



QUEEN OF THE AMERICAS GUILD

HIS HOLINESS

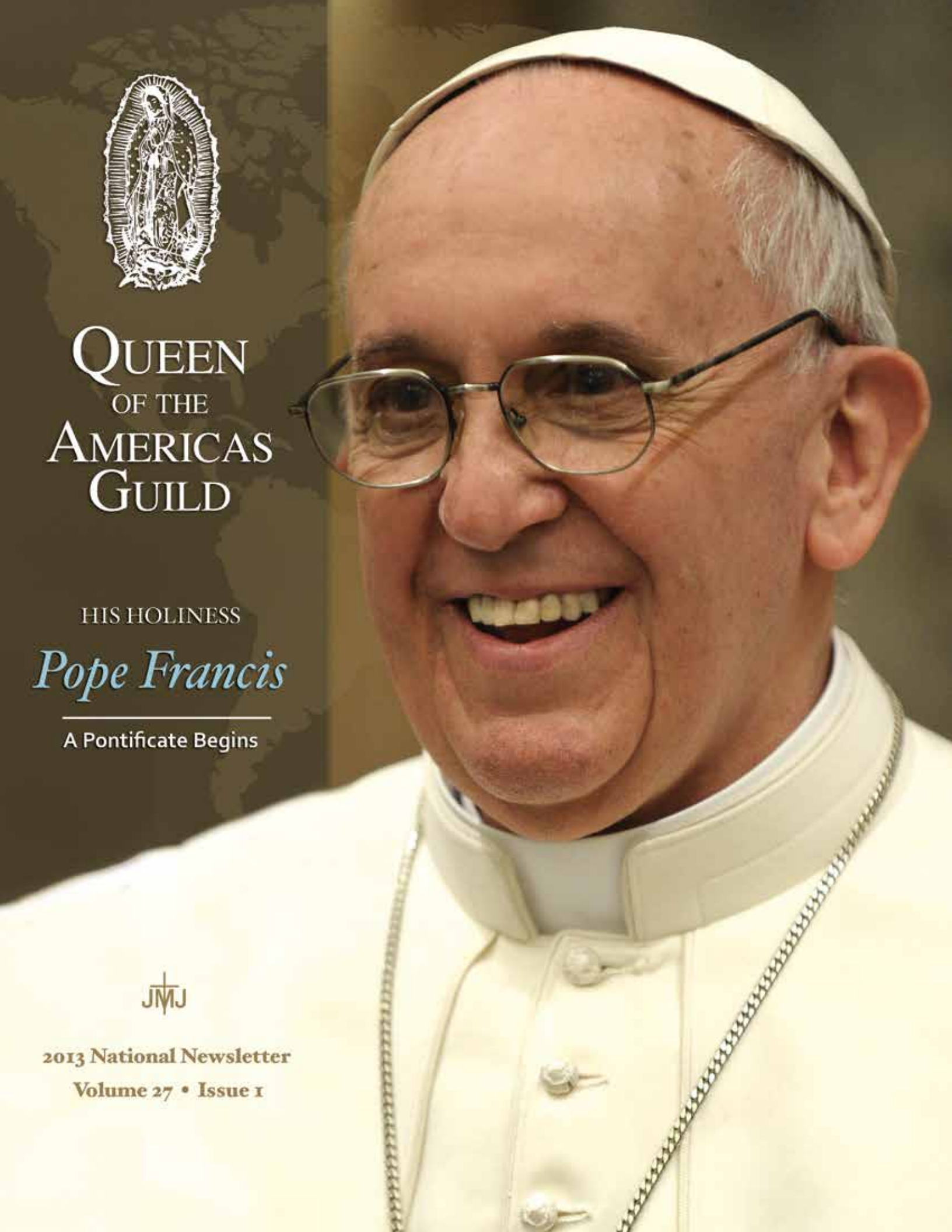
Pope Francis

A Pontificate Begins



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Guild Presiden Francis Smoczynski is shown here with his photograph of the Roman Colosseum as seen through the Arch of Titus. Contrary to popular assumption, there is no historical or physical evidence as to the use of the Colosseum as a place of execution for Christians, and it was not, in fact, regarded as a Christian site until the 16th century. Various Popes since that time have funded repair and restoration work on the Colosseum, and Pope Benedict XIV erected Stations of the Cross around the arena, which remained until 1874. The Colosseum still retains a Christian connection today with crosses standing in several points around the arena, and the Pope still leads a Via Crucis procession to the amphitheatre every Good Friday.

From the PRESIDENT...

2013 is not yet half over, and already we have seen many changes, not the least of which is our new Pope, Francis! I am particularly thrilled with his choice of name, as Francis is my given name. Because of this, I feel a special kinship to this new Holy Father, and already, I can see that he will be an inspiration to us all. You can read more information on our new Pope on pages [12-16](#).

The status of our retreat center project near the Basilica in Mexico City remains unchanged. We are currently evaluating our options and will do what makes the most sense for the goals of the Guild and for our membership.

We were disappointed to have to cancel our annual pilgrimage to Mexico this year. For whatever reason, participation was at a low point and we had reached a juncture where it was not financially prudent to go. I believe this is just a natural "correction point" in our annual trip. This tends to happen every 6 – 7 years, which allows us to take a step back to re-examine our arrangements and make some corrections. And this is what we have done – we are moving ahead and have made new plans for 2014, which you can find on pages [28 – 32](#). *We hope you can join us!*

We are happy to continue our association with the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin

and look forward to our annual conference there this coming July 19th & 20th, 2013. This year we will examine the theme of Worshipping God through Art and Architecture – "I want very much that they build my sacred little house here." – (Our Lady of Guadalupe to Saint Juan Diego). As always, His Eminence Cardinal Raymond Burke will be our keynote speaker. He will be joined by Bishop Joseph Madera, shrine architect Duncan Stroik, and shrine artist Anthony Visco. This promises to be an educational and fulfilling weekend of fellowship and prayer. Full conference details can be found on pages [44-47](#) of this newsletter.

Our lives this year have continued to present us with challenges. Both my wife Beverly and I continue to deal with some health issues, but we stay actively involved with the Guild on a day-to-day basis. The Guild's National Coordinator, Rebecca Nichols is always there to assist you with any inquiries, product or conference requests, and we know she will handle everything to your satisfaction.

As always, your support is needed and greatly appreciated. Our newsletter, events and mailings all require significant expenditures. I ask that you do what you can to support the Queen of the Americas Guild. And most importantly, please keep our work in your prayers. ■

— Francis E. Smoczynski

QUEEN



OF THE AMERICAS GUILD®



311 KAUTZ ROAD | P.O. BOX 851 | ST. CHARLES, ILLINOIS 60174

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Looking into the Eyes of **SPIRITUAL CHILDHOOD IN**

A child naturally seeks the loving gaze of his parents. At the same time, he avoids the gaze of his parents if he has disobeyed them or done something displeasing to them. The eyes of parents, like the eyes of all of us, are the window to the soul. The child instinctively knows that a loving look from his parents comes from the depths of a soul which loves him unconditionally. There is no greater source of self-knowledge for the child than to look into the unconditionally loving eyes of his parents.

On the other hand, when the child has failed to return love for love, he avoids the contact of his eyes with the eyes of his parents. As we say, he “hangs his head in shame,” that is, his eyes are downcast, so that they will not meet the eyes of his parents. At the same time, it is only by lifting up his eyes to the eyes of his parents that he acknowledges properly the wrong he has done and receives the correction and forgiveness which are an inseparable part of parental love. The expression of regret and sorrow for a wrong done, which is not unaccompanied by a meeting of the eyes of child and parents is, at best, lacking, if not false. I remember so well as a child that, when I had done anything wrong, my father did not need to punish me corporally. His look was sufficient to call me to repentance and to the seeking of forgiveness.

Many of us, I am sure, have had the experience of children or even adults who avoid looking directly into our eyes. Sometimes, it is a matter of extreme shyness on the part of the individual who looks away. Sometimes, it is a matter of a guilty conscience. In any case, it needs to be overcome for the sake of our communication with one another and for the sake of the self-knowledge which comes through our communication.

THE GAZE OF THE MOTHER OF GOD

During these days of the Annual Meeting of the Queen of the Americas Guild, we are reflecting upon the experience of looking into the eyes of the miraculous image of Our Lady of Guadalupe and upon what her gaze means for our daily lives. The theme is most appropriate, for, from the first apparition of Our Lady of Guadalupe,

the Blessed Virgin Mary made clear her mission, namely, to have a chapel built in which her “compassionate gaze”¹ could reach all her children and show to them the immeasurable and unceasing mercy of God towards them.

Our theme, “Touched by Her Gaze,” is drawn from a homily of His Holiness Pope Benedict XVI, at the celebration of the Holy Sacrifice of the Mass at the Shrine of Our Lady of Lourdes on September 14, 2008, during his Apostolic Visit to France on the occasion of the 150th anniversary of the apparitions of the Blessed Virgin Mary at Lourdes (September 12-15, 2008). Referring to the grace of pilgrimage to the Shrine of Our Lady of Lourdes, especially the grace of healing which is particularly associated with the apparitions of Our Lady of Lourdes, the Holy Father declared:

Dear Brothers and Sisters, the primary purpose of the shrine at Lourdes is to be a place of encounter with God in prayer and a place of service to our brothers and sisters, notably through the welcome given to the sick, the poor and all who suffer. In this place, Mary comes to us as a mother, always open to the needs of her children. Through the light which streams from her face, God's mercy is made manifest. Let us allow ourselves to be touched by her gaze, which tells us that we are all loved by God and never abandoned by him!²

The words of His Holiness call to mind Saint Bernadette's description of her encounters with “the Beautiful Lady,” as she called her. Saint Bernadette could not resist the gaze of “the Beautiful Lady” and gladly returned to encounter her, even at the cost of ridicule and punishment. Statues of Our Lady of Lourdes, made according to the description of Saint Bernadette, attempt to capture the loving gaze of the Mother of God, through which the all-merciful love of God Himself was made manifest above all to the poor and sick.

The gaze of the Mother of God, about which His Holiness speaks, is particularly powerful in her apparitions under the title of Our Lady of

the Virgin of Guadalupe: **GOD THE SON INCARNATE**

Guadalupe at Tepeyac Hill in what is now Mexico City from December 9th to 12th, 1531, for the apparitions, in a true sense, continue in the miraculous image of Our Lady of Guadalupe which God wanted to leave for us on the *tilma* of Saint Juan Diego. I recall my first pilgrimage to the Shrine of Our Lady of Guadalupe in Mexico City. Having arrived at the place in the Basilica of Our Lady from which the sacred *tilma* can be contemplated, I had the strong sense that I was indeed looking into the living eyes of the Mother of God and that she was gazing into my eyes. I found it difficult to leave the place and her gaze.

As you may know, the place from which the sacred *tilma* can be viewed is equipped with a moving walkway. The purpose of the walkway is to permit as many pilgrims as possible to look into Our Lady's eyes. The natural tendency is, as I experienced directly, the desire to gaze continuously into the eyes of Our Lady of Guadalupe as she appears on the sacred *tilma*. If there were not a moving walkway, a few pilgrims captured by the gaze of the Virgin Mother of God would prevent others from looking into her eyes, not out of any ill will but simply because her gaze is so captivating.

The miraculous image of Our Lady of Guadalupe is exceedingly rich. The symbols, for instance, on her garment, and the stars on her mantle have been and are the object of important studies of the deepest meaning of her apparitions. But, in the end, everything points to her face and, above all, to her eyes which are cast downward toward us to gaze upon us and to receive our gaze.

THE APPARITIONS TO SAINT JUAN DIEGO

The *Nican Mopohua*, the authoritative account of the apparitions of Our Lady of Guadalupe to Saint Juan Diego, helps us to understand more deeply the significance of the gaze of the Mother of God by which she communicates the immeasurable and unceasing mercy of God towards man. The apparitions are remarkable for the conversations



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

between Our Lady and Saint Juan Diego. Although Saint Juan Diego does not speak directly of the face or eyes of the Virgin Mother of God, he recounts the conversations which she had with him face-to-face. In fact, in his attempt to avoid carrying out the final act of his mission as the messenger of Our Lady of Guadalupe, that is, the carrying of the requested sign to Bishop Juan de Zumárraga, until he had first obtained spiritual help for his dying uncle, Juan Bernardino, the account tells us that he took another path with the thought, "If I follow the straight road ahead, I don't want this Noble Lady

to see me because, for sure, just like before, She'll stop me so I can take the sign to the Governing Priest for Her, as She ordered me to do."³ The clear sense is that, should he be seen by Our Lady, he could not resist her gaze and the fulfillment of what she was asking of him. In other words, he wished to avoid her gaze until the time when, according to his judgment, he could carry out what she was asking.

When Our Lady nevertheless saw him and stopped him, asking him what he was doing, the account tells us that "he, regretful, ashamed and fearful, prostrated himself before her."⁴ Saint Juan Diego then explains to the Virgin of Guadalupe the reason for his attempt to avoid her gaze, begs her forgiveness, and promises to fulfill her wish as soon as he has taken care of his dying uncle. In her response to Saint Juan Diego, it is clear that she has gazed upon his face. She reassures him with the words, "Do not let your countenance, your heart be disturbed."⁵ In other words, gazing upon his countenance, she has seen the reflection of the anguish of his heart.

She continues by reminding Saint Juan Diego that she is indeed his mother. In a particular way, she reminds him that he is "under [her] shadow and protection," in other words, always within her maternal gaze, so that she may protect him. Looking into the eyes of the Virgin of Guadalupe, Saint Juan Diego trusted that his uncle was in her care, and he set out to do her wishes, that is, to gather the miraculous roses which were the sign of the truth of what Saint Juan Diego had been saying.

