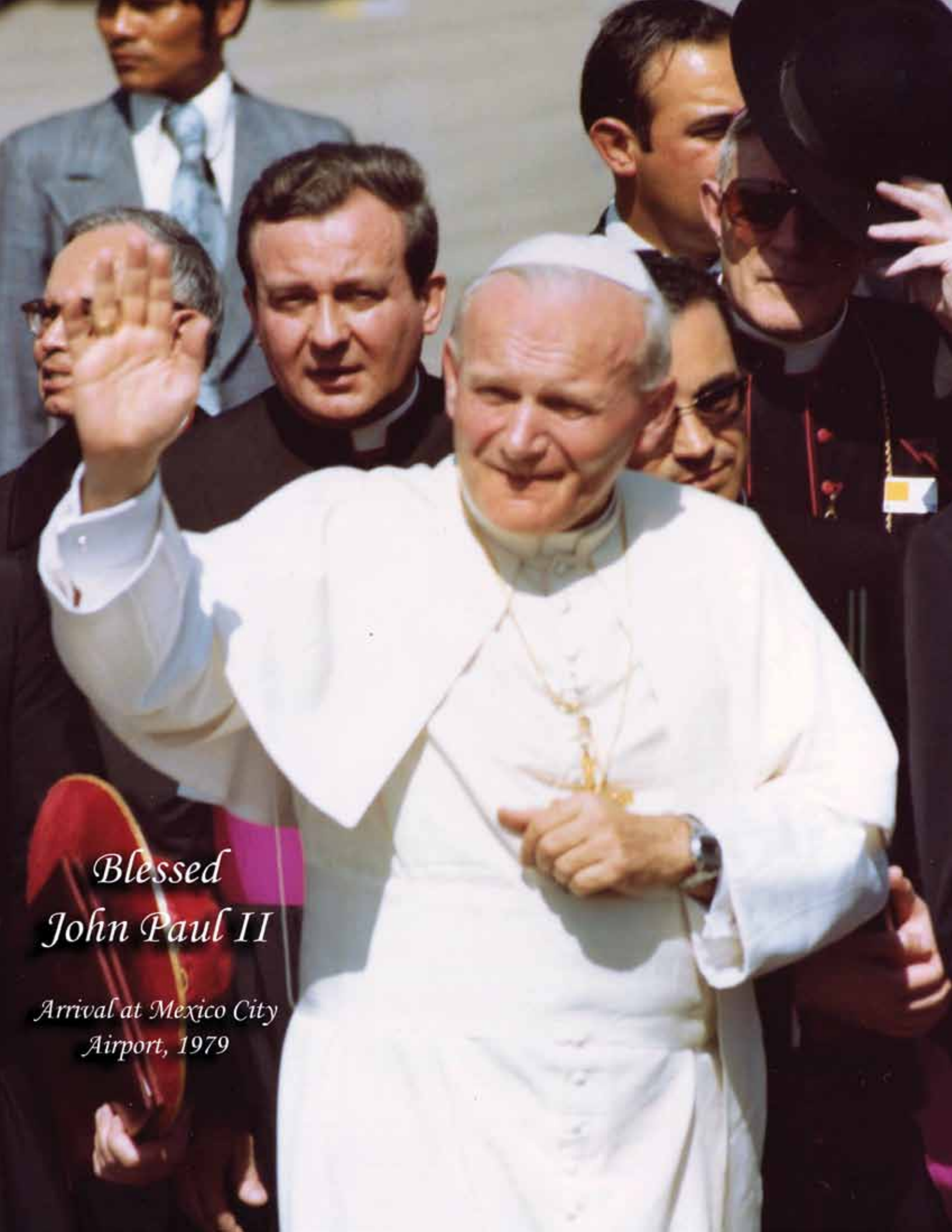
"Santo Subito!" they said. Make him a saint.

And now this weekend he will be beatified, a step toward sainthood. He will become Blessed John Paul the Second, and nobody will misunderstand his name.

Some will speak of mistakes and sins in his papacy, and they are right. But saints are first of all human, and their lives are always flawed, full of contradictions, and marked by stark failures. Yet they are individuals of heroic virtue. As he was.

Santo Subito. Make him a saint. And by the way, expect crowds.

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*Blessed
John Paul II*

*Arrival at Mexico City
Airport, 1979*