



QUEEN *of the* AMERICAS GUILD

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QUEEN OF THE AMERICAS GUILD

JMJ



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LA CROSSE, WISCONSIN
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From the PRESIDENT...

Guild President Christopher Smoczynski

By Christopher Smoczynski

Longtime readers of this publication may be surprised to see a new face heading this article, so please let me take this opportunity to introduce myself. My name is Christopher Smoczynski, the newly elected President of the Queen of the Americas Guild. Many of you may recognize my last name, as I have taken the helm from my father, Guild founding member and (very) long-time president, Frank Smoczynski. My father, as well as my mother, Beverly, have spent the last 35+ years faithfully serving Our Lady through their work with the Queen of the Americas Guild, and I could not be more proud to carry on in their stead.

Our course, being raised in the Smoczynski household, I too, have had a long and deep devotion to Our Lady of Guadalupe. Some of my earliest memories are of visiting her in Mexico, and I continue the family tradition with my own daughters. Our Lady has always been there to answer my call throughout my life, and I pray that I can serve her well in this new mission.

There have been other changes to the Guild's Board of Directors this year as well. Rebecca Nichols, our long-time National Coordinator, was elected to the Secretary position on the board, and my brother, Matthew Smoczynski, was elected as a Director. Bishop Joseph Madera has decided to step down from his position as our Episcopal Moderator, but will continue to serve in that capacity until a suitable replacement is found, although most of us can agree, Bishop Madera is irreplaceable!

Despite all of these changes, we are committed to continuing the work of the Queen of the Americas Guild. Our association with the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin continues, and we look forward to our upcoming annual conference there on August 1 & 2, 2015. More details can be found on page 36.

I look forward to serving Our Lady and all members of the Queen of the Americas Guild to the best of my abilities. Please keep our work, our Board of Directors, and all of our members in your prayers. ■

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Remaining in the Truth of Christ on HOLY MATRIMONY

By Raymond Leo Cardinal BURKE



Cardinal Burke

It seems fitting, indeed timely, to address the current discussion regarding the fundamental truth of marriage in the Church, indicating the importance of the studies provided in the book, *Remaining in the Truth of Christ: Marriage and Communion in the Catholic Church*, to assist the Synod of Bishops in addressing

the situation of the family in our time. In the context of the Church's fundamental mission on behalf of the family, it is also necessary to discuss the state of the secular culture in which the Church is called to carry out her mission. Thirdly, given the thoroughly secularized state of the secular culture, it is important to understand the fundamental form of the Church's mission, a new evangelization, and the critical role of the family in a new evangelization. Fourthly, the role of the family in a new evangelization is articulated in terms of the Gospel of Life, including, in particular, a treatment of the essential life-giving nature of the conjugal act. Finally, for the sake of an efficacious dialogue with the culture, the essential relationship of faith and reason in a new evangelization in a discussion of the relationship of the natural moral law to the Church's teaching on human life and human sexuality.

In taking up such an essential and critical discussion for the good of souls, for the good of the whole Church and of society, let us follow the example of Our Lady of Guadalupe, the Mother of God and our Mother, and let us invoke her unfailing intercession. By her apparitions to Saint Juan Diego and to his dying uncle, Juan Bernardino, Our Lady was not only the Star of the First Evangelization of America but remains always our Star, especially in carrying out the mission of Church in the form of a new evangelization. As she declared to Saint Juan Diego, from her very first apparition, she desires to show us God's merciful love. God manifests His merciful love to us first in the family. May Our Lady of Guadalupe intercede for us, so that we may be disposed to receive the divine grace needed to understand the truth about marriage and to live the truth with fidelity and courage, as she did in the Holy Family.

CURRENT DISCUSSION REGARDING THE FUNDAMENTAL TRUTH OF MARRIAGE

At the present moment in the Church, there is perhaps no more critical issue to address than the truth about marriage. In a world in which the integrity of marriage has been under attack for decades, the Church has remained a faithful herald of the truth about God's plan for man and woman in the faithful, indissoluble and procreative union of marriage. In the present time, certainly under pressure from a totally secularized culture, a growing confusion and even error has entered into the Church, which would weaken seriously, if not totally compromise, the Church's witness to the detriment of the whole of society.

The confusion and error became evident for the world during the recent session of the Third Extraordinary Assembly of the Synod of Bishops. The Assembly, dedicated to the discussion of the subject, "The Pastoral Challenges of the Family in the Context of Evangelization," found itself addressing, in a confused and sometimes erroneous manner, practices which contradict the Church's constant teaching and practice regarding Holy Matrimony. I refer to practices which would give access to the Sacraments to those who are living in a public state of adultery, and which would condone, in some manner, conjugal cohabitation outside of the Sacrament of Matrimony and sexual relations between persons of the same sex. The report given at the midpoint of the Synod made strikingly clear the gravity of the situation. The report itself, which lacked practically any consistent reference to the constant magisterium of the Church, was a manifesto, a kind of incitement to a new approach to fundamental issues of human sexuality in the Church.

The confusion and error was first expressed in a presentation by Cardinal Walter Kasper during the Extraordinary Consistory of February 20th and 21st of 2014. The heart of the Extraordinary Consistory was a lengthy presentation on marriage and the family by Cardinal Kasper which was followed by an intense discussion by the Cardinals present. Cardinal Kasper's presentation was quickly published in various languages and became a focus of a wide discussion, especially in the secular media¹. Cardinal Kasper's presentation raised a number of serious questions about what the Church has always taught and practiced regarding the indissolubility

of marriage, basing himself on an interpretation of the Fathers of the Church and on a practice developed in the Eastern Orthodox Churches. Clearly, his presentation called for a discussion which began in earnest already during the Extraordinary Consistory.

After the Extraordinary Consistory, a number of Cardinals, including myself, decided to respond as fully and as profoundly as possible to the positions taken by Cardinal Kasper. Five Cardinals contributed to the study. We Cardinals also called upon the help of Archbishop Cyril Vasil', S.J., an expert on the practice of the Eastern Orthodox Churches, Father Paul Mankowski, S.J., an expert in the Sacred Scriptures, and Professor John M. Rist, an expert on the teaching of the Fathers of the Church. We also called upon the help of Father Robert Dodaro, O.S.A., President of the Patristic Institute *Augustinianum* in Rome, for the editing of the book. Apart from his tireless and highly qualified work of editing so important a volume in various languages, Father Dodaro made two treasured additions to the book, a summary of the argument of the entire book and an appendix, "Excerpts from Select Documents of the Magisterium."

The fruits of our efforts are found in the book, *Remaining in the Truth of Christ: Marriage and Communion in the Catholic Church*, published in English, French, German, Italian and Spanish editions in time for the study of the Synod Fathers². As I have already mentioned, Father Dodaro, the editor, at the very beginning of the book, gives a summary of the material presented in each of the nine essays which comprise the volume. The essays in turn present, in a thorough manner, the truth of Christ regarding the Sacrament of Holy Matrimony as contained in the Holy Scriptures and as taught and practiced in the early Church. They then address the particular practice of the Eastern Orthodox Churches and its coherence with doctrine, and the historical challenges to the Lord's teaching as recorded in the Gospels. The beauty of the truth of Christ on Holy Matrimony is then illustrated by presentations of the Church's theological doctrine and her moral teaching. The last two essays take up the safeguarding and fostering of the truth of Christ regarding Holy Matrimony in the Church's discipline, her canon law.

The scope of the present essay does not permit me to summarize adequately for you the richness of the contents of the nine essays. Truly, I commend the book to your reading. While it is scientifically

solid, every effort was made to edit the contributions in such a way that they would be accessible to the reading and understanding of serious Catholics or persons of good will. The book has enjoyed a wide readership in the different language editions already published. A Polish edition has recently published. At present, translations into Croatian, Hungarian, Portuguese and Slovak are being prepared. The book is truly a point of reference for the most serious matter of discussion during the current sessions of the Synod of Bishops.

THE STATE OF SECULAR CULTURE AND THE MISSION OF THE CHURCH IN OUR TIME

As Christians today, we find ourselves in a completely secularized society. Pope Saint John Paul II, in his teaching on the mission of the lay faithful in the world, reminded us, in an unmistakable manner, that many today, even in what were once Christian countries, live as if they have no relationship with God or to His plan for us and for our world. He described the contemporary situation of the Church in the world with these words:

Whole countries and nations where religion and the Christian life were formerly flourishing and capable of fostering a viable and working community of faith, are now put to a hard test, and in some cases, are even undergoing a radical transformation, as a result of a constant spreading of an indifference to religion, of secularism and atheism. This particularly concerns countries and nations of the so-called First World, in which economic well-being and consumerism, even if coexistent with a tragic situation of poverty and misery, inspires and sustains a life lived "as if God did not exist". This indifference to religion and the practice of religion devoid of true meaning in the face of life's very serious problems, are not less worrying and upsetting when compared with declared atheism.³

To remedy the situation, the saintly Pontiff observed, "a mending of the Christian fabric of society is urgently needed in all parts of the world."⁴ He hastened to add that, if the remedy is to be achieved, the Church Herself must be evangelized anew. Fundamental to understanding the radical secularization of our culture is to understand also how much the secularization has entered into the life of the Church. In the words of Pope John Paul II, "[b]ut for this [the mending of the Christian fabric of society] to come about

¹Cf. Cardinal Walter Kasper, *The Gospel of the Family*, tr. William Madges (New York: Paulist Press, 2014); Cardinal Walter Kasper, *L'Évangile de la famille*, tr. Joseph Hoffmann (Paris: Les Éditions du Cerf, 2014); Walter Cardinal Kasper, *Das Evangelium von der Familie. Die Rede vor dem Konsistorium* (Freiburg im Breisgau: Verlag Herder GmbH, 2014); Walter Kasper, *Il vangelo della famiglia*, tr. Gianni Francesconi (Brescia: Editrice Queriniana, 2014); Walter Kasper, *El evangelio de la familia*, tr. José Pérez Escobar (Maliño, Cantabria: Editorial Sal Terrae, 2014).

²Robert Dodaro, ed., *Remaining in the Truth of Christ: Marriage and Communion in the Catholic Church* (San Francisco: Ignatius Press, 2014); Robert Dodaro, ed., *Demeurer dans la vérité du Christ. Mariage et communion dans l'Église catholique* (Paris: Artège Éditions, 2014); Robert Dodaro, Hg., *„In der Wahrheit Christi bleiben: Ehe und Kommunion in der katholischen Kirche* (Würzburg: Echter Verlag GmbH, 2014); Robert Dodaro, ed., *Permanere nella verità di Cristo. Matrimonio e comunione nella Chiesa cattolica* (Siena: Edizioni Cantagalli S.r.l., 2014); Robert Dodaro, ed., *Permanecer en la Verdad de Cristo. Matrimonio y Comunión en la Iglesia Católica* (Madrid: Ediciones Cristiandad S.A., 2014).