When Saint Juan Diego arrived at the Bishop's Residence and was able to open his *tilma* to show Bishop Juan de Zumárraga the miraculous roses which Our Lady had provided, the Bishop found himself looking into the eyes of Our Lady of Guadalupe whose image God had miraculously imprinted upon the *tilma* of Saint Juan Diego. The *Nican Mopohua* tells us that "[u]pon seeing the [Image], the bishop and all those present fell to their knees full of awe and reverence, greatly affected and moved by what they saw."⁶ Regarding the Bishop, the account further declares: "The Lord Bishop prayed in tears begging forgiveness for not having immediately carried out her will to do what she wanted."⁷ It is clear from the account that the Bishop and the others not only saw a most beautiful image but that they looked into the eyes of the Mother of God and, therefore, were greatly affected because of their prior lack of faith in the truth of the apparitions.

When Saint Juan Diego and a number of the faithful proceeded to the home which Saint Juan Diego and Juan Bernardino shared, they discovered Juan Bernardino perfectly restored to health. He related to them how the holy Mother of God had appeared also to him and how she had cured him of his fatal illness. For Juan Bernardino, it was by gazing upon him that the Mother of God had cured him of his fatal illness. Saint Juan Diego and Juan Bernardino then proceeded to the Bishop's Residence, in order to recount for him all that Juan Bernardino had seen, and, most of all, that the Mother of God had looked upon him and restored him to health.

The account concludes with these words:

*Both Juan Bernardino and his nephew stayed at the bishop's residence several days, until the chapel of the little Queen of Tepeyac was erected where she revealed herself to Juan Diego. The Reverend Bishop had the Holy Image of the beloved heavenly Maiden transferred from the oratory to the main church, so that all the people could see and admire it. Absolutely, the whole city came to see and admire her precious Image and pray before it. They marveled at the miraculous way it had appeared, since absolutely no one on earth could have painted her beloved Image.*⁸

Reflecting upon the entire account contained in the *Nican Mopohua*, one understands that the heart of the account is the loving maternal gaze of the Mother of God upon her children and their looking into her eyes to know the gift of God's healing and strength.

SCIENTIFIC STUDIES OF THE EYES

Sister Janet Barber, in her study, "Latest Scientific Findings on the Images in the Eyes," recalls the early observation of Miguel Cabrera in 1571: "Her eyes are downcast, and like a dove's, so peaceful and pleasant that just to see them causes joy and reverence."⁹ She then speaks about her own experience, the experience of so many who have received the loving gaze of the Virgin of Guadalupe and have, in turned, gazed into her eyes. She observes:

When I contemplate the Guadalupan eyes at length, I have an overwhelming sense of Holy Mary's purity, her serene commitment to God's will, her complete absence of self-seeking, her tender love of all creation. In Mary of Guadalupe, Almighty God has given us the truest of all icons, the sustained

*contemplation of which can lead us from the sight of our eyes, to the sight of our spirit and a sharing in the transforming grace of her Son.*¹⁰

Like the child who looks into the eyes of a loving parent and contemplates unconditional and enduring love, so the spiritual child who gazes into the eyes of the Mother of God contemplates the infinitely more perfect love of God towards man.

A number of scientific studies of the miraculous image of Our Lady of Guadalupe have been undertaken over the years. In 1979, Dr. Philip Serna Callahan, a biophysicist at the University of Florida, examined the image carefully by means of infrared photography. He discovered the additions which were added to the original miraculous image, the moon, the gold and black border, and the angel, for example. He declared:

*Any single addition – whether moon, Aztec fold, gold and black border, angel or whatever – does not alone enhance the portrait. Taken together, however, the effect is overwhelming. As if by magic, the decorations accentuate the beauty of the original and elegantly-rendered Virgin Mary. It is as if God and man had worked jointly to create a masterpiece.*¹¹

Dr. Callahan discovered how the image comes to life when one views it from a certain distance. Although the degree of human additions asserted by Dr. Callahan is disputed, his study shows how the additions made enhance the manner in which Our Lady looks upon us and we look upon her face.

Already in 1929, “the official photographer of the Basilica, Don Alfonso Marcué González, discovered the reflection of a man’s bust in the right eye of the Image”¹², but for political reasons the ecclesiastical authorities asked him to keep in confidence what he had discovered. In 1951, Carlos Salinas Chavez made the same discovery which was followed by careful studies of ophthalmologists who confirmed that “both eyes contain the reflection of a bearded man.”¹³ The studies of the ophthalmologists showed that the image of the bearded man manifested what are called the Purkinje-Sanson reflections, discovered in 1832 and 1838 respectively, namely three reflections of the same image in the human eye: “first, on the front surface of the cornea, right side up; second, on the back surface of the lens, right side up; and third, on the front surface of the lens, upside down and smaller.”¹⁴ The ophthalmological studies in

themselves reveal the miraculous character of the image, for although the eyes are opaque, “both eyes show depth and become filled with light when the ophthalmologist’s light is trained into them.”¹⁵ The figure in question is believed to be Saint Juan Diego.

In 1962, Dr. Charles Wahlig, O.D., and his wife took photographs of the eyes of Our Lady which they then enlarged. They discovered in the eyes of the miraculous image of Our Lady of Guadalupe the reflection of three men upon whom she clearly was gazing and who were looking into her eyes. Father James Meehan, S.J., in his study of the research of Dr. and Mrs. Wahlig, concludes:

The hard fact is, we have proof as incontestably strong as photography and modern scientifically verifiable evidence can be. These images were reflected in the eyes of Our Lady of Guadalupe over 465 years ago, when Our Lady was present, invisibly to all, looking down on Juan Diego and Bishop Zumárraga and others as Juan Diego gave the Bishop the “sign” he had requested. At that moment Our Lord produced an exact picture of Mary on the tilma of Juan Diego, faithful even to minute details of reflections in Our Lady’s eyes.

*This is the face of Mary of Nazareth, whom Jesus beheld as a little Baby, the face His tiny hands caressed, the face He looked on during His life on earth, the face He admires in heaven today.*¹⁶



The discoveries of Dr. and Mrs. Wahlig indicate the dynamic of the gaze of the Virgin of Guadalupe upon Saint Juan Diego, Bishop Juan Zumárraga and the others present at the moment when Saint Juan Diego unfurled his *tilma* to let the beautiful roses cascade to the floor before the Bishop, at the moment when the Image was fixed permanently on his *tilma*.

In 1981, Dr. José Aste Tönsmann, a Peruvian engineer who had studied the eyes of the Virgin of Guadalupe by means of computerized enlargements of photographs of her eyes, announced that his studies had revealed the presence of yet more figures in the eyes of Our Lady of Guadalupe.¹⁷ These figures are thought to be servants of the Bishop and guests, who would have gathered around for the encounter of Saint Juan Diego and the Bishop, during which Saint Juan Diego offered to the Bishop the sign provided by Our Lady. In fact, a family seems to be present.

Dr. Aste Tönsmann hypothesizes that, in the duration of time between the arrival of Saint Juan Diego at the Bishop's residence and his opening of the *tilma* filled with the miraculous sign, the servants of the Bishop may have alerted others, a family, that something unusual was happening, and that these others also arrived to witness the miracle. In any case, he sees the presence of the figures to be a particular sign of the care of the Mother of God for the family. He wrote:

One of the most important problems of humanity in our days – the cause, many times, of the unhappiness of persons – is the devaluation of the family which society has made. The continual exposure to different and multiple attacks and deformations, and the little protection that has been given to it has occasioned the downfall of innumerable families. The presence of the "family group" in both eyes of the Lady of Guadalupe is, from my point of view, the most important of the images reflected in the corneas, and constitutes a message on the family.... The message directed to the contemporary world would turn out to be the announcement that Mary holds the family in her "compassionate gaze," in the small of her eyes. An invitation to defend it with all forces.¹⁸

Dr. Aste Tönsmann's conclusion regarding the presence of the "family group" in the eyes of the Virgin of Guadalupe merits serious consideration. The maternal gaze of the Mother

of God, revealing her compassion rooted in the mystery of the Divine Mercy, certainly turns first and foremost to the family, the first cell of the life of the Church and of society.

The limit of time does not permit more than a brief survey of the scientific studies of the eyes of the Virgin of Guadalupe. What the brief survey indicates is the centrality of the maternal gaze in the miraculous image of the Virgin of Guadalupe and of the response which it receives from her children who seek her face.

SPIRITUAL CHILDHOOD IN GOD THE SON INCARNATE

Touched by the gaze of the Mother of God, we contemplate our spiritual childhood in God the Son Incarnate. The deepest truth about ourselves is revealed to us in the eyes of the Virgin of Guadalupe. We are God's beloved children whom He has adopted through the Redemptive Incarnation of God the Son. God the Father has sent God the Son to us in our human flesh, so that He might save us from sin and win for us eternal life. God the Son reveals to us in the fullest manner possible the immeasurable and unceasing love of God the Father for us. It is that love which the Virgin Mother of God reflects in her maternal gaze, which is seen in her eyes.

Saint Thérèse is the great teacher of what she called her Little Way, the way of spiritual childhood. Reflecting briefly on her teaching will help us to understand the profound meaning expressed in the maternal gaze of the Virgin of Guadalupe. Throughout her life, Saint Thérèse intensely desired to live a holy life, a life in communion of love with God—Father, Son and Holy Spirit. She was profoundly conscious of her own littleness, her insignificance, and wondered how she could ever attain to the love of God which she so fervently desired. In a letter to her Mother Superior in June of 1897, just months before her death on September 30 of that year, she used the image of an elevator to speak of her own inability to climb the difficult stairs of holiness of life. She found in a passage from chapter 66 of the Prophet Isaiah the answer to her desire to love as God loves. She wrote:

But wanting to know, O my God, what you would do to the very little one who answered Your call, I continued my search and this is what I discovered: "As one whom a mother caresses, so will I comfort you; you shall be carried at the breasts, and upon the knees they shall caress you." Ah! never did

words more tender and more melodious come to give joy to my soul. The elevator which must raise me to heaven is Your arms, O Jesus! And for this I had no need to grow up, but rather I had to remain little and become this more and more. ¹⁹

In the divinely-inspired words of the Prophet Isaiah, she found the inspiration and strength to become a spiritual child, in accord with our Lord's instruction to us in the Gospel.

What is the Little Way? It is a life founded upon and directed by our Lord and His Gospel. The first step is humility, the recognition that all we are and have comes from God and that it is He Who, with the all-loving arms of Jesus, raises us up to Himself, helps us to lift up our hearts to Him. The Little Way requires a simplicity of life, in which we put aside all of our pretenses to be someone important, to be in charge of our lives, and let Christ be the important one, the one who takes charge of our lives.

The second step of the Little Way is confidence in God's never failing love. It is childlike trust that God will accomplish in us what we surely cannot do on our own, because He is our all-loving Father. Confidence means freedom from all the useless worry and the paralyzing self-pity which keeps us from letting God carry out His works of divine love through us. When we are confident, we recognize our littleness, but we do not worry about it. We do our best with whatever God gives us, and know that His love and mercy will supply for what is lacking in us.

Finally, the Little Way is abandonment to Divine Providence, that is throwing ourselves like a small child into the arms of a parent, knowing that all is in the hands of God, Who loves us more than we will ever comprehend. When we abandon ourselves to Divine Providence, we no longer worry about what others think of us, we no longer dwell upon the misunderstanding and rejection of our witness of love. We are able to accept disappointments, trusting that the all-merciful Lord is ever at work in our lives, if only we give ourselves completely to doing His will.

Humility, confidence and abandonment to Divine Providence is the Little Way of Saint Thérèse, the

Way of Jesus, the Way of the Cross. It is the Way which the Virgin Mother of God reflects to us in her eyes. It is the Way which we embrace by gazing into her eyes. On June 9, 1895, Saint Thérèse, who had a strong devotion to the Sacred Heart of Jesus, made her "Act of Oblation to Merciful Love," her consecration to the Sacred Heart. At the beginning of her consecration, she declared:

O my God! Most Blessed Trinity, I desire to Love You and make You Loved, to work for the glory of Holy Church by saving souls on earth and liberating those suffering in purgatory. I desire to accomplish Your will perfectly and to reach the degree of glory You have prepared for me in Your Kingdom. I desire, in a word, to be a saint, but I feel my helplessness and I beg you, O my God! to be Yourself my Sanctity! ²⁰

When our eyes meet the eyes of the Virgin of Guadalupe, we, like Saint Thérèse of Lisieux, are renewed in our desire to be saints and to give ourselves anew to Christ Who alone is our holiness, Who alone makes us saints.

CONCLUSION

It is my hope that these reflections upon the gaze of the Virgin of Guadalupe, upon her eyes, have assisted you in coming to a deeper understanding of all that her apparitions mean for us in the Church. It is my hope that they have led in some small way to a deeper appreciation of what it means to be a child of the Virgin Mother of Guadalupe, the Mother of God, the Mother of Christ.



Looking upon the miraculous image of Our Lady of Guadalupe and gazing into her eyes, let us listen again to her words to Saint Juan Diego in the time of his anxiety for the health of his uncle, in the time of his fear to do God's will as She had communicated it to him:

Listen, put it into your heart, my youngest and dearest son, that the thing that disturbs you, the thing that afflicts you, is nothing. Do not let your countenance, your heart be disturbed. Do no fear this sickness of your uncle or any other sickness, nor anything that is sharp or hurtful. Am I not here, I, who am your Mother? Are you not under my shadow and protection? Am I not the source of your joy? Are you not in the hollow of my mantle, in the crossing of my arms? Do you need anything more? Let nothing else worry you, disturb you. ²¹

May the maternal gaze of the Virgin Mother of God touch us in the depths of our being, confirming us in the deepest truth about ourselves, leading us to be true to our spiritual childhood. In the eyes of Our Lady of Guadalupe, may we always see the mystery of God's immeasurable and unceasing love of us and the call to live in His love always without doubt, without fear, without sin. ■

¹ "...mirada compasiva." Nican Mopohua, traducción por P. Maria Rojas Sánchez (México, D.F., 2001), p. 4.

² "Chers frères et sœurs, la vocation première du sanctuaire de Lourdes est d'être un lieu de rencontre avec Dieu dans la prière, et un lieu de service des frères, notamment par l'accueil des malades, des pauvres et de toutes les personnes qui souffrent. En ce lieu, Marie vient à nous comme la mère, toujours disponible aux besoins de ses enfants. A travers la lumière qui émane de son visage, c'est la miséricorde de Dieu qui transparaît. Laissons-nous toucher par son regard qui nous dit que nous sommes tous aimés de Dieu et jamais abandonnés par Lui!" Benedictus PP. XVI, Homilia, Lapurdi in eucharistica celebratione occasione CL anniversariae memoriae ab Apparitionibus Beatae Mariae Virginis," 14 Septembris 2008, Acta Apostolicae Sedis 100 (2008), 703. English translation: L'Osservatore Romano, weekly edition in English, 17 September 2008, pp. 16-17.

³ "Nican Mopohua: Original Account of Guadalupe," in A Handbook on Guadalupe, ed. Franciscan Friars of the Immaculate (New Bedford, MA: Our Lady's Chapel, 1997), p. 199.

⁴ Ibid., p. 200.

⁵ Ibid., p. 200.

⁶ Ibid., p. 203.

⁷ Ibid., p. 203.

⁸ Ibid., p. 204.

⁹ Janet Barber, I.H.M., "Latest Scientific Findings on the Images in the Eyes," in A Handbook on Guadalupe, p. 89.

¹⁰ Ibid., p. 89.

¹¹ Bro. Thomas Mary Sennott, "An Analysis of Dr. Callahan's Infrared Study," in A Handbook on Guadalupe, p. 86.

Janet Barber, I.H.M., "Latest Scientific Findings," p. 89.

¹³ Ibid., p. 89.

¹⁴ Ibid., p. 89.

¹⁵ Ibid., p. 90.

¹⁶ Fr. James Meehan, S.J., "The Man in the Eyes of Our Lady," in A Handbook on Guadalupe, pp. 87-88.

¹⁷ José Aste Tönsman, El Secreto de sus Ojos (Miraflores, Lima: Tercer Milenio), 1998, pp. 99-122.

¹⁸ "Uno de los más importantes problemas de la humanidad en nuestros días – causa, muchas veces, de la infelicidad de las personas – es la devaluación que la sociedad ha hecho de la familia. La exposición continua a diferentes y múltiples ataques y deformaciones, y la poca protección que se le brinda han ocasionado el deterioro de innumerables familias. La presencia del «grupo familiar» en ambos ojos de la Señora de Guadalupe es, desde mi punto de vista, la más importante de las imágenes reflejadas en las córneas, y constituye un mensaje sobre la familia.... El mensaje dirigido al mundo contemporáneo vendría a ser el anuncio de que María tiene a la familia en su 'mirada compasiva', en la niña de sus ojos. Una invitación a defenderla con todas las fuerzas." José Aste Tönsman, El Secreto de sus Ojos, pp. 120-121.

¹⁹ Story of a Soul: The Autobiography of Saint Thérèse of Lisieux, trans. John Clarke, O.C.D., 3rd edition (Washington, DC: ICS Publications, 1996), p. 208.

²⁰ Ibid., p. 276.

²¹ "Nican Mopohua," p. 200.

LET'S GO TO THE MOTHER'S HOUSE

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



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

The Jewish people had to visit the temple of Jerusalem several times a day if they resided in the city of Jerusalem or in its vicinity. Those living inside the country tried to visit the temple every year, as it was customary for Joseph, Mary and their son Jesus to do. Jews living abroad would go to Jerusalem to visit the Lord's temple once, at least, in their lifetime. This was to be a visit of worship, thanksgiving and consecration of their whole life to Yahweh.

The Blessed Mother of Guadalupe expressed her will to Bishop Juan Zumarraga through her messenger Juan Diego. She wished a house (temple) to be built for her, in the plain, to receive her children.

She is the Mother of God of truth through Whom everything lives, the Lord of all things near us, the Lord of heaven and earth. She wants to show God to her children, to exalt and manifest Him. She wants to bring Jesus to all peoples of these lands, to show them her love and compassion, to be their help and protection, "because I am truly your merciful Mother."

For almost 500 years, the Blessed Mother has been receiving, in her house in the valley, her children coming from places near her house, from all corners of the Mexican Republic, from abroad, and even from very distant countries. She is there, depicted in the same perishable mantle where she appeared to Bishop Zumarraga.

Thousands and thousands, millions, of her children have come to her. She looks at us, reads our minds and hearts, listens to our cries and sorrows. We look at her and she looks at us. We leave her house healed and comforted. We return to our homes with the sweetness of her love, with a mission of faith to be fulfilled, love and mercy to share with all people in our home and country.

We have so much to tell her about the United States. There are so many of our concerns and worries. We need to be healed and experience more and more the presence of her Son in our country.

We will tell her that atheists want to eliminate God's name from our nation and that our youth are bombarded by evil, but we love her and her Son. She can count on us.

We want to return home enriched with her blessings and protection to be her Son's messengers. We will join her in the task of evangelizing in our lands. ■

Join us in our pilgrimage to Mt. Tepeyac to visit
Our Blessed Mother of Guadalupe.

A PONTIFICATE BEGINS:

“Don’t be Afraid of Tenderness”

By Rebecca Nichols

On Tuesday, March 19, the whole world watched as our new Holy Father, Francis, was inaugurated outside of Saint Peter’s Basilica.

As we had already come to expect from this humble and gracious leader, he spent a great deal of time before the ceremony circling St. Peter’s square in the Popemobile, not once, but twice, greeting and blessing people as he passed. At one point, he picked up a baby, and to everyone’s astonishment, got down from the car to embrace a handicapped man.

This is our new Pope: the Argentine, the first Pope from the Americas, the first Francis, the new leader of Catholics worldwide. Already known as the “close” Pope, the “simple” Pope, the Pope who “is like a father”, who greets the crowds with a “good afternoon” and says goodbye with an “enjoy your lunch”, Pope Francis wasted no time in setting the tone of his papacy. The 76-year-old Jesuit is deeply loved by his former diocese of Buenos Aires, and has said on more than one occasion, “My people are poor and I am one of them”. He has demonstrated this humility by continuing to live in the simple Domus Sanctae Marthae, the residence that housed all the cardinals during

the conclave, even though the Papal apartments have been ready for him for some time.

Fittingly, there were no formal invitations to the inauguration sent out. The Holy See emphasized that all who wish to come would be warmly welcomed – they come “because they wanted to”. And so they came: six sovereigns, three crown princes, 31 heads of state, 11 heads of government, more than 250 Catholic bishops and 2300 priests and seminarians, all from over 132 countries around the world. But those numbers do not count the people of every age, faith, language, culture and class, and more than 6000 journalists who also came and filled the square.

The inauguration ceremony began with the Holy Father Francis venerating St. Peter at his tomb. For this moment, he chose to be accompanied by the ten Patriarchs and Major Archbishops of the Eastern Rite Catholic Churches who were in attendance. From the Confession, the tomb of St. Peter, the Pope reascended to the main floor of the Basilica, following the Book of Gospels, the papal pallium and the new Fisherman’s Ring.

There are three important elements of the ceremony inaugurating the new pontiff’s Petrine ministry before the Mass begins. The first is the imposition of the pallium made from lamb’s wool. Cardinal proto-deacon Jean-Louis Tauran, the one who made the “habemus Papam” declaration from the Basilica’s

loggia, placed the pallium on the Holy Father's shoulders. It represents the "lost, sick, or weak sheep which the shepherd places on his shoulders and carries to the waters of life". Next, the Dean of the College of Cardinals, Cardinal Angelo Sodano bestowed the Fisherman's Ring on Pope Francis.

Thirdly, six cardinals, two from each of the Orders, made a symbolic act of obedience on behalf of all the other cardinals. This act of obedience was already made, by the Cardinal electors at the end of the Conclave and by the rest of the College of Cardinals when they met with him the next day. The people of God are represented in the act of obedience made by the faithful who are present when the Pope takes possession of the Cathedral of Rome – St. John Lateran.

The Mass began. It was the Mass for the Solemnity of St. Joseph, Patron of the Universal Church. Concelebrating were all the cardinals present in Rome, joined by six Patriarchs and Major Eastern Rite Archbishops; the Secretary of the College of Cardinals; Fr. Jose Rodriguez Carballo, O.F.M., superior general of the Order of Friars Minor; and Fr. Adolfo Nicolas Pachon, S.J., superior general of the Society of Jesus. In total there were approximately 180 concelebrating with Pope Francis.

The Gospel, the culminating moment of the Liturgy of the Word, was proclaimed in Greek, in deference to the Eastern Rite. Afterwards, Pope Francis gave his homily in Italian. The text was given to journalists beforehand with the warning, "Be attentive! This Pope loves to improvise!" But in this moment he stuck with the prepared text, as follows:

"Dear Brothers and Sisters, I thank the Lord that I can celebrate this Holy Mass for the inauguration of my Petrine ministry on the solemnity of Saint Joseph, the spouse of the Virgin Mary and the patron of the universal Church. It is a significant coincidence, and it is also the name-day of my venerable predecessor: we are close to him with our prayers, full of affection and gratitude."

"I offer a warm greeting to my brother cardinals and bishops, the priests, deacons, men and women religious, and all the lay faithful. I thank the representatives of the other Churches



His Holiness, Pope Francis

and Ecclesial Communities, as well as the representatives of the Jewish community and the other religious communities, for their presence. My cordial greetings go to the Heads of State and Government, the members of the official Delegations from many countries throughout the world, and the Diplomatic Corps."

"In the Gospel we heard that 'Joseph did as the angel of the Lord commanded him and took Mary as his wife' (Mt 1:24). These words already point to the mission that God entrusts to Joseph: he is to be the 'custos', the protector. The protector of whom? Of Mary and Jesus; but this protection is then extended to the Church, as Blessed John Paul II pointed out: 'Just as Saint Joseph took loving care of Mary and gladly dedicated himself to Jesus Christ's upbringing, he likewise watches over and protects Christ's Mystical Body, the Church, of which the Virgin Mary is the exemplar and model' (Redemptoris Custos, 1)."

"How does Joseph exercise his role as protector? Discreetly, humbly, and silently, but with an unfailing presence and utter fidelity, even when he finds it hard to understand. From the time of his betrothal to Mary until the finding of the twelve-year-old Jesus in the Temple of Jerusalem, he is there at every moment with loving care. As the spouse of Mary, he is at her side in good times and bad, on the journey to Bethlehem for the census and

LET US JOIN TOGETHER AND PRAY FOR OUR HOLY FATHER, FRANCIS.



in the anxious and joyful hours when she gave birth; amid the drama of the flight into Egypt and during the frantic search for their child in the Temple; and later in the day-to-day life of the home of Nazareth, in the workshop where he taught his trade to Jesus.”

“How does Joseph respond to his calling to be the protector of Mary, Jesus and the Church? By being constantly attentive to God, open to the signs of God’s presence and receptive to God’s plans and not simply to his own. This is what God asked of David, as we heard in the first reading. God does not want a house built by humans, but faithfulness to his word, to his plan. It is God himself who builds the house, but from living stones sealed by his Spirit. Joseph is a “protector” because he is able to hear God’s voice and be guided by his will; and for this reason he is all the more sensitive to the persons entrusted to his safekeeping. He can look at things realistically, he is in touch with his surroundings, he can make truly wise decisions. In him, dear friends, we learn how to respond to God’s call, readily and willingly, but we also see the heart of the Christian vocation, which is Christ! Let us protect Christ in our lives, so that we can protect others, so that we can protect creation!”

“The vocation of being a ‘protector’, however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God’s creatures and respecting the environment in which we live. It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about. It means caring for one another in our families: husbands and wives first protect one another, and then, as parents, they care for their children, and children themselves, in time, protect their parents. It means building sincere friendships in which we protect one another in trust, respect, and goodness. In the end, everything has been entrusted to our protection, and all of us are responsible for it. Be protectors of God’s gifts!”

“Whenever human beings fail to live up to this responsibility, whenever we fail to care for creation and for our brothers and sisters, the way is opened to destruction and our hearts are hardened. Tragically, in every period of history there are ‘Herods’ who plot death, wreak havoc, and mar the countenance of men and women.”



"Please, I would like to ask all those who have positions of responsibility in economic, political, and social life, and all men and women of goodwill: let us be 'protectors' of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment. Let us not allow omens of destruction and death to accompany our world's journey! But to be 'protectors', we also have to keep watch over ourselves! Let us not forget that hatred, envy, and pride defile our lives! Being protectors, then, also means keeping watch over our emotions, over our hearts, because they are the seat of good and evil intentions: intentions that build up or tear down! We must not be afraid of goodness or even tenderness!"

"Here I would add one more thing: caring, protecting, demands goodness; it calls for a certain tenderness. In the Gospels, Saint Joseph appears as a strong and courageous man, a working man, yet in his heart we see great tenderness, which is not the virtue of the weak but rather a sign of strength of spirit and a capacity for concern, for compassion, for genuine openness to others, for love. We must not be afraid of goodness, of tenderness!"

"Today, together with the feast of Saint Joseph, we are celebrating the beginning of the ministry of

the new Bishop of Rome, the Successor of Peter, which also involves a certain power. Certainly, Jesus Christ conferred power upon Peter, but what sort of power was it? Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete, and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick, and those in prison (cf. Mt 25:31-46). Only those who serve with love are able to protect!"

"In the second reading, Saint Paul speaks of Abraham, who, 'hoping against hope, believed' (Rom 4:18). Hoping against hope! Today too, amid so much darkness, we need to see the light of hope and to be men and women who bring hope to others. To protect creation, to protect every man and every woman, to look upon them with tenderness and love, is to open up a horizon of

hope; it is to let a shaft of light break through the heavy clouds; it is to bring the warmth of hope! For believers, for us Christians, like Abraham, like Saint Joseph, the hope that we bring is set against the horizon of God that has opened up before us in Christ. It is a hope built on the rock that is God."

"To protect Jesus with Mary, to protect the whole of creation, to protect each person, especially the poorest, to protect ourselves: this is a service that the Bishop of Rome is called to carry out, yet one to which all of us are called, so

that the star of hope will shine brightly. Let us protect with love all that God has given us!"