³"Integrae regiones nec non nationes in quibus antea tempore religio et vita christiana florebant, quae vivacis ac operosae fidei communitates excitabant, nunc rebus adversis premuntur ac non raro radicitus sunt transformatae, gliscentibus indifferentismo, saecularismo et atheismo. Agitur praesertim de regionibus et nationibus «Primi Mundi» qui dicitur, in quibus oeconomica prosperitas et consumendarum rerum cupiditas, quamquam etiam terribilibus paupertatis et miseriae adiunctis commixtae, inhiant ac proclamant ita esse vivendum «etsi Deus non daretur». At religiosa indifferentia et practica Dei completa negligentia ad vitae quaestiones licet graviore exsolvendae non minus affligunt animum nec minus videntur evertentis quam proclamatus atheismus;" Ioannes Paulus PP. II, Adhortatio Apostolica *Christifideles Laici*, "De vocatione et missione Laicorum in Ecclesia et in mundo," 30 Decembris 1988, *Acta Apostolicae Sedis* 81 (1989), 454, n. 34. [Hereafter, CL]. English translation: Pope John Paul II, Post-Synodal Apostolic Exhortation *Christifideles Laici*, 30 December 1988, "On the Vocation and the Mission of the Lay Faithful in the Church and in the World" (Vatican City State: Libreria Editrice Vaticana, nd), p. 95, no. 34. [Hereafter, CLEng].⁴"... consortium humanum spiritu christiano ubique denuo imbuendum est." CL, 455, no. 34. English translation: CLEng, p. 96, no. 34.
⁵"... [i]d [consortium humanum spiritu christiano imbuendum] tamen possibile erit, si christianus communitatum ipsarum ecclesialium contextus, quae his in regionibus et nationibus degunt, renovetur." CL, 455, no. 34. English translation: CLEng, p. 96, no. 34.

what is needed is to *first remake the Christian fabric of the ecclesial community itself* present in these countries and nations.”⁵

In a similar vein, Pope Benedict XVI, in his 2010 Christmas Address to the Roman Curia, reflecting on the grave evils which are destroying us as individuals and as a society, and which have generated a culture marked predominantly by violence and death, described a relativism in contemporary moral theology, called proportionalism or consequentialism, which has generated profound confusion and outright error regarding the most fundamental truths of the moral law.⁶ It has led to a situation in which, in his words, “[m]orality is replaced by a calculus of consequences, and in the process it ceases to exist.” If, therefore, the irreplaceable moral order, which is the way of our freedom and happiness, is to be restored, we must address with clarity and steadfastness the error of moral relativism, proportionalism and consequentialism, which permeates our culture and has also entered, as Pope Benedict XVI reminded us, into the Church.

To confront this ideology, Pope Benedict XVI urged a new study of the teaching of Pope John Paul II in his Encyclical Letter *Veritatis Splendor*, “On the Fundamentals of the Church’s Moral Teaching.” In *Veritatis Splendor*, Pope John Paul II, in the words of Pope Benedict XVI, “indicated with prophetic force in the great rational tradition of Christian *ethos* the essential and permanent foundations of moral action.”⁸ Reminding Catholics of the need of man to form his conscience in accord with the moral teaching of the Church, he also reminded them of “our responsibility to make these criteria [the essential and permanent foundations of moral action] audible and intelligible once more for people today as paths of true humanity, in the context of our paramount concern for mankind.”⁹

A NEW EVANGELIZATION AS THE FORM OF THE CHURCH’S MISSION

The Christian life, if lived with integrity today, is necessarily countercultural. As Pope John Paul II so frequently reminded us, Christians today are called to a new evangelization of culture. The situation can be described thusly: the Gospel has been proclaimed and taken deep root in Christian countries but then has been forgotten. The forgetfulness leads to a hostile reaction, when the truth of the Gospel is once again proclaimed. The faith no longer has deep root in the lives of the successive generations. What is needed then is a new evangelization of the society and culture which, in fact,

can no longer be considered Christian. The Christian faith and its practice must be imparted anew, as if for the first time, as it was during the first Christian centuries and at the time of the evangelization of our native lands. The Christian character of the culture is no longer a given, even though it may have been for centuries.

We must respond today with ever greater enthusiasm and energy to Our Lord’s command at His Ascension: “Go therefore and make disciples of all nations.”¹⁰ Before the challenges of living the faith in our time, Pope John Paul II recalled to our minds the urgency of Christ’s mandate given to the first disciples and given, no less, to missionaries down the Christian centuries and to us today. He declared:

Certainly the command of Jesus: “Go and preach the Gospel” always maintains its vital force and its ever-pressing obligation. Nevertheless, the present situation, not only of the world but also of many parts of the Church, *absolutely demands that the word of Christ receive a more ready and generous obedience*. Every disciple is personally called by name; no disciple can withhold making a response: “Woe to me, if I do not preach the Gospel” (1 Cor 9:16).¹¹

The obedience which is fundamental and essential to the new evangelization is also a virtue acquired with great difficulty in a culture which exalts individualism and questions all authority, except the self. Yet, it is indispensable if the Gospel is to be taught and lived in our time.

We take example from the first disciples, from the first missionaries to our native places, and from the host of saintly brethren who have given themselves completely to Christ throughout the Christian centuries, calling upon the help and guidance of the Holy Spirit to purify themselves of any rebellion before God’s will and to strengthen them to do God’s will in all things. Before the great challenge of living the Christian faith today, we, with them, draw courage from the promise with which Our Lord concluded His missionary mandate: “[A]nd lo, I am with you always, to the close of the age.”¹²

THE CRITICAL ROLE OF THE FAMILY IN A NEW EVANGELIZATION

The great challenge which confronts the whole Church confronts, in particular, the Church in the first cell of Her life, the family. It is

⁵ Cf. Ioannes Paulus PP. II, Litterae Encyclicae *Veritatis Splendor*, “De quibusdam quaestionibus fundamentalibus doctrinae moralis Ecclesiae”, 6 Augusti 1993, *Acta Apostolicae Sedis* 85 (1993), 1193-1194, n. 75.

⁷ “La morale viene sostituita da un calcolo delle conseguenze e con ciò cessa di esistere.” Benedictus PP. XVI, Allocutio, “Omina Nativitatis novique Anni Curiae Romanae significantur”, 20 Decembris 2010, *Acta Apostolicae Sedis* 103 (2011), 37. [Hereafter, ChristmasAddress2010]. English translation: Pope Benedict XVI, “Benedict XVI’s Christmas greeting to the College of Cardinals, the Roman Curia and the Governorate: Resolved in faith and in doing good,” *L’Osservatore Romano*, weekly edition in English, 22-29 December 2010, p. 13. [Hereafter, ChristmasAddress2010Eng].

⁸ “... indicò con forza profetica nella grande tradizione razionale dell’*ethos* cristiano le basi essenziali e permanenti dell’agire morale.” ChristmasAddress2010, 37. English translation: ChristmasAddress2010Eng, p. 13.

⁹ “... nostra responsabilità rendere nuovamente udibili e comprensibili tra gli uomini questi criteri [le basi essenziali e permanenti dell’agire morale] come vie della vera umanità, nel contesto della preoccupazione per l’uomo, nella quale siamo immersi.” ChristmasAddress2010, 37. English translation: ChristmasAddress2010Eng, p. 13.

¹⁰ Mt 28, 19.

¹¹ “Equidem mandatum Iesu: «Euntes praedicat evangelium» sua vi perpetuo viget ac inoccidue urget: verumtamen praesens rerum conditio, non solummodo in mundo sed in pluribus quoque Ecclesiae partibus, omnino requirit ut Christi verbo promptius ac magis dilatato corde obtemperetur; quibus discipulus ita in sua ipsius persona interpellatur, ut nullus se in proprio responso eliciendo retrahere possit: «Vae enim mihi est, si non evangelizaverim!» (1 Cor 9, 16). CL, 454, n. 33. English translation corrected by the author: CLEng, p. 94, no. 33.¹² Mt 28, 20.

¹² Mt 28, 20.

the challenge which Pope John Paul II described in his *Apostolic Letter "At the Close of the Great Jubilee of the Year 2000, "Novo Millennio Ineunte,"* as the "high standard of ordinary Christian living."¹³ Pope John Paul II taught us the extraordinary nature of our ordinary life, because it is lived in Christ and, therefore, produces in us the incomparable beauty of holiness. He declared:

The ways of holiness are many, according to the vocation of each individual. I thank the Lord that in these years he has enabled me to beatify and canonize a large number of Christians, and among them many lay people who attained holiness in the most ordinary circumstances of life. The time has come to re-propose wholeheartedly to everyone this high standard of ordinary Christian living: the whole life of the Christian community and of Christian families must lead in this direction.¹⁴

Seeing in Christian families the fruit of the daily conversion of life by which the family members strive to meet the "high standard of ordinary Christian living," the culture will discover the great mystery of ordinary life upon which God daily showers His ceaseless and immeasurable love. Clearly, the "mending of the Christian fabric of society" can only come about by the remaking of "the Christian fabric of the ecclesial community," beginning with the individual in his family, at home.¹⁵

Pope John Paul II taught us clearly that the way to meet the challenge of the "high standard of ordinary Christian living" is "found in the Gospel and in the living Tradition."¹⁶ He reminded us that it is the same program of Christian living as it has always been in the Church, the program of holiness of life. Regarding Christian marriage and the family, and the call to evangelization, in his 1981 Post-Synodal Apostolic Exhortation on the family, *Familiaris Consortio*, he declared that "the Christian family, in fact, is the first community called to announce the Gospel to the human person during growth and to bring him or her, through a progressive education and catechesis, to full human and Christian maturity."¹⁸

Noting the multiple and grievous attacks on marriage and the family in our time, he stressed the importance of witnessing to the truth about marriage and the family, so that the family may evangelize the whole of society. He declared:

At a moment of history in which the family is the object of numerous forces that seek to destroy it or in some way to deform it, and aware that the well-being of society and her own good are intimately tied to the good of the family, the Church perceives in a more urgent and compelling way her mission of proclaiming to all people the plan of God for marriage and the family, ensuring their full vitality and human and Christian development, and thus contributing to the renewal of society and of the People of God."¹⁹

Recognizing the irreplaceable evangelizing power of the family in the whole of society, the Church is even more impelled to devote Herself to safeguarding and fostering the truth of married and family life.

There is a predominance of the phenomenon of secularization, although there also remain individual Catholic families of deep religious faith, practice of the faith and devotion, and, where a number of these families are nearby one another, they form a certain social and spiritual fraternity. All of us, no matter what may be our state in life, should foster the solidarity among families who are all striving to hand on the faith and its practice with integrity.

In our Christian witness and apostolate, we must give special attention to the sanctity of marriage, to the fidelity, indissolubility and procreativity of the marital union. Catholic home life is necessarily a sign of contradiction in today's society. We must inspire courage in Catholic couples to give the witness to the truth about marriage and family which our culture so sorely needs. We must help Christian homes to be the domestic Church, according to the ancient description, the first place in which the Catholic faith is taught, celebrated and lived. The whole Church must help parents to live generously and faithfully their vocation to the married life. We must be especially attentive to families who are in trouble, so that even in their suffering they may enjoy the graces of unity and peace of the Holy Family of Nazareth.

In his Post-Synodal Apostolic Exhortation *Familiaris Consortio*, Pope John Paul II underlined the irreplaceable service of the family in a new evangelization. Citing the teaching of his predecessor, Pope Paul VI, on evangelization,²⁰ he declared:

¹³ "... «superiorem modum» ordinariae vitae christianae." Ioannes Paulus PP. II, Epistula Apostolica *Novo Millennio Ineunte*, "Magni Iubilaei anni MM sub exitum," 6 Ianuarii 2001, *Acta Apostolicae Sedis* 93 (2001), 288, n. 31. [Hereafter, NMI]. English translation: Pope John Paul II, Apostolic Letter *Novo Millennio Ineunte*, "At the Close of the Great Jubilee of the Year 2000," 6 January 2001 (Boston: Pauline Books & Media, 2001), p. 43, no. 31. [Hereafter, NMIEng].

¹⁴ "Multiplices enim sanctitatis existunt viae atque cuiusque congruunt cum vocatione. Grates Domino referimus Nobis quod concessit his proximis annis tot christianos et christianas inter beatos adnumerare ac sanctos, ex quibus plures laici sanctimoniam sunt communissimis in vitae condicionibus adsecuti. Omnibus ergo tempus est iterum firmiter hunc proponere «superiorem modum» ordinariae vitae christianae: ad hanc namque metam conducere debet omnis vita ecclesialis communitatis ac familiarum christianarum." NMI, 288, n. 31. English translation: NMIEng, p. 43, no. 31.

¹⁵ "... consortium humanum spiritu christiano ubique denuo imbuendum est...christianus communitatum ipsarum ecclesiarum contextus." CL, p. 455, no. 34. English translation: CLE, p. 96, no. 34.

¹⁶ "... quod de Evangelio derivatur semper vivaque Traditione." NMI, 285, n. 29. English translation: NMIEng, p. 39, no. 29.

¹⁷ Cf. NMI, 285-288, nn. 29-31.