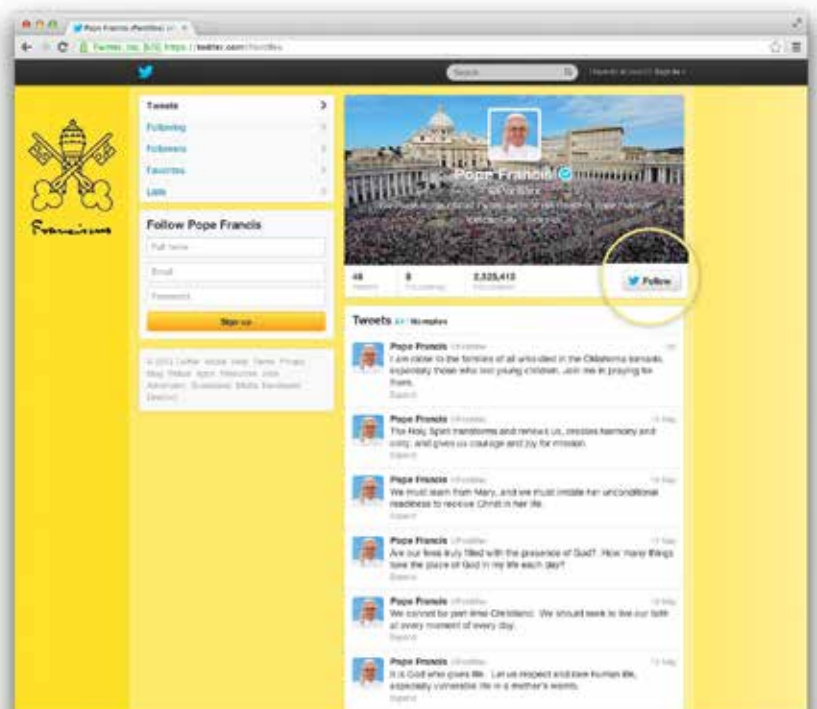
"I implore the intercession of the Virgin Mary, Saint Joseph, Saints Peter and Paul and Saint Francis, that the Holy Spirit may accompany my ministry, and I ask all of you to pray for me! Amen." ■

FOLLOW THE POPE ON TWITTER!

@PONTIFEX

While Pope Benedict XVI was the first pontiff to post on the social network of Twitter, Pope Francis seems to have really embraced the medium. His Holiness sent his first tweet on March 17: "Dear friends, I thank you from my heart and I ask you to continue to pray for me." Since then, he has offered a steady stream of thoughts, prayers, and quotes, all with that down-to-earth, human touch that we have come to expect from him.

Already, Pope Francis has over six million followers. You can follow him on **Twitter @Pontifex**.





Pope Francis' Fisherman's ring

THE RING OF THE FISHERMAN

The Ring of the Fisherman, also known as the Piscatory Ring, Annulus Piscatoris (in Latin) and the Anello Piscatorio (in Italian), is an official part of the regalia worn by the Pope, the successor of Saint Peter, who was a fisherman by trade. It used to feature a bas-relief of Peter fishing from a boat, a symbolism derived the tradition that the apostles were "fishers of men" (Mark 1:17). Until 1842, the Fisherman's Ring was a signet used to seal official documents signed by the Pope. After this time, the impression of the ring was replaced by a stamp which affixed the same device in red ink.

A new ring is cast for each Pope. Around the relief image is the reigning Pope's Latin name in raised lettering. During the ceremony of a Papal inauguration, the Dean of the College of Cardinals slips the ring on the third finger of the new Pope's right hand. Upon a papal death, the ring is ceremonially destroyed by the Camerlengo using a papal silver hammer while in the presence of other Cardinals. In the past, this was to prevent the sealing of backdated, forged documents during the sede vacante. Now the obliteration of the signet is simply a symbol of the end of the rule of the pope who wore it. This custom was also followed after the resignation of Pope Benedict XVI by applying a deep cut on the signet.

Pope Francis' ring had originally been designed for Paul VI by the Italian artist Enrico Manfrini (He also made several medals and other artistic objects for Paul VI.) The ring depicts St. Peter holding the keys. It was never cast into metal, and therefore Paul VI never wore it. Instead, he always wore the ring that was commissioned at the time of the Second Vatican Council.

The original wax cast of the ring was kept by Archbishop Pasquale Macchi, the personal secretary of Pope Paul VI. When he passed away in 2006, the cast, along with other objects, was left by Archbishop Macchi to Monsignor Ettore Malnati, who had worked closely with him for many years. Msgr. Malnati made a ring of gold-plated silver from the wax cast. This ring was offered to Pope Francis, along with several other possible options, by the Papal Master of Ceremonies, through the auspices of Cardinal Re. Pope Francis chose it for his Ring of the Fisherman and it was bestowed upon him at the inauguration Mass of his Petrine Ministry on March 19, 2013.

THE ORIGIN OF FRANCIS



Saint Francis of Assisi

On March 16, in his first audience with journalists after the conclave, Pope Francis explained his selection of the name "Francis", as follows:

"Some people didn't know why the Bishop of Rome wanted to call himself 'Francis'. Some thought of Francis Xavier, Francis de Sales, even Francis of Assisi. I will tell you the story. At the election I had the archbishop emeritus of Sao Paulo next to me. He is also prefect emeritus of the Congregation for the Clergy, Cardinal Claudio Hummes (O.F.M.): a dear, dear friend. When things were getting a little 'dangerous', he comforted me. And then, when the votes reached the two-thirds, there was the usual applause because the Pope had been elected. He hugged me and said: 'Do not forget the poor.' And that word stuck here (tapping his forehead); the poor, the poor. Then, immediately in relation to the poor I thought of Francis of Assisi. Then I thought of war, while the voting continued, until all the votes (were counted). And so the name came to my heart: Francis of Assisi. For me he is the man of poverty, the man of peace, the man who loves and safeguards Creation. In this moment when our relationship with Creation is not so good – right? – He is the man who gives us this spirit of peace, the poor man ... Oh, how I wish for a Church that is poor and for the poor!"

The Rich Tradition and Practice of Papal Succession

By Rebecca Nichols

His Holiness, Pope Benedict XVI's announcement on February 11, 2013 that he would be the first Pope in over 600 years to retire from the Papacy left Catholics worldwide stunned and confused.


What would he do after he retires? What would he be called? What would he wear? How would the new Pope be chosen? Will Benedict himself have any influence in the decision?

Upon the death of a Pope, most of these questions do not occur. But seeing as Benedict XVI was still with us during this time of transition, these issues needed to be decided upon, and logically, it was up to the pope himself to do so. The material questions were easy – he would be called His Holiness, Pope Emeritus, and will wear a simple white cassock and the brown leather shoes given to him during his trip to Leon, Mexico. But regarding his influence in the selection of a new pope, both Benedict XVI and other Vatican officials made it perfectly clear that he would “not interfere in any way” with the papal election, and in fact, he spent the time of the conclave away from the Vatican at the pope's summer residence at Castel Gandolfo. He also pledged that after his retirement he will see out his life in prayer, “hidden from the world”. It was clear

that Benedict XVI's retirement meant that he would truly retire.

The Papal Conclave followed tradition and protocol, last amended by Benedict himself in June of 2007. The term conclave originated with Pope Gregory X who decreed in 1274 that the cardinal electors should be locked in seclusion cum clave (Latin for “with a key”) and not permitted to leave until a new Bishop of Rome had been elected. To avoid future lengthy elections, Gregory X took this to the extreme by introducing stringent rules with regard to the conclave: Cardinals were to be secluded in a closed area and not accorded individual rooms. No cardinal was allowed, unless ill, to be attended by more than two servants. Food was supplied through a window to avoid outside contact. After three days of the conclave, the cardinals were to receive only one dish a day, after another five days, there were to receive just bread and water. During the conclave, no cardinal was to receive any ecclesiastical revenue. Thankfully, these harsh conditions were permanently removed by Pius IV's papal bull in 1562. Today, the cardinal electors are comfortably housed in the Domus Sanctae Marthae, normally used as a guest house for those having business with the Holy See, and voting takes place in the Sistine Chapel.


Prior to the start of the conclave, the Cardinals gather for the General Congregations of the College of Cardinals. The purpose of the General Congregations is to review the procedures related to the Sede Vacante along with expected conclave



procedures and technical guidance. At this time, the Cardinals each take an oath of secrecy to protect the deliberations for the election of the future Pope. They also decide exactly when the conclave will begin.

THE CONCLAVE WHICH ELECTED POPE FRANCIS BEGAN ON MARCH 12, 2013 WITH A GATHERING OF 115 CARDINAL ELECTORS. ONLY THOSE CARDINALS UNDER 80 YEARS OF AGE AT THE TIME A PAPAL VACANCY BEGINS ARE ALLOWED TO VOTE. THERE IS A THEORETICAL LIMIT OF 120 CARDINAL ELECTORS, ALTHOUGH IN RECENT TIMES, THIS NUMBER HAS OCCASIONALLY BEEN EXCEEDED WHEN A NEW CONSISTORY HAS TAKEN PLACE, BUT WITH THE KNOWLEDGE OF IMPENDING RETIREMENTS.

On the morning of the date chosen, the cardinal electors assemble in St. Peter's Basilica to celebrate



the Eucharist. That afternoon, they gather in the Pauline Chapel of the Palace of the Vatican, proceeding to the Sistine Chapel while singing the *Veni Creator Spiritus*. At this time, the Cardinals take another oath to observe the procedures set down by the apostolic constitutions to, if elected, defend the liberty of the Holy See; to maintain secrecy; and to disregard the instructions of secular authorities on voting.

After all the cardinals present have taken the oath, the Master of the Papal Liturgical Celebrations orders all individuals other than the cardinal electors and conclave participants to leave the chapel, with the traditional call of “*Extra omnes!*” (Latin for, roughly, “Everybody else, out!”) He then closes the door.

At this time, a speech concerning the problems facing the Church and on the qualities the new pope will require is given by an ecclesiastic designated by the Congregations prior to the beginning of the election. The ecclesiastic leaves after the conclusion of his speech, and the Cardinal Dean asks if there are any remaining doubts regarding the procedures. When all doubts are clarified, the election may begin.



“Habemus Papam!” is announced from the balcony at St. Peter’s Basilica as Pope Francis is elected.

The process of voting consists of three phases: the “pre-scrutiny”, the “scrutiny”, and the “post scrutiny.” During pre-scrutiny, the Masters of Ceremonies prepare ballot papers bearing the words *Eligo in Summum Pontificem* (“I elect as Supreme Pontiff”) and provide at least two to each cardinal elector. Three Scrutineers (vote counters) are drawn by lot from among all the Cardinal electors, as well as three “*Infirmarii*” (those charged with collecting the votes of the sick), and three Revisers (those who check the accuracy of the votes).

After the cardinal electors have completed their ballot, the scrutiny phase begins. The cardinal electors proceed, in order of precedence, to take their completed ballots to the altar, where the Scrutineers stand. Before casting the ballot, each cardinal elector takes a Latin oath, which translates

to: “I call as my witness Christ the Lord who will be my judge, that my vote is given to the one who before God I think should be elected.” If any cardinal elector is by reason of infirmity confined to his room, the *Infirmarii* go to their rooms with ballot papers and a box. Any such sick cardinals take the oath and then complete the ballot papers. When the *Infirmarii* return to the Chapel, the ballots are counted to ensure that their number matches with the number of ill cardinals; thereafter, they are deposited in the appropriate receptacle. The Scrutineers add up all the votes that each individual has received, the revisers check the ballots to ensure that no error was made, and if no one has obtained at least two thirds of the votes on that ballot, the Pope has not been elected; if however it turns out that someone has obtained at least two thirds of the votes, the canonically valid election of the Roman Pontiff has taken place.

If no one is chosen with a 2/3 majority on the first scrutiny, then a second scrutiny follows immediately. If time permits, a total of four scrutinies are taken each day, two in the morning and two in the afternoon. The papers from both scrutinies are burnt together at the end of the second scrutiny of either the morning or afternoon.

We are all now familiar with the tradition of announcing a new pope; black smoke signals that the ballot did not result in an election, white smoke signals that a new pope was chosen. Originally, damp straw was added to the fire to create dark smoke; since 1963 coloring chemicals have been added. In some 20th century conclaves, due to the sealing wax used on the ballots there was some confusion as to whether the smoke was black or white. Beginning in 2005, bells are now rung along with the white smoke, to further eliminate any question as to the success of the election.

Once the successful election is over, the Cardinal Dean summons the Secretary of the College of Cardinals and the Master of Papal Liturgical Celebrations into the hall. The Cardinal Dean then

asks the pope-elect if he assents to the election, saying in Latin: "Acceptasne electionem de te canonice factam in Summum Pontificem? (Do you accept your canonical election as Supreme Pontiff?)" The pope-elect is free to decline by saying "non accepto" (I don't accept). In practice, however, any potential pope-elect who intends not to accept would explicitly state this after earlier ballots, before he has been given a sufficient number of votes to become pope. This has, in fact, occurred in modern times with Giovanni Colombo in October, 1978.

At this time, the new pope is asked in Latin by what name he wishes to be called – "Quo nomine vis vocari? Originally, popes used their given name. This tradition changed in 533, when Pope John II was elected. He felt his given name, Mercurius, was inappropriate, since it was also the name of a Roman god. Although popes are still free to use their baptismal name, the last to do so was Pope

Marcellus II (1555). After the name is selected the officials are readmitted to the conclave, and the Master of Pontifical Liturgical Ceremonies writes a document recording the acceptance and the new name of the pope.

The new pope then proceeds to the "Room of Tears", a small red room adjacent to the Sistine Chapel, so called because it is the place where he is first given some solitude and perhaps realizes the enormity of the responsibility which has just been entrusted to him. Here he dresses himself in a set of pontifical choir robes from three sizes provided. It is interesting to note that Pope Francis chose not to wear the red mozetta, and kept his simple pectoral cross from his days as a bishop.

When the pope is ready, the Cardinal Protodeacon appears at the main balcony of the Basilica to proclaim the new pope with the Latin phrase:

Annuntio obis gaudium magnum:

I announce to you a great joy:

Habemus Papam!

We have a Pope!