¹⁸ "... christiana enim familia est prima communitas, cuius est Evangelium personae humanae crescent annuntiare eamque progrediente education et catechesis ad plenam maturitatem humanam et christianam perducere." Ioannes Paulus PP. II, Adhortatio Apostolica *Familiaris Consortio*, "De Familiae Christianae muneribus in mundo huius temporis," 22 Novembris 1981, *Acta Apostolicae Sedis* 74 (1982), 823, n. 2. [Hereafter, FC]. English translation: Pope John Paul II, Apostolic Exhortation *Familiaris Consortio*, "Regarding the Role of the Christian Family in the Modern World," 22 November 1981 (Vatican City State: Vatican Polyglot Press, nd), p. 4, no. 2. [Hereafter, FCEng].

¹⁹ "Hoc tempore historiae, quo familia multis impetitur viribus, eam delere aut saltem deformare nitentibus, Ecclesia, probe conscia salutem societatis suamque ipsius arcte cum fausta condicione familiae conecti, modovehementiore et urgentiore munus suum percipit omnibus consilium Dei de matrimonio ac familia declarandi, cuius plenum vigorem et promotionem humanam et christianam in tuto collocet, ac sic conferat ad renovationem societatis ipsiusque Populi Dei." FC, 84, n. 3. English translation: FCEng, pp. 6-7, no. 3.

²⁰ Cf. Paulus PP. VI, Adhortatio Apostolica *Evangelii Nuntiandi*, "De Evangelizatione in mundo huius temporis," 8 Decembris 1975, *Acta Apostolica Sedis* 68 (1976), 60-61, n. 71.

To the extent in which the Christian family accepts the Gospel and matures in faith, it becomes an evangelizing community. Let us listen again to Paul VI: "The family, like the Church, ought to be a place where the Gospel is transmitted and from which the Gospel radiates. In a family which is conscious of this mission, all the members evangelize and are evangelized. The parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel as deeply lived by them. And such a family becomes the evangelizer of many other families, and of the neighborhood of which it forms part."²¹

It is clear that, if a new evangelization is not taking place in marriages, in the family, then it will not take place in the Church or in society, in general. At the same time, marriages transformed by the Gospel are the first and most powerful agent of the transformation of society by the Gospel.

The witness of the family is, therefore, at the heart of a new evangelization. Making reference to the teaching of the Second Vatican Ecumenical Council on the reality of the family "as the domestic church" or the little church (*ecclesiola*), the Catechism of the Catholic Church declared:

In our time, in a world often alien and even hostile to faith, believing families are of primary importance as centers of living, radiant faith. For this reason, the Second Vatican Council, using an ancient expression, calls the family the *Ecclesia domestica*. It is in the bosom of the family that parents are "by word and example ... first heralds of the faith with regard to their children. They should encourage them in the vocation which is proper to each child, fostering with special care any religious vocation."²²

We see, in fact, in an unmistakable way the evangelizing power of marriage and the family in the primary duty of parents to help their children to know their vocation in life and to embrace it with an undivided heart. The fundamental evangelizing power of parents in what pertains to the vocation to the married life is evident.

At the heart of marriage and of family life is divine worship and prayer which give form to every other aspect of life. Sacred worship, the highest and most perfect expression of our life in Christ, is

at the heart of family life. In the worship of God, in prayer, and in devotion the family receives the power to evangelize and, at the same time, evangelizes the world most powerfully. Once again making reference to the teaching of the Second Vatican Ecumenical Council, the Catechism of the Catholic Church declares:

It is here that the father of the family, the mother, children, and all members of the family exercise the priesthood of the baptized in a privileged way "by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, and self-denial and active charity." Thus the home is the first school of Christian life and "a school for human enrichment." Here one learns endurance and the joy of work, fraternal love, generous – even repeated – forgiveness, and above all divine worship in prayer and the offering of one's life.²⁴

The family experiences its deepest being, when it is at prayer, especially at divine worship. From prayer and divine worship, every aspect of the personal life of each member of the family and of the family itself flows. The family at prayer and at worship manifests Christ alive in the Church most powerfully and, therefore, attracts many other families to Christ in His Church.

THE FUNDAMENTAL PART OF THE GOSPEL OF LIFE IN A NEW EVANGELIZATION

One of the critical evangelizing fruits of prayer and worship in the family is the witness to the Gospel of Life. Pope John Paul II taught us how essential to a new evangelization is proclaiming the Gospel of Life and how the family is the first locus of the proclamation. The situation of secularization has become so grave, that many no longer understand life to be the gift of God²⁵ and, therefore, no longer respect the inviolable dignity of human life, created in the image and likeness of God and redeemed by the Most Precious Blood of God the Son Incarnate.²⁶ In a new evangelization regarding human life, the central and irreplaceable service of the family is most clearly seen.

The fundamental locus of the proclamation of the Gospel of Life is the family, in which the children witness the Gospel of Life in the relationship of their parents with one another and in the relationship of the parents with them. Such witness pertains not only to the beginning of human life, in the correct understanding

²¹ "Christiana familia, quatenus Evangelium amplectitur et ad maturitatem in fide progreditur, eatenus fit evangelizans communitas. Exaudiamus denuo Paulum VI: «Familia, haud secus atque Ecclesia, habenda est campus, quo affertur et unde diffunditur Evangelium. Quamobrem, apud familiam huius muneris consciam, omnia eiusdem familiae membra evangelizant atque evangelizantur. Parentes non tantum communicant cum filiis Evangelium, sed ab ipsis possunt recipere idem Evangelium penitus vita expressum. Eadem familia Evangelii nuntia fit apud alias multas familias, atque circumstantem, cui inseritur, convictum»." FC, 144, n. 52. English translation: FCEng, p. 97, no. 52.

²² "... velut Ecclesia domestica." Sacrosanctum Concilium Oecumenicum Vaticanum II, Constitutio Dogmatica *Lumen Gentium*, "De Ecclesia," 21 Novembris 1964, *Acta Apostolicae Sedis* 57 (1966), 16, n. 11. English translation: Vatican Council II: The Basic Sixteen Documents, ed. Austin Flannery (Northport, NY: Costello Publishing Company, 1996), p. 16, no. 11.

²³ "Nostris diebus, in mundo saepe fidei alieno et etiam hostile, familiae credentes maximi sunt momenti tamquam viventis et elucis fidei foci. Hac de causa, Concilium Vaticanum II familiam, cum vetere quadam expressione, *Ecclesiam domesticam* appellat. In familiae sinu, parentes sunt «verbo et exemplo [...] pro filiis suis primi fidei praecones, et vocationem unicuique propriam, sacram vero peculiari cura, foveant oportet»." *Catechismus Catholicae Ecclesiae* (Città del Vaticano: Libreria Editrice Vaticana, 1997), n. 1656. [Hereafter, CCE]. English translation: Catechism of the Catholic Church, 2nd ed. (Washington, DC: United States Catholic Conference, Inc. – Libreria Editrice Vaticana, 1997), no. 1656. [Hereafter, CCEng].

²⁴ "Hic, modo praeclaro, *sacerdotium baptismale* exercetur patris familias, matris, filiorum, omnium familiae membrorum «in sacramentis suscipiendis, in oratione et gratiarum actione, testimonio vitae sanctae, abnegatione et actuosa caritate». Familia, hoc modo, prima schola vitae christianae et «schola quaedam uberius humanitatis est». Ibi patientia et laetitiae laboris, amor fraternus, indulgentia generosa, etiam iterate, et praecipue divinus per orationem et propriae vitae oblationem cultus discuntur." CCE, n. 1657. CCEng., no. 1657.²⁵ Cf. Gen 1, 26-27.

²⁶ Cf. Rom 5, 9.

²⁷ Cf. Col 1, 24.

and living of human sexuality, but also to the end of life in the acceptance of human suffering as the way of unconditional love of others, in accord with the teaching of the Lord which Saint Paul articulated in first chapter of the Letter to the Colossians.²⁷ The Gospel of Life is integral to the spiritual worship at the heart of the family. Lifting up their hearts to the Heart of God, parents and children are purified and strengthened to live their relationships with each other in pure and selfless love. Pope John Paul II made this clear in his Encyclical Letter on the Gospel of Life, declaring:

As part of the spiritual worship acceptable to God (cf. *Rom* 12:1), the *Gospel of life* is to be celebrated above all in *daily living*, which should be filled with self-giving love for others. In this way, our lives will become a genuine and responsible acceptance of the gift of life and a heartfelt song of praise and gratitude to God who has given us this gift. This is already happening in the many different acts of selfless generosity, often humble and hidden, carried out by men and women, children and adults, the young and the old, the healthy and the sick.²⁸

In no. 92 of the Encyclical Letter, Pope John Paul II treated at length what he called the “*decisive responsibility*” of the family for the proclamation of the Gospel of Life. He illustrated at some length the critical role of the family not only in teaching the welcome due to new human life but also in teaching the meaning of suffering and death. As he observed, “[t]he family has a special role to play throughout the life of its members, from birth to death.”³⁰

A NEW EVANGELIZATION REGARDING HUMAN LIFE AND THE INTEGRITY OF THE CONJUGAL ACT

In this regard, it is important to make clear the relationship between a new evangelization regarding human life and the practice of the virtues of purity, chastity and modesty. Respect for human life is related essentially to respect for the integrity of marriage and the family. The attack on the innocent and defenseless life of the unborn has its origin in an erroneous view of human sexuality, which attempts to eliminate, by mechanical or chemical means, the essentially procreative nature of the conjugal act. This error maintains that the artificially altered act retains its integrity. The claim is that the act remains unitive or loving, even though the procreative nature of the act has been radically violated. In fact, it is not unitive, for one or both of the partners withholds an essential part of the gift

of self, which is the essence of the conjugal union. The so-called “contraceptive mentality” is essentially anti-life. Many forms of what is called contraception are in fact abortifacient, that is, they destroy a life which has already been conceived and begun to develop.

The manipulation of the conjugal act, as Pope Paul VI courageously observed, has led to many forms of violence against marriage and family life.³¹ Through the spread of the contraceptive mentality, especially among the young, human sexuality is no longer seen as the gift of God which draws a man and a woman together in a bond of lifelong and faithful love, crowned by the gift of new human life, but, rather, as a tool for personal gratification.³³ Once sexual union is no longer seen to be procreative by its very nature, human sexuality is abused in ways that are profoundly harmful and indeed destructive of individuals and of society itself. One has only to think of the devastation which is daily wrought in our world by the multi-billion dollar industry of pornography, or the incredibly aggressive homosexual agenda which can only result in the profound unhappiness and even despair of those affected by it and in the destruction of society, as it has always done historically. Fundamental to the transformation of Western culture is the proclamation of the truth about the conjugal union in its fullness and the correction of the contraceptive thinking which fears life, which fears procreation.

In our society, there is a confusion about the meaning of human sexuality which is reaping a harvest of profound personal unhappiness often to the point of the breakdown of the family, of the corruption of children and young people, and, ultimately, of self-destruction. Disordered sexual activity, sexual activity outside of marriage, and the constant and potent false messages about who we are as man and woman served up by the communications media are the signs of a desperate need of a new evangelization. We must witness to the distinct gifts of man and woman to be placed at the service of God and His holy people through a chaste life. Christian marriage is the primary locus of that critical witness. Through sound family life our society will be transformed. Without sound family life, it will never be transformed.

It is instructive to note that Pope Benedict XVI, in his Encyclical Letter *Caritas in Veritate*, made special reference to Pope Paul VI's Encyclical Letter *Humanae Vitae*, underscoring its importance “for delineating the *fully human meaning of the development that the Church proposes*.” Pope Benedict XVI makes clear that the teaching in *Humanae Vitae* is not simply a matter of “individual morality,” declaring:

²⁸ “In ratione spiritalis cultus Deo grati (cfr *Rom* 12, 1), Evangelii vitae celebratio suam postulat effectonem praesertim in cotidiana existentia, quae in caritate erga alios agitur atque sui ipsius oblatione. Hac ratione tota nostra existentia fiet vera et officii conscia acceptio doni vitae atque sincera grataque laus in Deum qui nobis talem tribuit donationem. Quod iam accidit plurimis in signis donationis, modestae saepe et absconditae, quae primos exhibent actores viros et mulieres, parvulos et adultos, iuvenes et seniors, sanos et aegrotos.” Ioannes Paulus PP. II, Litterae encyclicae *Evangelium vitae*, “De vitae humanae inviolabili bono”, 25 Martii 1995, *Acta Apostolicae Sedis* 87 (1995), 498, n. 86. [Hereafter, EV]. English translation: Pope John Paul II, Encyclical Letter *Evangelium Vitae*, “On the Value and Inviolability of Human Life,” 25 March 1995 (Vatican City: Libreria Editrice Vaticana, 1995), p. 152, no. 86. [Hereafter, EVEng].

²⁹ “... *decretoria ... responsalitas*.” EV, 505, n. 92. English translation: EVEng, p. 163, no. 92.³⁰ “Familia provocatur per totum vitae ipsius sodalium spatium, ab oriente vita ad mortem.” EV, 506, n. 92. English translation: EVEng, p. 164, no. 92.

³¹ Cf. Paulus PP. VI, Litterae encyclicae *Humanae Vitae*, “De propagatione humanae prolis recte ordinanda”, 25 Iulii 1968, *Acta Apostolicae Sedis* 60 (1968), 493–494, n. 17.

³² Cf. EV, 414–415, n. 13; and 511–512, n. 97.

³³ “... ut *progressionis prorsus humana significatio describatur, quam Ecclesia proponit*.” Benedictus PP. XVI, Litterae encyclicae *Caritas in Veritate*, “De humana integra progressionem in caritate veritateque”, 29 Iunii 2009, *Acta Apostolicae Sedis* 101 (2009), 651, n. 15. [Hereafter, CV]. English translation: Pope Benedict XVI, Encyclical Letter *Caritas in Veritate*, “On Integral Human Development in Charity and Truth,” 29 June 2009 (Città del Vaticano: Libreria Editrice Vaticana, 2009), p. 20, no. 15. [Hereafter, CVEng].

Humanae vitae indicates the *strong links between life ethics and social ethics*, ushering in a new area of magisterial teaching that has gradually been articulated in a series of documents, most recently John Paul II's Encyclical Letter *Evangelium Vitae*.³⁴

Pope Benedict XVI made clear the essential part which a right understanding of human sexuality has in true human development.

In treating the question of procreation, Pope Benedict XVI underscored the critical importance of the right understanding of human sexuality, marriage and the family. He wrote:

The Church, in her concern for man's authentic development, urges him to have full respect for human values in the exercise of his sexuality. It cannot be reduced merely to pleasure or entertainment, nor can sex education be reduced to technical instruction aimed solely at protecting the interested parties from possible disease or the "risk" of procreation. This would be to impoverish and disregard the deeper meaning of sexuality, a meaning which needs to be acknowledged and responsibly appropriated not only by individuals but also by the community.³⁵

The restoration of respect for the integrity of the conjugal act is essential to the future of Western culture, the advancement of a culture of life. In the words of Pope Benedict XVI, it is necessary "once more to hold up to future generations the beauty of marriage and the family, and the fact that these institutions correspond to the deepest needs and dignity of the person."³⁶ Correspondingly, Pope Benedict XVI noted that "states are called to enact policies promoting the centrality and integrity of the family founded on marriage between a man and a woman, the primary vital cell of society, and to assume responsibility for its economic and fiscal needs, while respecting its essentially relational character."³⁷

For the sake of our young people, we must give particular attention to the fundamental expression of our culture which is education. Good parents and good citizens must be attentive to the curriculum which schools are following and to the life in the schools, in order to assure that their children, our children, are being formed in the human and Christian virtues and are not being deformed by indoctrination in the confusion and error concerning the most fundamental truths of human life and of the family, which will lead to their slavery to sin and, therefore, profound unhappiness, and to the destruction of culture.

Today, for example, we sadly find the need to speak about "traditional marriage," as if there were another kind of marriage. There is only one kind of marriage as God has given it to us from the Creation and as Christ has redeemed it by His saving Passion and Death.

Let us also teach our children and young people all that it means to remain true to the faithful and enduring covenant of divine love in the married life, as God has planned it from the beginning. In the life of holy couples, we see reflected the splendor of the truth about the union of one man and one woman in faithful, enduring and procreative love. Let us teach, in particular, the words of Our Lord when he responded to the Pharisees who were testing him about the possibility of divorce. Our Lord answered their question by teaching the observance of the eternal law according to which God has created man and woman:

Have you not read that he who made them from the beginning made them male and female, and said, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one"? So they are no longer two but one. What therefore God has joined together, let no man put asunder.³⁸

When His disciples questioned Christ about the demand of God's law for the married, our Lord responded that, with the call to the married life, God gives the grace to live in faithful, enduring and procreative love: "Not all men can receive this precept, but only those to whom it is given."³⁹

In advancing the respect for the inviolable dignity of innocent human life and for the integrity of marriage and the family, proper attention must also be given to the laws which govern the life of society. While the transformation of hearts is the most fundamental means of the new evangelization, Catholics and all persons of good will must be attentive to promote laws which safeguard the dignity of human life and respect the integrity of marriage and the family. At the same time, one cannot ignore the irreplaceable role which law plays in culture. Pope John Paul II observed:

Although laws are not the only means of protecting human life, nevertheless they do play a very important and sometimes decisive role in influencing patterns of thought and behavior. I repeat once more that a law which violates an innocent person's natural right to life is unjust and, as such, is not valid as a law. For this reason I urgently appeal once more to all

³⁴ "Litterae encyclicae «*Humanae vitae*» solida vincula designant, quae inter vitae ethicam et ethicam societalem intercedunt, magistrale quoddam insinuantes argumentum, quod gradatim variis in documentis auctum est, novissime in Ioannis Pauli II Litteris encyclicis *Evangelium vitae*." CV, 651, n. 15. English translation: CVEng, p. 21, no. 15.

³⁵ "Ecclesia, cui cordi est verus hominis progressus, monet eum ad plenam valorum observantiam, in sexualitate quoque exercenda: quae ad meram rem hedonisticam ludicramque redigi non potest, sicut educatio sexualis in technicam institutionem coartari non potest, si tantum cura habeatur eos quorum interest arcendi a quodam contagio vel a generandi «periculo». Hoc modo pauperior fieret et altus sexualitatis sensus extenuaretur, qui econtra agnosci et accipi debet cum responsalitate tam singularum personarum quam communitatis." CV, 680, n. 44. English translation: CVEng, pp. 73-74, no. 44.

³⁶ "... novis generationibus adhuc proponendi pulchritudinem familiae et matrimonii, congruentiam huiusmodi institutionum cum altioribus postulatis cordis dignitatisque personae." CV, p. 681, no. 44. CVEng., p. 75, no. 44.

³⁷ "... Status vocantur ad normas politicas edendas, praeeminentiam integritatemque familiae promoventes, quae matrimonio nititur unius viri uniusque mulieris, quaeque exstat prima vitalisque societatis cellula, atque in se recipit etiam quaestiones oeconomicas et nummarias, quod ad ipsius necessitudinis indolem attinet." CV, 681, n. 44. English translation: CVEng, p. 75, no. 44. ³⁸ Mt 19, 4-5.

³⁹ Mt 19, 11.

political leaders not to pass laws which, by disregarding the dignity of the person, undermine the very fabric of society.⁴⁰

In this regard, involvement in political life is essential to the advancement of the cause of life. Already in his Apostolic Exhortation *Familiaris Consortio*, Pope John Paul II had declared:

The social role of families is called upon to find expression also in the form of *political intervention*: families should be the first to take steps to see that the laws and institutions of the State not only do not offend but support and positively defend the rights and duties of the family. Along these lines, families should grow in awareness of being “protagonists” of what is known as “family politics” and assume responsibility for transforming society; otherwise families will be the first victims of the evils that they have done no more than note with indifference.⁴¹

The Holy Father repeated the same exhortation to families in *Evangelium Vitae*.⁴²

NATURAL LAW AND THE FORMATION OF THE CONSCIENCE IN THE FAMILY

So often, today, a notion of tolerance of ways of thinking and acting contrary to the moral law seems to be the interpretative key for many Christians. Today’s popular notion of tolerance is not securely grounded in the moral tradition, yet it tends to dominate our approach to the extent that we end up claiming to be Christian while tolerating ways of thinking and acting which are diametrically opposed to the moral law revealed to us in nature and in the Sacred Scriptures. The approach, at times, becomes so relativistic and subjective that we do not even observe the fundamental logical principle of non-contradiction, that is, that a thing cannot both be and not be at the same time. In other words, certain actions cannot at the same time be both true to the moral law and not true to it.

In fact, charity alone must be the interpretive key of our thoughts and actions. In the context of charity, tolerance means unconditional love of the person who is involved in evil but firm abhorrence of the evil into which the person has fallen.

Fundamental to the Catholic life of virtue is the understanding of human nature and conscience. Critical to the deplorable cultural situation in which we find ourselves is the loss of a sense of nature and of conscience. Pope Benedict XVI addressed the question of the loss

of a sense of nature and conscience, with respect of the foundations of law, in his address to the *Bundestag* during his Pastoral Visit to Germany in September of 2011. Taking leave from the story of the young King Solomon on his accession to the throne, he recalled to political leaders the teaching of the Holy Scriptures regarding the work of politics. God asked King Solomon what request he wished to make as he began to rule God’s holy people. The Holy Father commented:

What will the young ruler ask for at this important moment? Success – wealth – long life – destruction of his enemies? He chooses none of these things. Instead, he asks for a listening heart so that he may govern God’s people, and discern between good and evil (cf. 1 Kg 3:9).⁴³

The story of King Solomon, as Pope Benedict XVI observed, teaches what must be the end of political activity and, therefore, of government. He declared: “Politics must be a striving for justice, and hence it has to establish the fundamental preconditions for peace.... To serve right and to fight against the dominion of wrong is and remains the fundamental task of the politician.”⁴⁴

Pope Benedict XVI then asked how we know the good and right which the political order and specifically the law are to safeguard and promote. While he acknowledged that in many matters “the support of the majority can serve as a sufficient criterion,”⁴⁵ he observed that such a principle is not sufficient “for the fundamental issues of law, in which the dignity of man and of humanity is at stake.”⁴⁶ Regarding the very foundations of the life of society, positive civil law must respect “nature and reason as the true sources of law.”⁴⁷ In other words, one must have recourse to the natural moral law which God has inscribed upon every human heart.

What Pope Benedict XVI observed regarding the foundations of law in the concepts of nature and conscience points to the fundamental work of education, namely, to develop in students “the listening heart” which strives to know the law of God and to respect it by development in the life of the virtues.

As Christians, we must help society to recognize a certain order which permits the individual to pursue his own good, while at the same time respecting the good of others who form a community with him. The good is defined by the order found in the nature of persons and of things, by which the same persons and things are directed to objective ends. In truth, the individual must understand

⁴⁰ “Tametsi leges non unicum sunt instrumentum, quo vita humana defendatur, partes tamen magni momenti explicant, immo prae graves aliquando, in cuiusdam mentis consuetudinisque protectione. Iterum dicimus: norma quae naturalem legem violat ad vitam cuiusdam innocentis pertinentem, est iniusta ideoque legis momentum habere non potest. Quam ob rem fortiter iteramus exhortationem Nostram ad omnes viros politicos ne promulgent leges quae, personae dignitatem neglegentes, funditus ipsam civilem convictionem extenuent.” EV, 503-504, n. 90. English translation: EVEng, p. 160, no. 90.

⁴¹ “Sociale familiae munus etiam ratione *politici interventus* est procurandum: familias nempe eniti oportet imprimis ut leges institutionesque Civitatis non modo non laedant, verum fulciant ac defendant firmo modo iura familiae necnon officia. Ita profecto familiae magis consciae debent fieri se «primas partes agere» in «re politica familiari», quae vocatur, in seque recipere officium transformandae societatis: alioquin erunt familiae illorum malorum veluti victimae primae, quae indifferenti animo solum aspicere voluerunt.” FC, 136, n. 44. English translation: FCEng, p. 85, n. 44.

⁴² Cf. EV, 507-508, n. 93.