Eminentissimum ac Reverendissimum Dominum,

The Most Eminent and Most Reverend Lord,

Dominum [forename],

Lord [forename],

Sanctae Romanae Ecclesiae Cardinalem [surname],

Cardinal of the Holy Roman Church [surname],

Qui sibi nomen imposuit [papal name].

who takes to himself the name [papal name].

The new pope then appears on the balcony and gives his first apostolic blessing, Urbi et Orbi ("to the City [Rome] and to the World").

Formerly, the pope would later be crowned by the triregnum or Triple Tiara at the Papal Coronation. John Paul I, John Paul II, Benedict XVI, and Francis did not want an elaborate coronation, choosing instead to have the simpler Papal Inauguration ceremony. ■

May God and Our Lady bless and keep our Holy Father, Francis!

A Pilgrimage to Our Lady of

*By John Dear, S.J. | February 12, 2013
www.fatherjohndear.org*

THIS WEEK, I'M IN MEXICO, SPENDING TIME EACH DAY AT THE BASILICA OF OUR LADY OF GUADALUPE IN MEXICO CITY, TRYING TO ENTER HER STORY AND PRESENCE AND BEGGING FOR THE GRACE OF PEACE AND WISDOM.

My friend Jim Reale proposed this retreat. He has just finished two years of daily two-hour meditation every morning in front of her famous image. He wanted to conclude this part of his spiritual journey with a pilgrimage to her and invited me along.

We took as our text one of the best books ever on the mythic story, *Guadalupe: Mother of the New Creation* by Virgilio Elizondo (Orbis Books, 1997). The first part features a current translation of an ancient story, the *Nican Mopohua*, written for the Nahuatl people, followed by 100 pages of Elizondo's insightful commentary on the document.

Everyone knows the story. Juan Diego, one of the poorest of the poorest indigenous people, is walking on Mount Tepeyac, a desert hill on the outskirts of Mexico City, in 1531. It's the age of Hernán Cortés and the Spanish Catholic conquerors who committed genocide against the indigenous people. A new convert, 57-year-old Juan Diego is on his way to morning Mass 15 miles away when he hears a large gathering of birds singing loudly on Tepeyac.

HE CLIMBS HIGHER TO INVESTIGATE THIS EXTRAORDINARY SOUND WHEN HE ENCOUNTERS AN INDIGENOUS WOMAN, BEAUTIFULLY DRESSED, SHINING LIKE THE SUN, INFINITELY COMPASSIONATE – OUR LADY OF GUADALUPE.

She asks him to go to the bishop and tell him she wants a church built there. He agrees but reminds her he is poor and marginalized. With tender loving kindness toward Juan Diego, she insists. When he finally gets in to see the bishop, the bishop demands a sign. Around the same time, she heals Juan's dying uncle. When Juan Diego returns to tell her the bishop's demand, she



Mexico to Honor Guadalupe



The Sacred Image of Our Lady of Guadalupe in Mexico City

tells him to go to the top of the hill to pick from the flowers there and gather them in his cloak. He discovers hundreds of the most beautiful flowers in the world blossoming on that rough desert hill. She rearranges them and tells Juan Diego to give them to the bishop. That will be a sign for him, she says. When he arrives at the bishop's house and opens his cloak, they transform into the miraculous image of Our Lady of Guadalupe. Soon a chapel is built, thousands are attracted to the image, and hundreds of thousands are converted to Christianity.

"I do not know of any other event since Pentecost that has had such a revolutionary, profound, lasting, far-reaching, healing and liberating impact on Christianity," Elizondo writes. "Today, I see her as the beginning of a new creation, the mother of a new humanity – a figure offering unlimited possibilities for creative and liberating reflection. Juan Diego is the prototype of the new human being of the Americas.

...OUR LADY OF GUADALUPE IS NOT A DOGMA OF CHRISTIAN FAITH, BUT SHE IS DEFINITELY AMONG THE MOST TENDER, BEAUTIFUL, VIBRANT, AND INFLUENTIAL TRUTHS OF THE CHRISTIANITY OF THE AMERICAS."

The Nican Mopohua, the ancient indigenous account of the apparition, makes the story come alive with its touching details. For example, Mary calls him from the start: "Dignified Juan, dignified Juan!" He feels "very good, very happy" in her presence, we are told.

"LISTEN, MY MOST ABANDONED SON, DIGNIFIED JUAN. WHERE ARE YOU GOING?" SHE ASKS.

When she requests that a church be built, she explains: "In it, I will show and give to all people all my love, my compassion, my help and my protection, because I am your

merciful mother and the mother of all the nations that live on this earth who would love me, who would speak with me, who would search for me, and who would place their confidence in me. There I will hear their laments and sufferings and remedy and cure all their miseries, misfortunes, and sorrows."

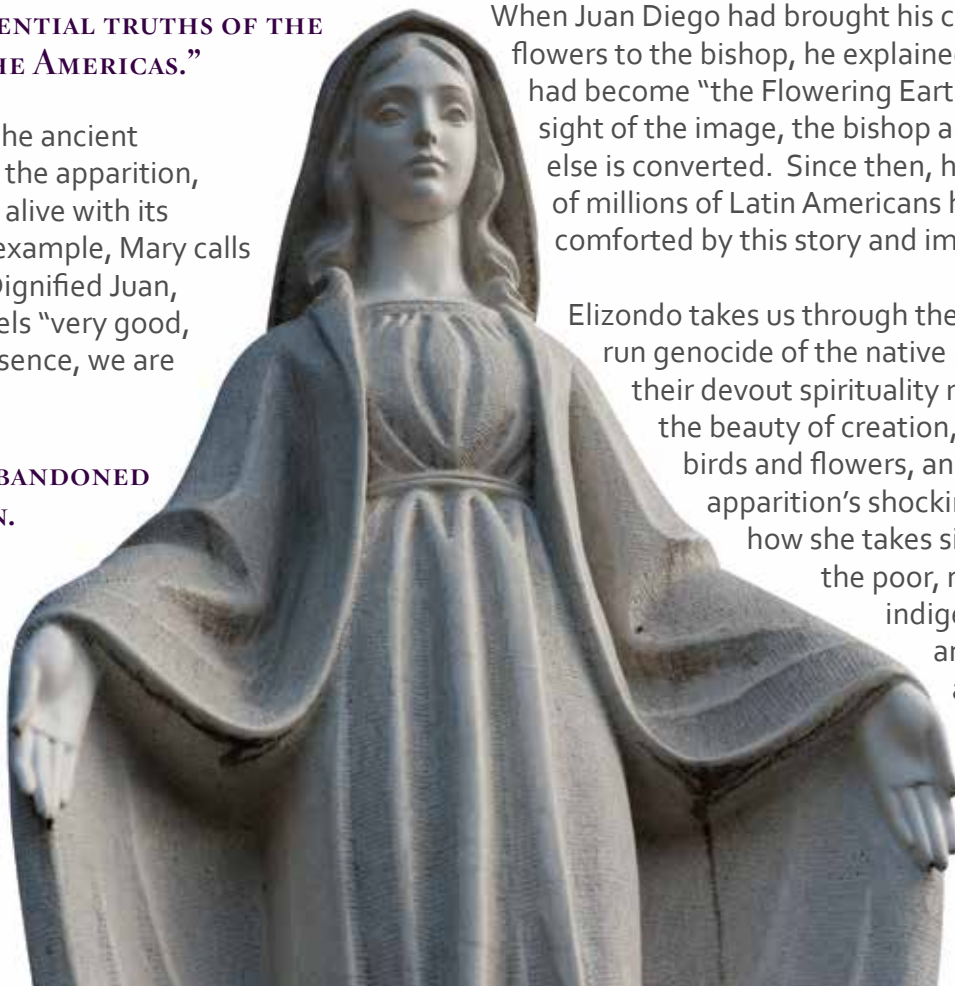
When poor Juan suggests she find a more notable person to approach the feared bishop, he reasons: "In reality I am one of those campesinos, a piece of rope, a small ladder, the excrement of the people ... They order me around, lead me by force ... And you would send me to a place where I do not belong!"

"Listen and hear well in your heart, my most abandoned son," Mary responds with infinite compassion. That which scares you and troubles you is nothing. Do not let your face and heart be troubled. Do not fear any illness, anxiety or pain. Am I not here, who am your mother? Are you not under my shadow and my protection? Am I not your source of life? Are you not in the folds of my mantle? In the cradle of my arms? Is there anything else you need?"

When Juan Diego had brought his cloak full of flowers to the bishop, he explained that the hill had become "the Flowering Earth!" At the sight of the image, the bishop and everyone else is converted. Since then, hundreds of millions of Latin Americans have been comforted by this story and image.

Elizondo takes us through the Catholic-run genocide of the native peoples, their devout spirituality rooted in the beauty of creation, especially birds and flowers, and the apparition's shocking politics: how she takes sides with the poor, marginalized indigenous people, and therefore, against the murderous white Catholic conquerors.

"The call of Juan



EACH DAY, WE RETURNED TO THE BASILICA AND THE MIRACULOUS
IMAGE. LIKE THOUSANDS OF OTHERS, WE SAT IN PRAYER,
MEDITATING ON THE SACRED IMAGE HIGH ABOVE THE ALTAR.

Diego is a divine protest against the elitist policies of a church that refuses to recognize the giftedness of the poor and lowly, especially the non-Western ones," Elizondo writes. "Tepeyac is the site of several important contrasts: between the feminine aspect of God revered by the Indians and the European God as male; between being at home and being a foreigner and stranger in one's own land; between an enjoyable evangelization and a forced and painful one; between evangelization as dialogue and evangelization as didactic teaching; between the native priestliness of the people and an ordained foreign clergy; between personal transformation through God's grace and human victimization and sacrifices (of Indians, Spaniards, or anyone else).

We entered the modern church and immediately saw the sacred image of Guadalupe high above the altar. The church hall was packed with at least 10,000 poorly dressed Mexicans deep in prayer, in total devotion to our Lady.

IT WAS SO MOVING AND INSPIRING. MANY HUNDREDS OF THEM BROUGHT FLOWERS TO LEAVE ON THE ALTAR. OUTSIDE, WE SAW DOZENS MAKING THEIR WAY ACROSS THE STONE PLAZA ON THEIR KNEES.

It seemed that every hour, another 20,000 pilgrims arrived. More than 20 million visit the basilica each year.

One story below and behind the altar is a conveyor belt that passes underneath the image of

Guadalupe. With the thousands of other pilgrims, we looked up at the image, saw its details and felt its warm welcome. Very touching and inspiring.

Of course, Mexico suffers from terrible poverty; a U.S.-backed drug war that's killed tens of thousands of people in recent years; unparalleled government and police corruption; and ongoing destruction of the environment. (Thinking of gun violence, I remember a recent statistic I heard on NPR that said compared to the U.S., Mexico has only one gun store – in the whole country.) At the heart of all this systemic injustice is the urgent need for the demilitarization of our border and a more just U.S. immigration policy, including passage of the DREAM Act for immigrant youth. These grave concerns overwhelm me, and I brought them all with me on my pilgrimage to our Lady.

Each day, we returned to the basilica and the miraculous image. Like thousands of others, we sat in prayer, meditating on the sacred image high above the altar. Later we walked the hill, visited the other churches of the apparition, sat in the gardens, and shared our feelings and hopes.

Most of my spiritual life has been focused not on Mary or God as Father or even the Holy Spirit, but on Jesus. Fifteen years ago, I made a similar pilgrimage to Lourdes, which surprised me and touched me deeply. Ten years ago, I wrote a little book, *Mary of Nazareth, Prophet of Peace*, to come to know her better. There I reflected on the three spiritual movements of her life, from the Annunciation as contemplative nonviolence to the Visitation as

active nonviolence to the Magnificat as prophetic nonviolence.

Here in Mexico, I come as a beggar, identifying with Juan Diego, bringing her, as she requested, all my “laments, sufferings, miseries, misfortunes and sorrows” and those of the church and the world in search of her comfort, compassion and healing peace. I am well aware that I’m a privileged white gringo, but nevertheless, I come as a poor pilgrim in all my brokenness, misfortune and sorrow. This is what I presented to her. Guadalupe clearly offers herself first and foremost to those who are broken and in need.

WITH THE TENS OF THOUSANDS OF MEXICANS AND LATINOS AROUND ME, I FELT WELCOMED, COMFORTED AND BLESSED, READY TO GO FORWARD ON THE JOURNEY OF PEACE.

“For me, Guadalupe continues to invite us to a deeper relationship and is more intimate with each encounter,” Jim told me. “When you encounter her, you experience peace. She is the experience of peace. She is utterly accepting of us and totally

nonjudgmental. You can bring anything to her. She is the ultimate confessor, the ultimate forgiver ... The key for me is not so much Marian theology and/or the historical significance, but the experience of Mary herself. This is what she wants to share; this is what she offers us.”

Together, we pray: Lady of Guadalupe, thank you for coming to Latin America and all of the Americas with your loving kindness and boundless compassion. Thank you for inviting us to bring our pain, sufferings, laments, miseries, brokenness and sorrows to you. Hear our prayers, heal our brokenness, and bless our struggles for peace. Help us abolish war, poverty, greed, violence, selfishness, sexism, racism, environmental destruction and nuclear weapons, that we might welcome your son’s reign of nonviolence, peace and justice. Most of all, lead us to the God of peace so that like Juan Diego, we might fulfill our vocations to be God’s beloved sons and daughters, peacemakers to a broken world. Amen. ¡Gracias a Dios! ■

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www.ncronline.org*

LADY OF GUADALUPE, THANK YOU FOR
COMING TO LATIN AMERICA AND ALL
OF THE AMERICAS WITH YOUR LOVING
KINDNESS AND BOUNDLESS COMPASSION.

Following —————
Our Lady of Guadalupe
————— *on Good Friday*

HER POSSIBLE EXPERIENCE

By Rev. Msgr. George M. Hastrich



Monsignor George Hastrich

I am writing this article for the Queen of the Americas Guild during Holy Week and what follows are some possible meditations.

Since I do not know who designated the 4th Station of the Cross as the meeting of the Mother and her Son on the “via dolorosa” we may surmise some of the following:

Did Mary recall the words of Simeon when she presented Jesus in the temple some 30 years before and remembered his prediction, “and you yourself shall be pierced with a sword”?