⁴³ “Was wird sich der junge Herrscher in diesem Augenblick erbitten? Erfolg – Reichtum – langes Leben – Vernichtung der Feinde? Nicht um diese Dinge bittet er. Er bittet: „Verleih deinem Knecht ein hörendes Herz, damit er dein Volk zu regieren und das Gute vom Bösen zu unterscheiden versteht“ (1 Kön 3,9).” Benedictus PP. XVI, Allocutio “Iter apostolicum in Germaniam: ad Berolinensem foederatum coetum oratorum,” 22 Septembris 2011, *Acta Apostolicae Sedis* 103 (2011), p. 663. [Hereafter, *Bundestag*]. English translation: *L’Osservatore Romano Weekly Edition in English*, 28 September 2011, p. 6. [Hereafter, *BundestagEng*].

that his own good cannot be served while the good of others and the order of creation are violated. The individual cannot achieve his proper end – and, therefore, happiness – apart from respect for the proper end and ultimate happiness of his neighbor, and for the proper end of the things with which he interacts. Life in common is otherwise reduced to the tyranny of whatever group is able to prevail by winning the support of a majority.

In his Encyclical Letter *Caritas in Veritate*, Pope Benedict XVI takes up the question of the common good which, in his words, “is sought not for its own sake, but for the people who belong to the social community and who can only really and effectively pursue their good within it.” Dedication to the common good, as Pope Benedict XVI makes clear, is an obligation imposed by both justice and charity. He concludes: “The more we strive to secure a common good corresponding to the real needs of our neighbours, the more effectively we love them.”⁴⁹

The thoroughly galvanized anti-life and anti-family agenda of our time advances, in large part, because of a lack of attention and information among the general public. The pervasive mass media, the principal promoter of the agenda, confuse and corrupt minds and hearts, and dull consciences to the law written by God upon every human heart. In his Encyclical Letter on the Gospel of Life, Pope John Paul II declared:

What is urgently called for is a *general mobilization of consciences* and a *united ethical effort* to activate a *great campaign in support of life*. All together, we must build a new *culture of life*: new, because it will be able to confront and solve today’s unprecedented problems affecting human life; new, because it will be adopted with deeper and more dynamic conviction by all Christians; new, because it will be capable of bringing about a serious and courageous cultural dialogue among all parties. While the urgent need for such a cultural transformation is linked to the present historical situation, it is also rooted in the Church’s mission of evangelization. The purpose of the Gospel, in fact, is “to

transform humanity from within and to make it new.” Like the yeast which leavens the whole measure of dough (cf. Mt 13:33), the Gospel is meant to permeate all cultures and give them life from within, so that they may express the full truth about the human person and about human life.⁵⁰

What Pope John Paul II affirmed about the mobilization of consciences regarding the inviolability of innocent human life surely applies as well and as strongly to the mobilization of consciences regarding the integrity of marriage and family life.

Pope John Paul II did not fail to note that such efforts must begin with “*the renewal of a culture of life within Christian communities themselves*.”⁵¹ The Church herself must address the situation of so many of her members who, even though they may be active in Church activities, “end up by separating their Christian faith from its ethical requirements regarding life, and thus fall into moral subjectivism and certain objectionable ways of acting.”⁵²

The first constitutive element of the moral law is the truth about the inviolability of innocent human life and the integrity of the conjugal union of man and woman which is written upon every human heart. The first precept of the natural moral law is the safeguarding and promotion of human life, and the second is the respect for the integrity of the inclination to the conjugal union.⁵³ At the very beginning of his Encyclical Letter on the Gospel of Life, Pope John Paul II made clear the relationship of the Church’s teaching regarding human life to the moral law which can be known by reason. He declared:

The Church knows that this *Gospel of life*, which she has received from her Lord, has a profound and persuasive echo in the heart of every person – believer and non-believer alike – because it marvellously fulfils all the heart’s expectations while infinitely surpassing them. Even in the midst of difficulties and uncertainties, every person sincerely open to truth and goodness can, by the light of reason and the hidden action of grace, come to recognize in the natural law written in the

⁴⁴ “Politik muss Mühen um Gerechtigkeit sein und so die Grundvoraussetzung für Frieden schaffen.... Dem Recht zu dienen und der Herrschaft des Unrechts zu wehren ist und bleibt die grundlegend Aufgabe des Politikers.” Bundestag, p. 664. English translation: BundestagEng, p. 6.

⁴⁵ “...kann die Mehrheit ein genügendes Kriterium sein.” Bundestag, p. 664. English translation: BundestagEng, p. 6.

⁴⁶ “...in den Grundfragen des Rechts, in denen es um die Würde des Menschen und der Menschheit geht.” Bundestag, p. 664. English translation: BundestagEng, p. 6.

⁴⁷ “...Natur und Vernunft als die wahren Rechtsquellen.” Bundestag, p. 665. English translation: BundestagEng, p. 6.

⁴⁸ “Non...per se ipsum conquisitum, sed personarum gratia, quae communitatem socialem participant atque in ea tantum reapse et efficaciter bonum suum consequi possunt.” CV, 645, n. 7. English translation: CVEng, p. 9, no. 7.

⁴⁹ “Eo efficacius proximus amatur, quo magis bonum commune colitur, quod veris necessitatibus occurrat.” CV, p. 645, n. 7. English translation: CVEng, p. 10, no. 7.

⁵⁰ “Quam primum inducantur necesse est *generalis conscientiarum motus moralisque communis natus*, qui excitare valeant *validum sane opus ad vitam tuendam: omnibus nobis simul coniunctis nova exstuenta est vitae cultura*: nova, quae scilicet possit hodiernas de vita hominis ineditas quaestiones suscipere atque solvere; nova, utpote quae acriore et alacriore ratione omnium christianorum conscientiam permoveat; nova demum, quae accommodata sit ad gravem animosamque culturalem suscitandam comparationem cum omnibus. Huius culturalis conversionis necessitas coniungitur cum aetatis nostrae historica rerum condicione, at praesertim inhaeret in ipso evangelizandi munere quod proprium est Ecclesiae. Evangelium enim eo spectat «ut perficiat interiorem mutationem» et «humanitatem novam efficiat»; est velut fermentum quo pasta tota fermentatur (cf. Mt 13, 33), atque, qua tale, perfundere debet omnes culturas easque intus pervadere, ut integram declarent de homine deque eius vita veritatem.” EV, 509, n. 95. English translation: EVEng, pp. 168-169, no. 95.

⁵¹ “... *vitalis cultura renovanda intra ipsas christianas communitates*.” EV, 509, n. 95. English translation: EVEng, p. 169, no. 95.

⁵² “... seu iunctionem quandam inferunt inter christianam fidem eiusque moraliam circa vitam postulata, progredientes hac ratione ad moralem quandam subiectivismum adque vivendi mores qui probari non possunt.” EV, 509-510, n. 95. English translation: EVEng, p. 169, no. 95.

⁵³ Cf. St. Thomas Aquinas, *Summa Theologiae*, I-II, q. 94, art. 2.

⁵⁴ “Novit Ecclesia illud *Evangelium vitae* sibi a Domino suo commendatum intus resonare permovereque unumquemque hominem sive credit sive non, quandoquidem admirabili modo ei respondet, dum eius simul expectationes infinita quadam ratione excedit. Valet enim quilibet homo, inter difficultates licet ac dubitationes, ad veritatem tamen ex animo apertus adque bonitatem, adliut rationis ipsius lumine et arcana gratiae impulsionem, pervenire eo quidem usque ut legem naturalem in corde inscriptam (cf. Rom 2, 14-15) agnoscat, sacrum vitae humanae bonum a primis initiis ad finem ipsum, necnon ius cuiusque adserat hominis ut hoc suum principale bonum summopere observatum videat. In eiusdem ideo iuris agnitione hominum nititur consortio ipsaque politica communitas.” EV, 402, n. 2. English translation: EVEng, pp. 4-5, n. 2.

⁵⁵ “Ideo ex verbo, ex operibus, ex ipsa lesu persona facultas tribuitur homini ut *omnem veritatem* de humanae vitae bono «cognoscere possit»; et ex illo «fonte» peculiari modo provenit facultas adamus-

heart (cf. *Rom 2:14-15*) the sacred good of human life from its very beginning until its end, and can affirm the right of every human being to have this primary good respected to the highest decree. Upon the recognition of this right, every human community and the political community itself are founded.⁵⁴

What then is the relationship between the natural moral law and the Church's moral teaching? While God has first revealed to every human heart the truth about human life by the mystery of the Creation, He has perfectly revealed the truth in all of its splendor by the mystery of the Redemptive Incarnation of His only-begotten Son. What is more, the coming of God the Son as man into the world, His saving Passion, Death, Resurrection, and Ascension, and His abiding presence in the Church through the outpouring of the Holy Spirit give man the grace to live fully in accord with the truth which he first knows by reason.

Pope John Paul II explained the relationship thus:

Through the words, the actions and the very person of Jesus, man is given the possibility of "knowing" *the complete truth* concerning the good of human life. From this "source" he receives, in particular, the capacity to "accomplish" this truth perfectly (cf. *Jn 3:21*), that is, to accept and fulfil completely the responsibility of loving and serving, of defending and promoting human life. In Christ, the *Gospel of life* is definitively proclaimed and fully given. This is the Gospel which, already present in the Revelation of the Old Testament, and indeed written in the heart of every man and woman, has echoed in every conscience "from the beginning", from the time of creation itself, in such a way that, despite the negative consequences of sin, *it can also be known in its essential traits by human reason*.⁵⁵

The human conscience, if it has not been corrupted by grave confusion and error, naturally recognizes the inviolable dignity of every human life and commands that it be safeguarded and promoted, and it recognizes the integrity of the conjugal union of man and woman, and commands that it be respected.

A new evangelization of the family, of the Church and of society should be marked by a profound confidence in the human heart upon which the moral law has been inscribed. At the same time, it should be ready to refute the false claim that unconditional respect for the inviolable dignity of innocent human life and for the integrity of the conjugal union is merely a confessional matter and to illustrate how it is at the very foundation of the common good.

CONCLUSION

We live in a time when the fundamental truth of marriage is under a ferocious attack which seeks to obscure and sully the sublime beauty of the married state as God intended it from the Creation. Divorce is a common place in society, as is the pretension to remove from the conjugal union, by mechanical or chemical means, its procreative essence. And now, society has gone even further in its affront to God and His law by claiming the name of marriage for liaisons between persons of the same sex.

Even within the Church, there are those who would obscure the truth of the indissolubility of marriage in the name of mercy, who condone the violation of the conjugal union by means of contraception in the name of pastoral understanding, and who, in the name of tolerance, remain silent about the attack on the very integrity of marriage as the union of one man and one woman. There are even those, too, who deny that the married receive a particular grace to live heroically in faithful, enduring and life-giving love, while Our Lord Himself has assured us that God gives to the married the grace to live daily in accord with the truth of their state in life.

In our day, our witness to the splendor of the truth about marriage must be limpid and heroic. We must be ready to suffer, as Christians have suffered down the ages, to honor and foster Holy Matrimony. Let us take as our examples Saint John the Baptist, Saint John Fisher and Saint Thomas More, who were martyrs in defending the integrity of the fidelity and indissolubility of marriage. Before the confusion and error about Holy Matrimony, which Satan is sowing so widely in our society today, let us follow their example and let us invoke their intercession, so that the great gift of married life and love will be ever more revered in the Church and in society.

Finally, let us, with all the saints, follow the example and seek always the intercession of the Blessed Virgin Mary, the Virgin Mother of God and the Mother of Divine Grace. In a particular way, let us turn to the Virgin Mary, under her title of Our Lady of Guadalupe. Even as she was the Star of the First Evangelization of the American continent, so today she is the Star of a New Evangelization. She instructs us in divine truth and love through her apparitions and through her image, inscribed by God on the mantle of her faithful messenger, Saint Juan Diego. She also leads us to her Divine Son Who alone is our salvation. She draws our hearts to her Immaculate Heart, so that our hearts, one with hers, may rest always securely in the glorious pierced Heart of the only-begotten Son of the Father and her Son. Under the maternal care of Our Lady of Guadalupe, our hearts will find purification from sin and strength of divine love in the Sacred Heart of Jesus.

sim talem veritatem faciendi (cfr *Io 3, 21*), id est, suscipiendi necnon funditus exsequendi officium vitam humanam amandi, ei serviendi, eamque tuendi et promovendi. In Christo enim absolute nuntiatur et plene traditur illud *Evangelium vitae* quod iam traditum in revelatione Veteris Testamenti, immo scriptum quodam modo in ipso corde cuiusque hominis et mulieris, in unaquaque conscientia morali resonat «ab initio», hoc est ab ipsa creatione, ita ut, adversis peccati vinculis non officientibus, *suis in essentialibus rationibus humana quoque mente percipi possit*." EV, 434, n. 29. English translation: EVEng, p. 53, n. 24.

EUCCHARISTIC THEOLOGY



By Rev. John A. Hardon, S.J. | Reprinted with permission from Immaculata Magazine

In the sixteenth century, theories concerning the Holy Eucharist ranged from complete symbolism to some kind of spiritual presence. To meet this challenge to the Catholic faith, the Council of Trent defined the Real Presence in a series of four canons:

1 The Church condemned “anyone who denies that the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the *whole* Christ is truly, really, and substantially contained in the sacrament of the Holy Eucharist, but says that Christ is present in the sacrament only as a sign, or figure, or by his power.”

THE “WHOLE CHRIST”

The expression “whole Christ” means that Christ is present in the *fullness of his divine and human natures*; it means that He is present under the sacramental appearances with the *totality of his divine attributes as well as human properties*. How such is possible is part of theological speculation, but the fact is a matter of faith.

2 Some adversaries of the day were ready to admit a real presence, even a corporeal one, but claimed that Christ was present along with the elements of bread and wine. Not so, the Council held, as though “the substance of bread and wine remains in the holy sacrament of the Eucharist together with the body and blood of our Lord Jesus Christ.” This would be to deny “that wonderful and extraordinary *change of the whole substance of bread* into Christ’s body and the whole substance of the wine into his blood, while only the species of bread and wine remain, a change that the Catholic Church has fittingly called Transubstantiation.”

3 The Church answered the question whether Christ was present entirely under the form of bread alone or wine alone, or was he present only under the forms of bread and wine together. The Council affirmed that “in the venerable sacrament of the Eucharist the *whole Christ is contained under each species* and under each

and every portion of either species when it is divided up.” In the sixteenth century, the strong insistence that the chalice be given to everyone occasioned this definition, which was also the doctrinal foundation for receiving only under the form of bread.

4 Another theory held that the Real Presence is to be identified with the liturgical action. The Church declared that one cannot say that the body and blood of our Lord Jesus Christ are “present only in the use of the sacrament while it is being received, and not before and after, and that the true body of the Lord does not remain in the consecrated hosts or particles that are left over after Communion.” This definition of the Council of Trent implies that Christ is present in the Eucharist really and objectively. His presence does not depend on the people’s faith, piety or devotion.

Given the fact of Christ’s presence as long as the species remain, it was only logical for the Church to worship the Blessed Sacrament as it would the presence of Jesus himself. As a result, he is to be adored “in the sacrament of the Eucharist with the worship of latria, including the external worship.” Concretely this means that the Blessed Sacrament is to be “honored with extraordinary festive celebrations” and “solemnly carried from place to place” and “is to be publicly exposed for the people’s adoration.”

A RENAISSANCE OF FAITH IN REAL PRESENCE

The teachings of Trent ushered in a renaissance of the faith in the Real Presence, that affected many aspects of the Catholic liturgy. Notable among these was the renewed impetus it gave to the worship of the Blessed Sacrament reserved in the

tabernacle or exposed in a monstrance on the altar. God Raised up Apostles of the Real Presence, including persons like St. Margaret Alacoque and St. Peter Eymard. Margaret Mary's revelations, which helped promote the modern devotion to the Sacred Heart, occurred while she was in adoration before the Blessed Sacrament. Peter Julian Eymard founded the Priests of the Blessed Sacrament, with a special emphasis on devotion to the Real Presence. There the matter stood at the opening of the Second Vatican Council. In the meantime, new theories arose that the Church felt were endangering the unqualified faith in the Eucharistic presence and how it was brought about. These theories centered around the psychological notion of presence and the ritual notion of sign. The two were closely associated and, in order to forestall any further crisis, Paul VI took the unprecedented step of publishing a major doctrinal encyclical between the third and final sessions of the Council.

MANY WAYS OF CHRIST'S PRESENCE

The Pope distinguished no less than eight ways in which we may speak of Christ being somewhere present:

- ✿ He is present in the Church when it performs its works of mercy, not only because we do to Christ whatever good we do to His brethren, but also because it is Christ, performing these works through the Church, who continually assists the faithful with His divine love.
- ✿ He is present in the Church in its pilgrimage of struggle to reach the harbor of eternal life, since it is He who through faith dwells in our hearts and, through the Holy Spirit, whom He gives, pours His love into our hearts.

- ✿ He is present in the Church as it preaches His Gospel, since the Gospel which the Church proclaims is the word of God. It is preached in His name, by His authority, and with the assistance of His grace.
- ✿ He is present in the Church as it governs the people of God, since the sacred power inherent in the Mystical Body comes from Him. As shepherd of shepherds he is present in the pastors who exercise the power conferred on them as successors of the apostles.
- ✿ He is present in the Church when it offers in His name the sacrifice of the Mass, and He is present to the Church whenever it administers the sacraments.

Christ is present in all these ways because He is active in our regard, and His influence is experienced by those to whom He is present.

He is present uniquely, however, in the Real Presence – a presence that is different from all the foregoing. It is the physical presence of Christ in our midst, no less truly than He is now present at the right hand of his Father. Consequently “this presence is called *real* – by which it is not intended to exclude all other types of presence as if they could not be ‘real’ too, but because it is presence *in the fullest sense*. It is a substantial presence by which Christ, the God-man, is wholly and entirely present.” If we could make a graphic comparison, there is as much difference between Christ’s presence in the Blessed Sacrament and His presence elsewhere on earth as there was between His presence among His disciples when He appeared to them on Easter Sunday night and His presence before and after the appearance.

One of the surprises of the Church’s teachings since the Second Vatican Council is its strong emphasis on devotion to the Real Presence. Worship of the Holy Eucharist, not only during Mass



or when receiving Communion but as reserved on the altar, has been part of Catholic life and practice since the earliest centuries. With the renewed stress on active participation in the liturgy, however, some had difficulty reconciling what seemed to be private exercises of piety with authentic liturgical theology. As a result, in some sectors of the Church such customs as exposition of the Blessed Sacrament, Benediction and Forty Hours were eclipsed in favor of a more “dynamic” and “involved” Eucharistic liturgy.

The basic issue at stake was to maintain a balance between what had come to be called the horizontal aspect of the liturgy, concerned with people, and its vertical dimension, concerned with God.

A VALID AND FIRM FOUNDATION

In order to redress this balance and at the same time reinvigorate devotion to *Christ's abiding presence in the Eucharist*, the faithful were first of all reminded that such devotion “has a valid and firm foundation, especially since belief in the Real Presence of the Lord has as its natural consequence the external and public manifestation of the belief.” As social beings we profess to others what we possess within ourselves.

What was further needed, though, was for the Church to establish the precise relationship between prayer before the Blessed Sacrament and the Eucharist as liturgy. This was done by first stating the principle and then explaining its application. The principle declares that “when the faithful adore Christ present in the sacrament, they should remember that this presence derives from the Sacrifice and is directed toward both sacramental and spiritual Communion.” Except for the Sacrifice of the Mass, there would be no Eucharistic Presence to adore, and through devotion to this Presence between Masses attended the faithful are *better disposed to profit from their participation* in the liturgy and reception of Holy Communion. The application opens the door to a Eucharistic renaissance which integrates every facet of Eucharistic piety:

The devotion which leads the faithful to visit the Blessed Sacrament draws them into an ever deeper *participation* in the Paschal Mystery. It leads them to respond gratefully to the gift of him who though his humanity constantly *pours* divine life into the members of his body. Dwelling with Christ our Lord, they enjoy his intimate *friendship* and pour out their hearts before him for themselves and their dear ones, and pray for the peace and salvation of the world. They *offer their entire lives* with Christ to the Father in the Holy Spirit and receive in this wonderful exchange an *increase in faith, hope and charity*. Thus they *nourish those right dispositions which enable them with all due devotion to celebrate the memorial of the Lord* and receive frequently the Bread given by the Father.

The faithful should strive to worship Christ our Lord in the Blessed Sacrament in harmony with their way of life. Pastors should exhort them to this and set them a good example (Paul VI, Instruction ‘Eucharisticum Mysticum’).

While the faithful should make devotion to Christ's abiding presence part of their daily lives, those in authority are to set the pattern and teach people accordingly.

Because the Eucharist is the most sacred presence of Christ and his paschal mysteries in the Church, it is both the “source and summit” of all the Church's ministries and apostolates.

“The other sacraments, as well as every ministry of the Church and every work of the apostolate, are linked with the Holy Eucharist and are directed toward it. For the Most Blessed Eucharist contains the Church's entire spiritual wealth, that is, Christ himself, our Passover and Living Bread. Through his very flesh, made vital and vitalizing by the Holy Spirit, he offers life to men. They are thereby invited and led to offer themselves, their labors, and all created things together with him” (Decree on the Ministry and Life of Priests).

“From the liturgy and especially from the Eucharist, as from a fountain, grace is channeled into us; and the sanctification of men in Christ and the glorification of God, who which all other activities of the Church are directed as toward their goal, are most powerfully achieved” (Constitution on the Sacred Liturgy). Saying this, the Catholic Church believes that the Word of God who became man is, indeed, to be proclaimed in pulpit and classroom and by all the churches of the Reformation, Catholicism further and emphatically believes that this same Word of God made flesh is also the sacrament of the Eucharist. Moreover, and most importantly, we believe the Eucharist is a sacrament three times over: as Presence, Sacrifice and Communion.

As Presence, Christ confers grace on a sinful world just because He is in the tabernacle. As Sacrifice, Christ pours down His blessings of mercy on the whole human race every time that Mass is offered. And as Communion, He feeds our souls with His love, so that we might love Him in return.

Our spiritual life will grow and our apostolates will flourish, on one condition: that we center our lives on the Eucharist. Why? Because the Eucharist is Jesus Christ living on earth, in our midst, today. ■

How to Make a Holy Hour



By Fr. John Grigus, OFM, Conv. | Reprinted with permission of Immaculata Magazine

The essence of our call to conversion continues to be reflected in the words which God spoke to his people of old through Moses: “Be holy, for I, the Lord your God, am holy” (Lev 19:2).

In his 1965 encyclical letter on the Eucharist, entitled *Mystery of Faith*, Paul VI said that *The most efficacious way of growing in holiness is time spent with Jesus in the Most Blessed Sacrament*. The fruit of this belief has been attested to by many in recent times through the practice of opening chapels of adoration in parishes so that ordinary, common folks can spend at least an hour a week (a “holy hour”) before the Eucharist presence of Our Lord reposed in a tabernacle or exposed on an altar.

One resistance to making a commitment to such a “holy hour” is a fear, especially among those who are not used to spending regular quiet time in prayer, of not knowing what to do during that hour.

The following are suggestions adapted from a Marytown publication on how one may go about arranging one’s “holy hour” in such a way as to make it more spiritually meaningful and fruitful.