Another thought presents itself – did Mary follow along with the group that accompanied Our Lord to Calvary? Did she perhaps thank Simon for helping her Son to carry the cross? Did she thank Veronica for her offering of her veil to wipe our Lord’s face? In the movie, “The Passion,” I recall that I was deeply moved on seeing some of the women after our Lord’s scourging gathering the Precious Blood from the pavement hoping to preserve it. I am reflecting upon the liturgical “rubric” on the church’s reverence concerning the care and handling of the Precious Blood during Mass and distribution of Holy Communion. Sometimes people talk about receiving the wine – we do not receive the wine, we receive the Precious Blood of Christ. We have to be careful to be precise in this matter.

If Mary followed the small group, did she stop and commiserate with the women of Jerusalem who wept over Jesus? Did she perhaps attempt to come to his aid when he fell three times?

Did Our Lady of Guadalupe, when she spoke to Juan Diego saying “Am I not your mother?”, think of these memories preserved indelibly in her mind?

The reader can perhaps add to what I have written all of which lead to the place of crucifixion. Mary is described as “stabat mater.” She stood at the cross as the mulier fortis.”

You may wish to add your own meditations. May these meditations prove helpful when praying the Sorrowful Mysteries of the Rosary and lead you through a “via dolorosa” to the inexpressible joy of the meeting of Mother and Son after our Lord’s Resurrection when he called her “Regina Coeli, Laetare.” ■

Queen of the Americas Guild

2014 PILGRIMAGE

February 27 – March 4, 2014

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Thursday, February 27, 2014

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

Friday, February 28, 2014

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, and tour the remainder of the Basilica grounds. After a boxed lunch, we will visit the Church of the Holy Family and the Father Miguel Pro museum.

From there we move on to visit the Metropolitan Cathedral which houses the tomb of Bishop Zumarraga. We will also visit the Plaza of the Three Cultures and Church of Santiago de Tlatelolco, baptismal site of Saint Juan Diego.

Return to the hotel for dinner. (B, L, D)

Saturday, March 1, 2014

This morning travel to the delightful colonial city of Puebla. After private Mass at the beautiful cathedral, 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



Detail of the walls at Santa Maria Tonantzintla Church



The beautiful Rosary Chapel in historic Puebla



and San Miguel del Milagro, where it may be possible to gather some healing waters from its famous well (depending on availability). Before returning to Mexico City, we will also visit the beautiful church of Santa Maria Tonantzintla near Cholula. Return to the hotel for dinner. (B, L, D).

Sunday, March 2, 2014

Enjoy breakfast, then be ready to travel to Tulpetlac for Sunday Mass at the Shrine of the Fifth Apparition, site of Our Lady's appearance to St. Juan Diego's uncle, Juan Bernardino. After Mass, we will visit the house where St. Juan Diego was born in Cuautitlan.

From here we will travel to colonial Tepotzotlan for lunch at a local restaurant and visit the spectacular San Francisco Javier Church. We will return to the hotel for dinner. In the evening you can choose to enjoy an optional performance of Mexico's famous Ballet Folklórico at the spectacular Palace of Fine Arts, whose Art Nouveau façade is equaled only by its impressive Art Deco interior, with murals by some of the greatest Mexican artists of the 20th century. (B, L, D)

Monday, March 3, 2014

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, March 4, 2014

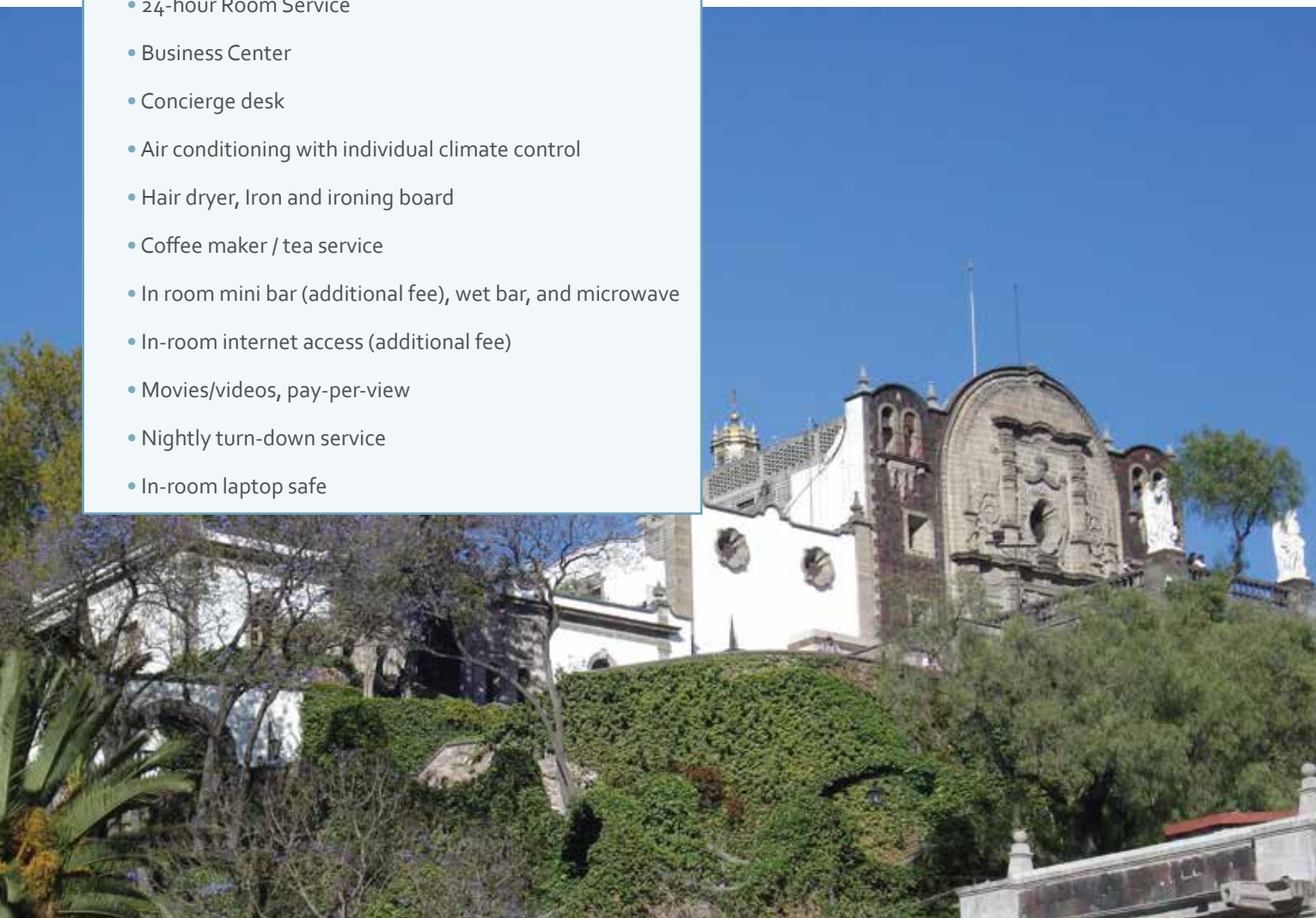
After breakfast, check out of your hotel and transfer to Benito Juarez International Airport for your return flight home, taking with you a wealth of memories of Mexico and of Our Lady of Guadalupe (B). ■

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Chapel of the Roses on Tepeyac Hill

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O God, who in your providential design willed that your Church be built upon blessed Peter, whom you set over the other Apostles, look with favor, we pray, on Francis, our Pope and grant that he, who you have made Peter's successor, may be for your people a visible source and foundation of unity in faith and of communion.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Amen.

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FRONT



POPE FRANCIS HOLY CARD

The Queen of the Americas Guild is pleased to offer a new "Prayer for Pope Francis" holy card. It is constructed of high quality laminated plastic, and is available in English only. The cards are .20/each and are available through our website at www.queenoftheamericasguild.org or by calling 630-584-1822.



“I Am the Immaculate Conception”

*By Fr. Dwight Campbell
Reprinted with permission from Immaculata Magazine*

This is the third of a four-part series on the four infallible dogmas about Our Lady’s role in salvation history.

On December 8, 1854, Pope Pius IX, in his Apostolic Constitution *Ineffabilis Deus*, defined the Immaculate Conception of the Blessed Virgin Mary as a dogma of our Faith with these words:

“We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first moment of her conception, by a singular grace and privilege granted by almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.”

DEVELOPMENT OF DOCTRINE

As with any dogma defined by the Magisterium (the supreme teaching authority of the Church), the Holy Father in defining Mary’s Immaculate Conception merely confirmed in an infallible manner what had been revealed by God – implicitly in Sacred Scripture, and explicitly in Sacred Tradition (the teaching of the Church handed down from the Apostles under the guidance of the Holy Spirit) – as a deeper understanding of this doctrine developed over the centuries. Pope Pius IX said that the Church “has ever held as divinely revealed . . . this doctrine concerning the original innocence of the august Virgin.”

This doctrine was taught implicitly by Early Church writers, for example, when they compared the stain of sin in Eve with the unstained purity of Mary. But the real development came with the

brilliant insight of the Franciscan John Duns Scotus (c. 1266 – 1308). Scotus said that Mary was “pre-redeemed;” that is, she was redeemed by the grace of Christ’s future act of redemption.

By way of analogy, all the holy patriarchs and prophets before Christ were saved by the grace that Christ would one day merit through their faith in his future redemption (though they did not enter Heaven until Christ’s death and resurrection). Similarly, the grace of Christ preserved Mary from all stain of Original Sin before the act of redemption took place.

THE “SUPREME” REASON

At the outset of his Apostolic Constitution, Pope Pius IX set forth the “supreme reason” for the special grace or privilege God granted to Mary: It was “wholly fitting” that the woman who was to be the Mother of God should be kept free from the least stain of sin. Tradition teaches that not only was Mary preserved from Original Sin, but that she remained free from all personal sin during her entire life on earth.

As Pius IX said, “it was quite fitting that, as the Only-Begotten has a Father in heaven, whom the Seraphim extol as thrice holy, so he should have a Mother on earth who would never be without the splendor of holiness;” and, “to her more grace was given than was necessary to conquer sin completely.”

WHAT IS ORIGINAL SIN?

To understand better the privilege God granted to Mary in preserving her free from all stain of Original Sin, we must go back to the beginning of salvation history.



La Purísima Immaculada Concepción by Bartolomé Esteban Murillo

Our first parents were created in a state of sanctifying grace; that is, with a participation or share of God's own divine life in their souls. This supernatural gift of divine life made Adam and Eve God's children, and would have enabled them to inherit heaven at the end of their lives on earth. In God's original plan, this gift of sanctifying grace was to be passed down to all the descendants of Adam and Eve by human generation. But our first parents abused their freedom and rebelled against God.

As a result of that Original Sin, Adam and Eve lost sanctifying grace for themselves and for their offspring, all of whom (with the exception of Jesus and Mary) would be conceived and born with Original Sin and deprived of sanctifying grace. On our own, we could do nothing to restore the friendship with God that had been lost. We were destined to eternal separation from God; to be slaves of sin and the devil.

But in his infinite mercy God planned to send a Savior to redeem the world. The price for our redemption would be the suffering and death of his Son, which in turn would make possible the washing away of Original Sin by Baptism and being "born again" into a share in God's life through water and the Spirit (cf. *Jn 3:5*).

DOGMA IN SCRIPTURE AND TRADITION

God revealed his plan of redemption and salvation immediately after the Fall in an implicit way. In Genesis 3:15, which is known as the *Protoevangelium* (i.e., the "first Good News"), we read that God spoke to the serpent (Satan), saying, "I will put enmity between you and the woman, between your seed [offspring] and hers; she will crush your head, while you strike at her heel." Sacred Tradition teaches that the "woman" refers primarily to the Blessed Virgin Mary, and her "seed" or "offspring" refers to Christ.

The Church in its constant teaching, under the guidance of the Holy Spirit, has seen in this verse an implicit revelation by God of Mary's Immaculate Conception. Pope Pius IX said that, "the very enmity of both [Jesus and Mary] against the evil one was significantly expressed" in this verse. If the bitter hatred between Satan and Mary was put on par with that between Satan and Jesus, then this must mean that Mary was beyond Satan's dominion from

the moment of her conception; she was unstained by that sin which is passed down from Adam.

Furthermore, Pius IX said that this enmity is "unmistakable evidence that she has crushed the poisonous head of the serpent." This explains why statues of Mary under the title "Our Lady of Grace" portray her as standing over the world with her foot over the serpent's head.

PRIVATE REVELATION

As if to both prompt and confirm the dogma of Immaculate Conception, Mary herself appeared to two persons (later canonized saints) before and after the dogma was proclaimed in 1854.

In Paris in 1830 Mary appeared to Catherine Labouré, a religious sister of the Daughters of St. Vincent de Paul, and asked her to have a medal fashioned on which would appear her image with the words, "O Mary conceived without sin, pray for us who have recourse to thee." This medal is known as the Miraculous Medal. And in 1858, Mary appeared to a young girl, Bernadette Soubirous, at Lourdes, France. When asked by Bernadette what was her name, Mary responded, "I am the Immaculate Conception."

That the Church taught and believed this doctrine before it was formally defined as a dogma is evident from the fact that in 1846 – eight years prior to the dogma – the bishops of this country proclaimed Mary as Patroness of the Church in the United States under the title of the Immaculate Conception.

KOLBE'S INSIGHTS

St. Maximilian Kolbe is part of the great Franciscan tradition of defending the Immaculate Conception, and helping the Church to understand it more deeply. He saw in Mary's words to St. Bernadette the deep mystery of Mary's personhood and her special relationship to the Holy Spirit. For Mary did not say to Bernadette, "I was immaculately conceived;" rather, Mary identified herself, by name, as the Immaculate Conception with the words, "I am the Immaculate Conception."

These words moved St. Maximilian to have a deep devotion to Mary under this title, and inspired him to found the Militia of the Immaculata while he was in the seminary, literally to build an army of believers devoted to the "Immaculata" (as he called Mary).