FIRST SUGGESTION

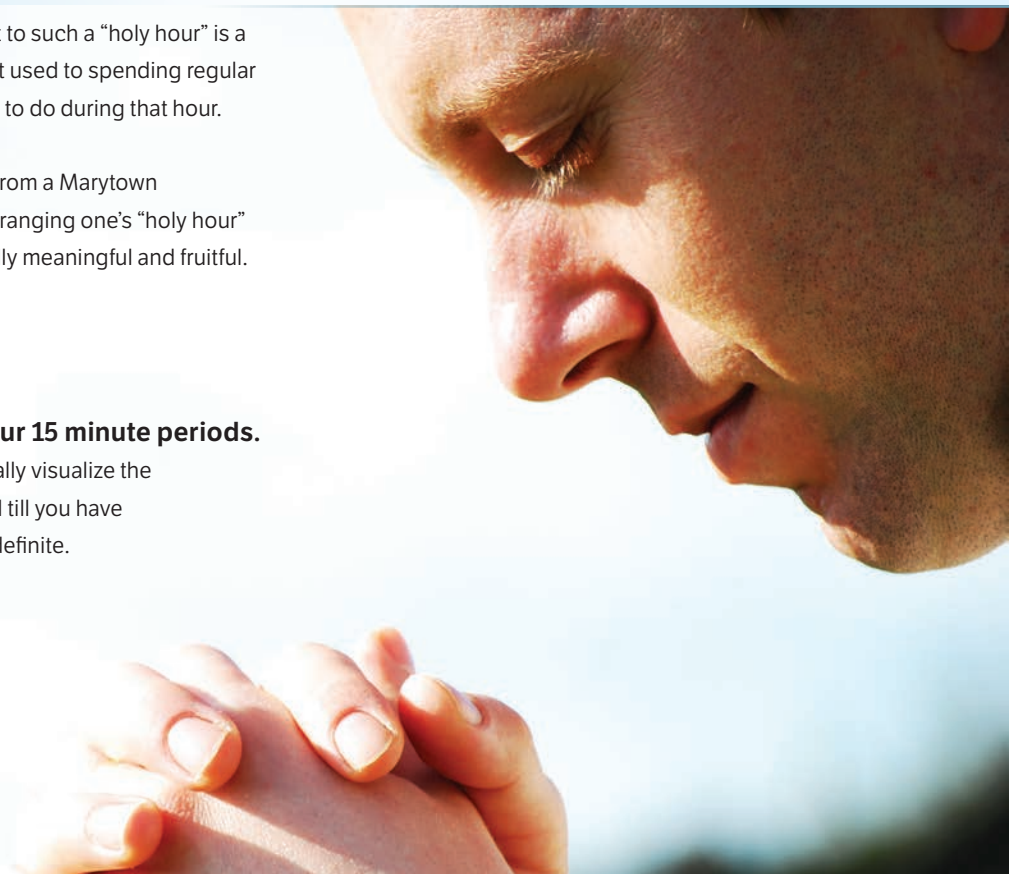
DIVIDE THE HOLY HOUR into four 15 minute periods.

It is essential to take sufficient time to really visualize the purpose in each period. Do not proceed till you have made that particular purpose clear and definite.

SECOND SUGGESTION

For that first 15 minute period dedicate it to a REALIZATION OF WHO IS PRESENT in the Holy Eucharist

Think of the marvel of this great reality: Christ, the God-Man, is truly present in his divinity as well as his humanity, body



and soul. Even substantially present: not just the presence of God but the presence of God as the God-Man via the substance of bread and wine changed into the Body and Blood of Christ. Think of it until there is in your soul a response of wonder ("Is it possible?" "How can that be?" and yet "It is true.") and admiration (how wonderful: Jesus is really, truly present here!).

Make use of some familiar prayers and songs of adoration usually found in any church missalette to reflect more deeply on that presence, such as "Down in Adoration Falling," "Holy God, We Praise Thy Name," the "Holy, Holy, Holy" of the Mass, "Now Praise We All Our God," or any Benediction hymn. Read the words slowly, with great, deep understanding, making them express the sentiments of your own heart.

SECOND 15 MINUTES SUGGESTION

Devote the time to thoughts and prayers of THANKSGIVING to God as you grasp the wonder of who is present Really: God is with us! The Emmanuel of Christmas.

Momentarily give some fresh thought to the fact: God is with us in this special, most remarkable way. Now let words of thanksgiving rise up in your soul, or just simply give thanks to God for his presence here in such a remarkable way. Thank God for the great Sacrament of the priesthood and for vocations by which he perpetuates his presence in the Holy Eucharist.

In a parallel situation think of our Blessed Mother's joy when she realized that Christ, the great Messiah, was present within her, conceived by the power of the Holy Spirit. Realize how the same Jesus who was present there in Mary's body is now here hidden under the form of bread.

You might also take some time to recall and thank God for other special blessings and wonders of God: Your family, vocation, gift of life, opportunity to be in his Presence, special friends, etc. Thank him for his love for you, for his unfailing help in trials and difficulties.

NEXT 15 MINUTES SUGGESTION

PETITION

First of all, ask Jesus here present in the Holy Eucharist for the grace that is dearest to him, the grace he wants most for you and others: the great blessing of redemption and eternal salvation.

- ✿ Just think, for some time what that means...for you, for each member of your family, your friends, people of your neighborhood and parish, for all mankind.
- ✿ Think of how marvelous that would be if all would be so blessed: to be in heaven for all eternity!
- ✿ Pray for that! Beg for it: the fulfillment of Christ's greatest desire and the main reason for his coming, for which he is present here "Come to me all you who labor and are burdened and I will refresh you" (Mt 11:28).

Pray for conversions. Pray for particular people, those who are away from the Church and the Sacraments. Pray for the sick and lonely, the discouraged, our youth, the unborn, our country, its leaders. Pray for our Holy Father, and for all priests and religious. Pray for vocations to complete the work of Christ. Pray for the grace to know the will of God always in your own life. Pray for peace, God's peace in the hearts of all.

LAST 15 MINUTES SUGGESTION

ATONEMENT

Why atonement? A look into one's own conscience and the conscience of the world gives the answer. Merely glance at headlines and you see insults, blasphemies, defiance thrown by man into the face of God. Think of the sins of injustice that cry to heaven for vengeance, the sins against life, the slurs and insults against the virginity and Immaculate Conception of our Blessed Mother, the sins of disregard, of refusal to recognize and obey the Holy Father, Christ's own spokesman and Vicar on earth.

You might wish to express your thoughts of sorrow for all these sins. You may do so in your own words or make use of the liturgical words of the "Lord, have mercy," the "Lamb of God" or the hymn "O Lord, I am not worthy." You might ask for God's pardon and mercy for these sins through the praying of the Chaplet of Divine Mercy, the Litanies of the Sacred Heart or of the Holy Name of Jesus. Also most appropriate is the Litany of our Blessed Mother, asking her under all her titles of honor and power to "pray for all of us" as are the Litany of the Saints and the Prayer to Saint Michael.

A slow, thoughtful praying of the Rosary would be very helpful during any phase of a Holy Hour. With our Blessed Mother and with Christ present there before you in the Holy Eucharist, recall and consider those events in his life. Ponder all those things in your heart as you ask our Blessed Mother to pray for us. ■



EXTRAORDINARY JUBILEE *of* MERCY



PATH OF FORGIVENESS AND MERCY

His Holiness, Pope Francis, has proclaimed a special year of efforts by the Catholic Church to be more merciful and less judgmental. The Holy Year will begin on December 8, 2015, with His Holiness opening the normally closed Holy Door in the back of St. Peter's Basilica in Rome, and will end on November 20, 2016.

On Divine Mercy Sunday this year, the Holy Father presented the Bull of Indiction (decree) to the four cardinal archpriests of the papal basilicas of Rome: St. Peter in the Vatican, St. John Lateran, St. Paul Outside-the-Walls and St. Mary Major. As an expression of his desire that the Jubilee be celebrated both in Rome and throughout the world, the Pope also handed a copy of the Bull to the prefects of the Congregations for Bishops, for Evangelization of Peoples, and for the Oriental Churches, and thus symbolically to bishops worldwide.

The Holy Father then went on to preside at first vespers in the Vatican Basilica, and pronounced the following homily:

"The greeting of the Risen Christ to His disciples on the Evening of Easter, 'Peace be with you!'", continues to resound in us all. Peace, especially during this Easter season, remains the desire of so many people who suffer unprecedented violence of discrimination and death simply because they bear the name 'Christian'. Our prayer is all the more intense and becomes a cry for help to the Father, Who is rich in mercy, that He may sustain the faith of our many brothers and sisters who are in pain. At the same time, we ask for the grace of the conversion of our own hearts so as to move from indifference to compassion."

"St. Paul reminds us that we have been saved through the mystery of the death and resurrection of the Lord Jesus. He is the Reconciler, Who is alive in our midst offering the way to reconciliation with God and with each other. The Apostle recalls that, notwithstanding the difficulties and the sufferings of life, the hope of salvation which Christ

has sown in our hearts nonetheless continues to grow. The mercy of God is poured out upon us, making us just and giving us peace."

"Many question in their hearts: why a Jubilee of Mercy today? Simply because the Church, in this time of great historical change, is called to offer more evident signs of God's presence and closeness. This is not the time to be distracted; on the contrary, we need to be vigilant and to reawaken in ourselves the capacity to see what is essential. This is a time for the Church to rediscover the meaning of the mission entrusted to her by the Lord on the day of Easter: to be a sign and an instrument of the Father's mercy."

"For this reason, the Holy Year must keep alive the desire to know how to welcome the numerous signs of the tenderness which God offers to the whole world and, above all, to those who suffer, who are alone and abandoned, without hope of being pardoned or feeling the Father's love. A Holy Year to experience strongly within ourselves the job of having been found by Jesus, the Good Shepherd Who has come in search of us because we were lost. A Jubilee to receive the warmth of His love when He bears us upon his shoulders and brings us back to the Father's house. A year in which to be touched by the Lord Jesus and to be transformed by His mercy, so that we may become witnesses to mercy. Here, then, is the reason for the Jubilee: because this is the time for mercy. It is the favourable time to heal wounds, a time not to be weary of meeting all those who are waiting to see and to touch with their hands the signs of the closeness of God, a time to offer everyone the way of forgiveness and reconciliation."

"May the Mother of God open our eyes, so that we may comprehend the task to which we have been called; and may she obtain for us the grace to experience this Jubilee of Mercy as faithful and fruitful witnesses of Christ". ■



PRAYER OF POPE FRANCIS FOR THE JUBILEE

Lord Jesus Christ,
 You have taught us to be merciful like the heavenly Father,
 and have told us that whoever sees you sees Him.
 Show us your face and we will be saved.
 Your loving gaze freed Zacchaeus and Matthew
 from being enslaved by money;
 the adulteress and Magdalene from seeking
 happiness only in created things;
 made Peter weep after his betrayal,
 and assured Paradise to the repentant thief.
 Let us hear, as if addressed to each one of us, the
 words that you spoke to the Samaritan woman:
 "If you knew the gift of God!"

You are the visible face of the invisible Father,
 of the God who manifests his power above all by forgiveness and mercy:
 let the Church be your visible face in the

world, its Lord risen and glorified.

You willed that your ministers would also be clothed in weakness
 in order that they may feel compassion for those in ignorance and error:
 let everyone who approaches them feel sought
 after, loved, and forgiven by God.

Send your Spirit and consecrate every one of us with its anointing,
 so that the Jubilee of Mercy may be a year of grace from the Lord,
 and your Church, with renewed enthusiasm,
 may bring good news to the poor,
 proclaim liberty to captives and the oppressed,
 and restore sight to the blind.

We ask this through the intercession of Mary, Mother of Mercy,
 you who live and reign with the Father and
 the Holy Spirit for ever and ever.

AMEN.



POPE FRANCIS TO MAKE HISTORIC FIRST U.S. VISIT

SEPTEMBER 22 – 27, 2015

His Holiness, Pope Francis

His Holiness Pope Francis is set to make his first visit to the United States from September 22 – 27, 2015. Following a visit to Cuba earlier in September (the third consecutive pontiff to do so), Pope Francis will arrive in Washington D.C. on September 22. Although the exact schedule is not yet finalized as of this printing, His Holiness will visit the White House, celebrate Mass at the Basilica of the National Shrine of the Immaculate Conception, and give a speech to the Senate and House of Representatives.

He will then travel to New York City on September 24, 2015. New York events will include an address at the United Nations, a visit to St. Patrick's Cathedral, a public Mass, and a visit to Ground Zero.