In *Ineffabilis Deus*, Pope Pius IX said that Mary was “the tabernacle created by God himself and formed by the Holy Spirit.” Of course, St. Maximilian realized that Mary was conceived through the conjugal union of her parents, Sts. Joachim and Anne, and therefore she has a human nature (she is not divine). But in contemplating the Immaculate Conception, he came to see that the “singular grace” given to Mary at her conception united and configured her in an ineffable manner to the Holy Spirit, so that the divine attributes of the Holy Spirit were reflected in her very being.

The Holy Spirit is the Person of love in the Blessed Trinity; receiving the love of the Father and the Son and making it fruitful. St. Maximilian said that the Holy Spirit “makes [Mary] fruitful from the very first instant of her existence, all during her life, and for all eternity.”

At the Annunciation of the Incarnation, the Holy Spirit formed the humanity of Jesus, who is the Fruit of Mary’s womb. Remaining intimately united with her in Heaven, the Holy Spirit now uses Mary to distribute the fruits of the redemption, the grace Christ merited on the Cross. Maximilian wrote: “As Mother of Jesus our Savior, Mary was the Co-Redemptrix of the human race; as the spouse of the Holy Spirit, she shares in the distribution of all graces.” “Mary’s [heavenly] mediation,” he said, “is a consequence of the dogma of her Immaculate Conception.”

HE OR SHE?

In the original Hebrew text of Genesis 3:15, the word translated as “she” is actually a neuter pronoun which translates literally as “it.” The Greek translation of this text uses the masculine: “He will crush your head;” a Messianic interpretation which refers to Christ. The Latin translation uses the feminine: “She will crush your head;” an interpretation which refers to Mary, with the understanding that by giving birth to Jesus and cooperating with full mind and heart in His redemptive death, this lowly handmaiden of the Lord will crush the proud head of Satan.

OUR RESPONSE

At the end of his Apostolic Constitution, Pope Pius IX expressed his “hoped-for results” of the definition of the dogma of Mary’s Immaculate Conception: “Let all the children of the Catholic Church . . . fly with utter confidence to this most sweet Mother of Mercy and grace in all dangers, difficulties, needs, doubts and fears;” for “she presents our petitions in a most efficacious manner. What she asks, she obtains. Her pleas can never be unheard.” ■

Saint Maria Goretti,

By Dr. Natalie E. White

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“IN A TIME THAT HAS INCREASINGLY STRESSED EDUCATION AS AN INDISPENSABLE NEED, SHE KNEW NEITHER HOW TO READ NOR HOW TO WRITE; BUT SHE KNEW BETTER THAN OTHERS HOW TO LIVE AND HOW TO DIE.”

– *Marie Cecilia Buehrle.*

Her life reads like a script for one of those gritty black and white peasant pictures – on the surface. An eleven year old Italian child, knowing nothing but hard labor, born of illiterate farm stock, herself unable to read or write, brutally stabbed to death resisting rape, her reputation attacked by her attacker – what could there be about her then to illumine our lives now?

OCTOBER 16, 1890 – JULY 2, 1902

She was born October 16, 1890 in Corinaldo, a little town in Ancona, a province of Northern Italy on the Adriatic, the third of seven children of Assunta and Luigi Goretti. When Maria was six, her father, realizing he could not support his growing family on the barren countryside, took them south, toward Rome, believing that in the rich warm farmlands of the Mediterranean he would find a more prosperous living. It took them weeks, by ox cart, and they found on arrival the rich farm lands, but in low-lying malaria country.

Luigi became a share-cropper of Count Mazzoleni at Ferriere and lived with his family in the cascina antica, the old cheese factory, an oblong building set on a rise of ground in a swampy farm. Since his portion of land had been neglected, Luigi spent himself digging ditches, preparing the land for sowing, repairing the roofs, cleaning lofts, and finally sowing eight acres in barley and wheat. By harvest time he had worn himself out and should have hired help, but he knew that if he

could bring in his crop alone he could better provide for his family. However, malaria was taking its toll and Count Mazzoleni brought two men to help him: Giovanni Serenelli and his 18 year old son, Alessandro.

The Serenellis were from Ancona, and using their common background as a wedge, Giovanni insisted that he and his son move into the home of the Gorettis. He played on their sympathy, telling how his wife had died in an insane asylum and one son was still there. He wanted a home for himself and young Alessandro. They were penniless.



Saint Maria Goretti

Giovanni, under the play for sympathy, was shrewd. He told Luigi that the Count had proposed sharing work and profits on a fifty-fifty basis, and refused to discuss details. He and his son moved into the Goretti home, making extra work for Assunta and Maria, who fed them, washed and mended their clothes, kept their rooms.

Fortunately, a good harvest was gathered, and, during the weeks of the heavy work, all went well. But with winter the men were confined indoors and Giovanni spent his money on wine and became

irritable and overbearing. His son Alessandro turned to lurid magazines and decorated the walls of his room with pornography. Assunta was shocked when she saw them, but knowing complaints would make their lives more difficult, she kept the knowledge even from her husband. Luigi began to suspect Giovanni of selling grain from their common store and tried to separate the lots of the two families, but Giovanni and his son opposed him. Already weakened by the malaria that would sap his life, Luigi Goretti could not stand up to them. And life in the cascina antica deteriorated.

By the end of April, 1900, Luigi was in the throes of the four terrors of the marches: malaria, typhus, meningitis and pneumonia. He died May 6th, the

Martyr of Purity

feast of the Beloved Apostle before the Latin Gate, his last words were for Assunta: "Go back to Corinaldo. Take the children and go – Assunta mia."

It was not possible. Giovanni was now in control, Assunta was penniless. He gave her an ultimatum: unless she took Luigi's place in the fields and Maria took her place in the household, he would turn them out. With no place to go, no money, Assunta, responsible for six children, the eldest thirteen year old Angelo, could only submit to Serenelli's unreasonable demands. And this man, in complete charge of all their lives, increased his tyranny, keeping the key to the cupboard so that there was never enough for the Gorettis to eat. Maria, now a child of ten, was doing the work of a grown woman, suffering hunger and mortification daily, for Giovanni continually found fault with everything she did.

SHE SUFFERED IN SILENCE, KNOWING COMPLAINTS WOULD ONLY ENRAGE GIOVANNI AND INCREASE HER MOTHER'S DIFFICULTIES.

Although the first harvest after Luigi's death had been good, when Assunta paid the landlord and Serenelli demanded his share, she was fifteen lire in debt! All her work and Angelo's and Maria's, and she could not feed her children!

For two years this continued, a time of utter misery, of unceasing labor and deprivation. Assunta was driven like a slave under Giovanni, and he continually found fault with Maria. Neither could speak out, for to oppose Giovanni was to make him worse. So they endured, for each other.

Then in June, 1902, Alessandro changed toward Maria. He became increasingly aware of her loveliness and, his mind inflamed with the pornography with which he was surrounded himself, he began first to flatter her and then urge her to give in to him. Sensing rather than understanding his meaning, at the beginning, she repulsed him and he threatened her with death if she told Assunta. Although she was

alert to avoid being alone with him and ignored his open taunting, she lived with increasing terror of the hour when he would find her alone and helpless.

It came quickly. Alessandro planned it well. Her mother in the fields... his father asleep in the shade beside the house. Maria, trapped alone in the kitchen, struggled to avoid sin; finally, forced to choose between death and sin, she chose death, and it was a terrible death. Alessandro ripped her body fourteen times with a sharp blade and left her bleeding and unconscious.

While no effort could have saved her, the long delays in getting help increased her suffering. It was over an hour before she was discovered by Giovanni. At his calling Assunta rushed in from the field. Then a neighbor was sent to Nettuno for a doctor. The doctor asked for an ambulance, which arrived at six o'clock – Maria had been bleeding since two o'clock. Then seven miles over rough road in the horse-drawn vehicle, every jolt ripping her body with fresh pain. She endured this, as she endured all things, without complaints. Then the surgeons were afraid to give her an anesthetic, and, for the second time that day, knives cut into her body. The next day she died.

That is the brief story of her life, on the natural plane. What the scientists would call the facts.

"MARRIAGE ...NOTHING LESS THAN COOPERATION WITH THE CREATOR IN POPULATING HEAVEN."

– *B.G. Sandhurst*

But the facts, of course, do not explain her sainthood. She is in a special way a child of the church and a Child of Mary in the Age of Mary. She belongs to the Age of LaSalette, Lourdes, and Fatima, and, like the children of those Apparitions, she is the voice of Mary recalling the church to Prayer and Penance and Heroic Virtue. In addition, it was her special vocation to live the uncompromising absolute: to choose to die rather than to sin, and to become the shining





lovely saint of Purity. Everything in her life prepared her to be the special instrument of the Holy Virgin.

She was born in October, the month of the Rosary, Assunta and Luigi had been certain that the Virgin would send them a little girl, and they named her for the Madonna, consecrated her to the Madonna, and Assunta asked that she be baptized the day after her birth: so that at the earliest possible moment she might be free of Original Sin. Luigi agreed. To them, Original Sin was a fact.

Also, to Assunta and Luigi marriage was, in fact, a Sacrament and a Vocation – a calling to sanctity. Theirs was a profound love, “at first sight and last,” which deepened through respect, admiration and sacrifice. Their children, the fruit of their love, raised in the circle of their love, responded with love and obedience. And their spiritual life was daily enriched when each evening Luigi led them in saying the Rosary. The Rosary of Holy Mary, which kept the facts of Christ’s life daily before them close to God and His Mother.

Assunta was Maria’s teacher. She could neither read nor write, but she understood her religion and she taught Maria what she knew; to love God, to die rather than offend Him. In her summation: “I taught her the fear of God and God did the rest.”

So Maria’s sainthood had its beginnings in the love of her parents, the sanctity of their marriage, and the knowledge of her religion.



It was not just the uncomplaining acceptance of long hours of hard labor daily and of the substitution of the Serenellis’ snarling domination for the loving concern of Luigi for his wife and children, that helped her prepare, but her additional, unasked sacrifices: giving her own portions of food to her mother and brothers and sisters, trying to keep the children joyful at all times, relieving her mother of every possible chore she could, teaching the children the Bible stories Assunta had taught her, that they might grow in love and understanding of Jesus – on these Maria’s sanctity fed.

But she desired more. In June, 1900, although she was only ten, and twelve was the accepted age for First Holy Communion, Maria desired to receive her Lord, and began a preparation that lasted eleven months. Since she could neither read nor write she could not learn the Catechism, then a requisite. But she found a well-to-do woman who needed a girl for housework and she made a bargain: she would do the housework mornings if the woman would teach her the catechism. It meant getting up at 3 o’clock in the morning to do her own housework, then walking seven miles to work and study at Nettuno, and walking back seven miles in time to finish the chores at home. She did this every day for six weeks, then was able to join the First Communion class at Our Lady of Grace in Nettuno. During this time of study, she intensified her piety and recollection, her obedience to her mother, her care of her brothers and sisters, her nightly examination of conscience.

AND ON THE BEAUTIFUL FEAST OF CORPUS CHRISTI, 1902, MARIA RECEIVED HER FIRST HOLY COMMUNION.

The priest spoke to the children on Purity, on avoiding sin, and added: “A Catholic will always rather die than sin against God.” When, after Mass, he gave each child a little Rosary and asked what they had desired of Jesus at Holy Communion, the others asked for good homes, good husbands, but Maria startled the priest when she replied: “I ask to receive Jesus again.” So he gave her permission to receive the following three Sundays and on the Feast of the Precious Blood. This was before St. Pius X encouraged Catholics to receive Holy Communion frequently and the laity received only three or four times a year!

“THE GREATEST GRACE A MAN CAN HAVE UNDER HEAVEN IS TO KNOW HOW TO LIVE WELL WITH THOSE AMONG WHOM HE DWELLS.”

– *Blessed Giles of Assisi*

But no matter how well one is taught, no matter what Graces are offered, the life of virtue must be lived, emotional responses must be trained, challenges must be met daily, and after Luigi’s death Maria’s life was a strong preparing for her sainthood, which she accepted and embraced.



So the priest who told her to die rather than sin, and then granted her request to receive again and again, was one of the instruments of Holy Mother Church to strengthen her for martyrdom.

And it came fast, only days after Corpus Christi. Maria was stabbed on the afternoon of the Vigil of the Precious Blood and died on the Feast Day.

Although she was dying a martyr for Purity, the church, in the person of the same priest who gave her First Holy communion (and was privileged to give her Last), asked of her a second martyrdom: Charity. It was after the hospital chaplain had hung a Medal of the child of Mary with its blue ribbon around her neck (the symbol of her consecration to the Virgin by her parents at birth) and the priest saw the sudden strength it gave her, that he reminded her of Christ's forgiving the penitent thief with the generous promise: "This day thou shalt be with Me in paradise" and he asked: "Mariettina, do you forgive your murderer with all your heart?" She replied instantly that she did, and she added: "And I want him to be with me in paradise."



**"...TO THE RADIANT AND SERENE
DAWN WHERE SHE IS..."**

— *Alessandro*

Probably only a saint of Purity and Charity and only a saint who was still a child could have prayed from the heart that Alessandro be with her in Heaven. For his life was the antithesis of hers. As Maria was educated by her mother and taught to avoid sin, Alessandro was educated by his father, initiated by him into tavern obscenities and pornography. While Maria's eyes fell daily on a crucifix and a picture of the Madonna, Alessandro's fell on the explicit and ugly sex pictures that lined the walls of his room.

Yet, in this strange drama of the 20th Century child saint, Alessandro plays finally the penitent. He suffered and did penance for sixty-seven years after he murdered Maria Goretti.

At first, on trial for his life, he tried to save himself by accusing her of having willingly succumbed to him many times and that this last time, after having

teased him to madness, she had refused him. To save his life, he would destroy her character – but the medical evidence was against him. He pleaded temporary insanity. The court knew he was lying, but because of his youth and the insanity in his family, instead of death his sentence was thirty years in prison, the first three in solitary confinement.

He endured the solitary, where guards came three times a day to make certain none of the prisoners had committed suicide. Of the others in solitary those three years, three killed themselves and six went mad. Yet Alessandro survived.

During this time he blamed Maria for this misfortune and when priests tried to get him to retract the lies he had told about her he responded with lies more vulgar, more vicious, more obscene. It was important to have a retraction from him because the number of miracles that had come from Maria's intercession from the time of her burial had caused the Passionists to try to promote her case in Rome, and they were handicapped by the sensationalism of the trial. Maria's name had been in every tabloid paper in Italy and Europe, for realizing that her Purity and martyrdom had a strong influence for good, the anticlerical forces joined the Serenellis to blacken her name and try to destroy her influence.

Then, in 1908, six years after her death, Maria came to Alessandro in a dream or a vision so real, it was for him reality. His prison cell was transformed into a beautiful garden filled with fragrant flowers and surprising masses of lilies. A figure in white was gathering the lilies. She turned to him and he cried out: "Maria! Oh, Mariettina!" and she came to him, carrying an armful of white lilies, which she handed to him, one by one, each representing a wound he had inflicted on her. And she repeated her dying wish that one day his soul would reach her in Heaven.

From that time Alessandro was a model prisoner, who served twenty-seven of his thirty years. He retracted his story of the killing, swore that Maria was not only entirely innocent and died protecting her Virtue, but that during the attack she was concerned with the soul of her attacker. It was his



testimony that cleared the way for her beatification, for only he was witness to her innocence.

When he was released from prison in 1929, he tried to work, but no matter how hard he labored or how conscientiously, as soon as his story was known he had to move on. Feeling against the assassin of the saint ran high, and it was to protect his life that Pope Pius XI forbade him to come within fifty miles of Rome. Eventually he found peace as a gardener in a Capuchin monastery and as a lay brother of the Secular Third Order. His favorite flower was the lily.

But Alessandro could not be entirely at peace until he had seen Assunta. He knew she had forgiven him, but he wanted to hear it from her and to ask her forgiveness. So on a Christmas Eve he went to the rectory of Our Lady of Sorrows in Corinaldo, where she was the housekeeper. Not only did she forgive him, but she took him to her home, with her daughter Ersilia, where he was made welcome, and where it was easy for him to speak of his prison life and his vision of Maria. At Christmas Mass he and Assunta knelt side by side to receive Holy Communion. – the mother of the saint, the penitent of the saint.

For if Maria's sanctity was the fruit of Holy Mother church, equally was the repentance of Alessandro. When Maria came to him in the vision it was not to save him, but to show him that the Gate of Heaven was open and that beyond it she waited. It was for him to come to her, and he did. He could not restore the life he had taken, but he could make reparation. He publicly retracted all he had publicly said against her. He restored her reputation. He laid the foundation for her canonization, her earthly glory. Now the Church could hold up to its youth the example of Saint Maria Goretti, and many have been, and, pray God, will be, attracted by her Purity and strengthened by her prayers.

For Alessandro those long years of repentance passed slowly and, at the end, painfully. But from the time of his reparation he did not doubt that his soul would be saved by his repentance, because he had a saint in Heaven praying for him. And certainly something of her loveliness and Grace entered into his life, for there is a lifetime of penance between the Alessandro who killed her and the Alessandro who said: "Each night

I pray, awaiting the promise the little girl made on her deathbed to receive me in paradise, that soon I will leave this mortal flesh and rise to the radiant and serene dawn where she is – in the Kingdom of God."

"Each generation is taught by an earlier generation... if we are skeptical we shall teach only skepticism to our pupils, if fools only folly, if vulgar only vulgarity, if saints sanctity, if heroes heroism..."

NOTHING WHICH WAS NOT IN THE TEACHERS CAN FLOW FROM THEM INTO THE PUPILS."

– *C.S. Lewis*

Because the church first taught her, Assunta could in turn teach Maria how to live and how to die. And she did. And her reward: to be the first mother ever to be present at the canonization of her child! – a just reward.



Reading and writing are fine, if properly used. Alessandro could read, but what he read prepared him to murder a child. Assunta and Maria could not read, but they understood the laws of God and the laws of His church and obeyed them. In this they were educated, in this they were civilized – Alessandro was not.

In 1950, at her canonization, Pope Pius XII spoke of the "conspiracy of evil practices" then damaging youth and urged the young to turn to Maria for help and inspiration. And he also urged all parents to turn to the mother "who educated her to martyrdom."

So Assunta and Maria, unlettered peasants, have become models for the only education that matters: how to live and how to die. ■

Come Enjoy and Share in the Continuing Miracle



Steve Banaszak

By Steve Banaszak

The Sacred Image of Mary, Our Lady of Guadalupe, Mother of the Americas, Mother of All Peoples and Nations on Juan Diego's tilma is a continuing miracle and the centerpiece of the Guild's mission.

The Image's reproduction, messages, and requests seem to be an echo of Our Lord's words and directions as He died on the cross. "Woman, there is your son." In turn, He said to the disciple, "There is your Mother." (*John 19:26-27*) From that hour onward, the disciple took her into his care – his home, his life.

As disciples of Christ, I believe we are called to make Mary a part of our hearts and homes on a daily basis.

Almost 15 centuries after Our Lord's death, He reaffirmed His desire for all of mankind to take His mother as our Merciful Mother, through the miracle of her portrait and her messages.

In today's world of images of violence, death, abortion, impurity, greed and self, let us all do our best to place ourselves, families, and the world in Mary's Immaculate Heart. It is the perfect heart and image of peace, life purity, humility, and

selflessness; an alternative, an antidote.

Since about 1978 the Guild and its members have been responsible for the production and distribution of millions of copies of Our Lady's Sacred Images, messages, and requests, both on this continent and around the world. The Guild now has available a selection of professionally produced images of Our Lady for pocket, lapel, kitchen, car, home and work. All of these can be ordered through the Guild office.

As we prepare to gather for our 8th annual conference in La Crosse, Wisconsin July 19 & 20, 2013 at the Shrine of Our Lady of Guadalupe, please make the conference a part of your budget and plans. Not only are we fulfilling part of our mission and Mary's requests as Guild members, but we help defray the Guild's expenses and conference costs. There are limited reservations available for Friday evening's dinner with Cardinal Burke and Bishop Madera. Please bring your family and friends to introduce them to the Guild and its mission.

The Queen of the Americas Guild, staff and officers are looking forward to seeing you again or meeting you for the first time at this great Shrine of Our Lady of Guadalupe near the Mississippi River community; dedicated by the French explorers to the Cross of Our God and Savior Jesus Christ! ■

2013 Mexico Pilgrimage Cancellation

Due to low participation rates, with a heavy heart we found it necessary to cancel the 2013 pilgrimage to Mexico that had been scheduled for February / March. This is a rare occurrence, and one not taken lightly. We are committed to the process of taking pilgrims to see Our Lady in Mexico City – it is the best way to fully learn to appreciate her miracle. We have re-examined our travel arrangements and are looking ahead to a successful trip in 2014. ■

Details can be found on page 28.

PLEASE JOIN US FOR THIS EXCEPTIONAL OPPORTUNITY!

8TH
ANNUAL

QUEEN OF THE AMERICAS

"Worshipping God through Art and Architecture"

AT THE SHRINE OF OUR
LADY OF GUADALUPE

JULY 19 & 20, 2013



Raymond Cardinal Burke

Join the Queen of the Americas Guild for a 2-day conference examining the role of sacred art and architecture in the worship of God. When Our Lady of Guadalupe asked Saint Juan Diego to "build my sacred little house here," she was, in fact, demonstrating the need for an appropriate sacred place in which to worship our Heavenly Father.

The Annual Conference for the Queen of the Americas Guild is open to all, especially those who wish to enhance their faith and to learn more about the miracle of Our Lady of Guadalupe, the Shrine, and the Queen of the Americas Guild.

His Eminence Raymond Leo Cardinal Burke will be our keynote speaker. He is the Prefect of the Supreme Tribunal of the Apostolic Signatura and Founder of the Shrine of Our Lady of Guadalupe, and has spoken regularly on the importance of sacred art and architecture. *Cardinal Burke is also a member of the Queen of Americas Guild Board of Directors.*



Bishop Joseph J. Madera

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



Duncan G. Stroik

Duncan G. Stroik is a practicing architect, author, and professor of architecture at the University of Notre Dame. His award-winning work includes the Our Lady of the Most Holy Trinity Chapel in Santa Paula, California, and the Shrine Church of Our Lady of Guadalupe in La Crosse, Wisconsin. A frequent lecturer on sacred architecture and the classical tradition, Stroik co-edited *Reconquering Sacred Space* and has recently authored *The Church Building as a Sacred Place: Beauty, Transcendence and the Eternal*. Mr. Stroik is an inaugural member of the Society for Catholic Liturgy and founding editor of *Sacred Architecture Journal*. He is a graduate of the University of Virginia and the Yale University School of Architecture.



Anthony Visco

Anthony Visco is the founder and director of the Atelier for the Sacred Arts in Philadelphia, where he works and offers professional services as a consultant, especially for churches, chapels and other devotional works.

Mr. Visco offers his expertise as a guest critic to the New York Academy of Art and as a professor at the Pennsylvania Academy of Fine Arts where he chaired the Sculpture Department from 1986 – 1992. Mr. Visco's work in the Church of the Shrine of Our Lady of Guadalupe includes the narthex ceiling mural, "The Vision of Guadalupe," the four pendentive murals depicting Doctors of the Church and the four baldacchino angels. Mr. Visco also designed and created the Stations of the Cross and the porcelain murals of the Rosary Walk.

GUILD CONFERENCE



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 CD's, and produced docudramas and documentaries on a variety of religious subjects. Marty will also serve as our Master of Ceremonies.



Visions of Guadalupe, by Anthony Visco – One of the beautiful pieces of art to be discussed at this year's conference

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

IN MEMORIAM

The Guild recently lost a dear friend in Patricia Banaszak. The wife of Guild Vice President Steve Banaszak, Pat passed away on Our Lady's feast day, December 12, 2012 after a long illness.

Steve says, "Pat never questioned my time or commitment to the Guild. Her devotion to our children and grandchildren was fierce, and I always knew that she was there to hold down the homefront while I worked with the Guild and other organizations."

Steve also noted that his parents, Stephen and Dolores, were also huge supporters of the Queen of the Americas Guild. They participated in Guild events starting in the early 1980's at Emmitsburg, MD, and continued to attend as long as they were able. Sadly, Steve, Sr., passed away on April 28, 2012. Dolores is 92 and continues to live at home near Steve. ■

BOTH PAT AND STEVE, SR. WILL BE GREATLY MISSED.



Patricia and Steve Banaszak



Stephen and Dolores Banaszak

Conference Packages:

Conference & Dinner package:

Includes conference attendance Friday & Saturday, Friday night gourmet dinner, Saturday refreshment break, buffet lunch, and barbeque dinner. The Saturday barbeque will be your chance to visit informally with Cardinal Burke, Bishop Madera, Anthony Visco and Duncan Stroik. Conference and 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 17.

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 break, buffet lunch, and barbeque dinner with Cardinal Burke and other special guests.

Options:

We will also be offering an optional box lunch on Friday and buffet breakfast on Sunday; reservations are required, please indicate your preference on the registration form. Due to food ordering requirements, no refunds will be given after July 9.

Cancellation:

For Conference & Hotel packages, no refunds will be given on the hotel portion after June 17. All other cancellations will be refunded only if notification is received by July 9.

Directions:

The Shrines 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 Hwy 14/61 turns left (East). Justin Road is the third road on the right. Take Justin Road south until you see the Shrine entrance on the Right.

Conference Schedule

Subject to change

Friday, July 19

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

Saturday, July 20

- 9:30** Speaker: **Duncan Stroik**
- 10:30** Refreshment Break
- 11:00** Keynote Address – **His Eminence Raymond Leo Cardinal Burke** "Beauty in the Sacred Liturgy according to the Teaching of Pope Benedict XVI"
- 11-12:15** Confession available
- 12:15** Holy Mass – Main Celebrant, **His Eminence Raymond Leo Cardinal Burke**
- 1:30** Lunch Buffet
- 2:30** Speaker: **Bishop Joseph J. Madera**
- 3:30** Exposition of the Blessed Sacrament and Holy Rosary
- 4:00** Evening Prayer and Benediction of the Blessed Sacrament
- 4:30** Concert by **Marty Rotella**
- 5:30** Barbecue Dinner with Cardinal Burke, Bishop Madera, and other guests

Sunday, July 21

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

Register online at www.queenoftheamericasguild.org

8TH ANNUAL QUEEN OF THE AMERICAS GUILD CONFERENCE

AT THE SHRINE OF OUR LADY OF GUADALUPE
JULY 19 & 20, 2013

You can register online at
www.queenoftheamericasguild.org

OR

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



Yes, I would like to attend the conference July 19 & 20.

Name(s): _____

Address: _____

City: _____

State: _____ Zip: _____

Tel. #: _____

E-mail: _____

☐ Enclosed is my check in the amount of
\$ _____

Make checks payable to:
Queen of the Americas Guild

☐ Charge my desired package to my credit card

Please Circle:

Visa MasterCard Discover Amex

Name on card

Card number

Expiration date

3 or 4 digit sec. code

Please check options below:

Item	# Attending	Price/pp	Total
Conference & Dinner Package	_____	\$ 90.00	_____
Saturday Only Conference Package	_____	\$ 55.00	_____
Hotel & Conference Package*	_____	\$230.00	_____
Single Hotel Room Supplement	_____	\$140.00	_____
Friday Box Lunch	_____	\$ 10.00	_____
<i>Please choose: Veggie Wrap</i>	_____	<i>Tuna Wrap</i>	_____
Sunday Buffet Breakfast	_____	\$ 12.00	_____

TOTAL DUE: _____

*Based on double occupancy. Nights of July 19 & 20 are included. Rooms at Radisson La Crosse.

JOIN US...

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

February 27 – March 4, 2014

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

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

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

Some of the amenities of the Le Meridien Suites Mexico City

- All executive suites, with one living room with sofa bed and separate bedroom
- In-room internet access
- and more!



For more details on how to sign up please turn to page 28 in this booklet