The whirlwind tour continues with a trip to Philadelphia on September 26, where the focus will be on the World Meeting of Families. The theme of the meeting is "Love is Our Mission: The Family Fully Alive". In addition to a Children's Hospital and Youth Prison visit, His Holiness will attend the Festival of Families and a Prayer Vigil. Pope Francis' U.S. visit will culminate in a Mass with the World Meeting of Families, with over one million people expected to attend. ■

For more information on the World Meeting of Families, please visit www.worldmeeting2015.org.

MONSIGNOR GEORGE M. HASTRICH



NOVEMBER 25, 1925 – OCTOBER 27, 2014

The Queen of the Americas Guild was saddened to learn that Monsignor George M. Hastrich passed away on October 27, 2014. Msgr. Hastrich, along with his brother, the late Bishop Jerome Hastrich, had served on the Queen of the Americas Guild Board of Directors since the inception of the Guild in 1979.



*In Memoriam Monsignor George M. Hastrich
November 25, 1925 – October 27, 2014*

He was born on November 25, 1925, in Milwaukee. After attending Holy Ghost Grade School in Milwaukee, Father Hastrich attended Marquette University High School in Milwaukee. His collegiate studies included St.

Francis Minor Seminary and Major Seminary in Milwaukee, where he completed his collegiate studies in Philosophy and graduate studies in Theology.

Further graduate studies were taken at Gannon University in Erie, Pennsylvania. He was ordained by Archbishop Moses E. Kiley on May 27, 1950, at St. John Cathedral, Milwaukee. He received his Investiture of Prelate of Honor on August 16, 2000.

Monsignor Hastrich served the Archdiocese of Milwaukee as associate pastor of St. John the Evangelist Cathedral, Milwaukee and St. Mary Parish, Hales Corners; taught at Catholic Memorial High School, Waukesha, and was an Associate Pastor of St. Mary Help of Christians, West Allis.

Upon incardination into the Diocese of Madison in 1955, Monsignor Hastrich served as an associate pastor of Sacred Hearts Parish, Sun Prairie, as pastor of St. Patrick Parish, Doylestown, with the Mission of St. Joseph Parish, Rio; St. John the Baptist Parish, Montello, with the Mission of Good Shepherd Parish, Westfield; St. Ann Parish, Stoughton; St. Joseph Parish, East Bristol; and St. Joseph

Parish, Argyle, with the Mission of St. Michael Parish, Yellowstone, from which he retired in 2001. He also assisted the faculty with religious education at Edgewood High School in Madison.

During his years of service to the Diocese of Madison until his death, Monsignor Hastrich served as president and spiritual director of the Latin American Mission Program (LAMP). He was also a confessor to the Auxiliaries of the Blessed Sacrament, Beloit; spiritual director of St. Martin House, Madison; a Serra Club chaplain; and Vicar Forane for the Lafayette Vicariate.

Monsignor Hastrich was an avid baseball and football fan, especially of the Brewers and the Packers. He also had a love of trains and would ride them whenever possible.

He is predeceased by his parents, George and Clara (Dettlaff) Hastrich; a brother, Bishop Jerome Hastrich; twin sister, Lorrain Cleary; and brother-in-law Robert Cleary. He is survived by his nephew, Robert Cleary of Pecos, NM; his two nieces, Maureen (Marlin) Bredeson of Blanchardville, WI and Kathryn Cleary of Pecos, NM; a great nephew, Erik Bredeson; great niece Andrea (Ben) O'Brien; two great-great nephews Chace and Alex; and many friends.

The Mass of Christian burial was celebrated at St. Patrick Catholic Church of the Cathedral Parish of St. Raphael in Madison on Monday, November 3, 2014, and Interment was at Holy Trinity Cemetery, Milwaukee.



May, 1971, Vatican – pictured left to right – Pope Paul VI, Msgr. George Hastrich, Bishop Jerome Hastrich, Fr. George Zimmer



Msgr. Hastrich with Priscilla Lewis (as St. Therese), 1995



AN EXCERPT FROM THE NOVEMBER 6, 2014 DIOCESE of MADISON, *Catholic Herald*

By Mary C. Uhler

Monsignor Hastrich is someone I've known for the past 41 years, ever since I started working at the Catholic Herald. When I met him, I had the impression of a gentle, kind priest. He was indeed a compassionate, thoughtful person.

But as I got to know him better, I found Monsignor Hastrich to be a strong man, steadfast in his faith, and a leader who got things done.

Throughout his priesthood, Monsignor Hastrich worked in parishes and in education. But he was perhaps best known for his work in the missionary activity of the Church. He was the founder of the Latin American Mission Program (LAMP) in our diocese 50 years ago, working with people in Mexico. He continued as president of LAMP until his death.

LAMP was founded in response to the Vatican's appeal for a mission program involving priests, Religious, seminarians, and laity. Its aims were to teach the basics of the faith to children and adults; train catechists; teach basic rules of health and nursing; hold classes in carpentry, sewing, and other areas; and bring charity and the Gospel of Christ to our southern neighbors.

LAMP considered itself an organization comparable to the Peace Corps. Monsignor Hastrich and his brother, Bishop Jerome Hastrich (an auxiliary bishop of the Diocese of Madison and later bishop of the Diocese of Gallup, NM) often made visits to Mexico with the volunteers.

Monsignor Hastrich wrote in one LAMP newsletter in December of 2004 after the celebration of thanksgiving, "Even if only mentally, most of us have completed our list of things for which we are grateful. For people involved in the Latin American Mission Program, our Catholic faith is at the top of the list," he wrote.

"Without realizing it, a Thanksgiving list reveals our life priorities. Whatever means much to us, we want to share with others. Their faith means much to LAMP volunteers, and so they go to the Mexican missions to share that faith with our brothers and sisters south of the border. My thought is that since this is the motivating factor for LAMP people, we ought to keep growing in the knowledge and practice of our faith."



Msgr. Hastrich celebrating Mass in his chapel using a close-caption viewing machine, 2012



Msgr. Hastrich at the 2013 Queen of the Americas Guild conference at the Shrine of Our Lady of Guadalupe, La Crosse, WI. With Mel & Priscilla Lewis, Steve Banaszak, Bishop Joseph Madera & Rebecca Nichols

Monsignor Hastrich inspired many people in our diocese and in Mexico to share their faith enthusiastically. He continued to celebrate Mass at the Catholic Multicultural Center in Madison until only recently. He always attended diocesan Masses and events, even when he needed assistance. I remember when my husband and I gave him a ride home from one diocesan event. He was gracious in thanking us for our help. May this outstanding Catholic rest in peace! ■

OUR LADY'S IMAGE



TO JESUS THROUGH MARY

By Rev. Msgr. George M. Hastrich

Following is a reprint of an article written by Msgr. George Hastrich for the 2004 Queen of the Americas Guild newsletter. It was chosen by Guild Vice President Steve Banaszak, as he knew it was a favorite of Msgr. Hastrich's, and that he would be well pleased to have this as his last contribution to the Guild.



Rev. Msgr. George M. Hastrich

When asked to write an article on Our Lady of Guadalupe, for this Newsletter, I thought of her image on the tilma of San Juan Diego. But I could not forget her portrayal as the Mother of Jesus in the recently-released film: "The Passion of the Christ." For it is the same Blessed Mother whom we see, as Mary identified herself to Juan Diego as, "the ever-blessed Mother of God" – and followed with those kind words to him: "Am I not your Mother?" Let us compare these images.

The film "The Passion of the Christ" portrays Our Blessed Lady as the "Stabat Mater" hymn describes her: as the "Mulier Fortis" ("strong woman") of the Old Testament, not the swooning, fainting woman often presented. In "The Passion" we become so engrossed in the Person of Christ that we tend not to observe the role of Our Blessed Lady. Perhaps a second viewing would allow us to observe her more closely.

There is a similarity in her image as Our Lady of Guadalupe, an image of serenity and simplicity, of prayerfulness and motherly solicitude for her Son. I was moved when we saw Mary and the other women gathering the Precious Blood of Jesus from the pavement where he was scourged on cloths which they tenderly caressed as they carried them away. As a Priest, I could not help but relate this to the Church's directives when washing the Sacred Linens and Purificators that are used in the Sacrifice of the Mass. How precious is the Blood of the Godman.

As I see Mary's portrayal in "the Passion," it would seem that she considered her role as one of the consequences of her "FIAT" of the Annunciation, when the Angel Gabriel told her she was to be the

Mother of the Messiah, her "FIAT" – "Let it be done to me according to thy word." This Passion of Jesus was the prophecy of Simeon to Mary, when Jesus was presented in the temple: "and you yourself shall be pierced with a sword" (LUKE 2:35). In her maternal role, Mary was closely associated with Jesus' sacrifice. When Jesus agonized in the garden of Gethsemane, He echoed His Mother's "FIAT" as He said, "Father, if it be possible, let this chalice of suffering be taken from me. Nevertheless, "FIAT", may your will be done.

In her subsequent appearances at Guadalupe, Lourdes, Fatima, etc. Mary reminds us of Jesus' mission and urges us to follow His teaching in our lives – as if to perpetuate her last words contained in Sacred Scripture at the wedding feast at Cana: - "Do whatever He tells you."

The image of Our Lady of Guadalupe is a permanent, tangible, visible reminder to us of her Motherhood of Jesus and her Queenship of the Americas and for us to live our lives according to the teachings of Jesus. That image has had so much power to move people through the Centuries, beginning with the conversion of some seven million Indians in the 16th Century, and keeping the faith alive for millions of people during the days of war and revolution, through the persecutions and the scarcity of Priests and the Sacraments.

The inscription by Pilate for the cross: - "Jesus of Nazareth, King of the Jews" now finds expression in the words of the Mexicans and others: "Viva Cristo Rey" – "Long Live Christ the King."

Our Lady of Guadalupe continues her humble role as the "handmaid of the Lord," who brought Jesus into the world, and now leads the world to Him, as the Latin expresses it: *Ad Jesum per Mariam* ("To Jesus through Mary"). ■

FAUSTINA

Messenger of Divine Mercy



Fourth in our series of the lives of saints featured in the side altars at the Shrine of Our Lady of Guadalupe, La Crosse, Wisconsin

Sister Mary Faustina, an apostle of the Divine Mercy, belongs today to the group of the most popular and well-known saints of the Church. Through her the Lord Jesus communicates to the world the real message of God's mercy and reveals the pattern of Christian perfection based on trust in God and on the attitude of mercy toward one's neighbors.



Saint Faustina

She was born on August 25, 1905 in Glogowiec in Poland of a poor and religious family of peasants, the third of ten children. She was baptized with the name Helena in the parish Church of Dwinice Warckie. From a very tender age she stood out because of her love of prayer, work, obedience, and also her sensitivity to the poor. At the age of nine she made her first Holy Communion living this moment very profoundly in her awareness of the presence of the Divine Guest within her soul. At the age of sixteen she left home and went to work as a housekeeper in Aleksandrow, Lodi and Ostrowek in order to find the means of supporting herself and of helping her parents.

As early as the age of seven she had already felt the first stirrings of a religious vocation. After finishing school, she wanted to enter the convent but her parents would not give her permission. In 1924 at age 19, Helena and her sister Natalia went to a dance in a park in Lodz. Faustina said that while at the dance she had a vision of a suffering Jesus. She then went to the cathedral, where she says that she was told by Jesus to leave for Warsaw immediately and join a convent. She took a train for Warsaw the next morning, without the permission of her parents and without knowing anyone in Warsaw. After she arrived, she entered the first church she saw (Saint James Church) and attended Mass. She approached several convents in Warsaw, but was turned down time and time again because of her lack of education. Although she had attended school for only three or four years, Faustina could read and write. After several weeks of searching, on August 1, 1925 she was finally accepted into the Congregation of

the Sisters of Our Lady of Mercy, whose members devote themselves to the care and education of troubled young women. The following year she received her religious habit and took the name Sister Mary Faustina, to which she added "of the Most Blessed Sacrament", as was permitted by her congregation's custom. She lived in the Congregation for thirteen years, living in several religious houses. She spent time at Krakow, Plock and Vilnius, where she worked as a cook, gardener and porter.

Externally nothing revealed her rich mystical interior life. She zealously performed her tasks and faithfully observed the rule of religious life. She was recollected and at the same time very natural, serene and full of kindness and disinterested love for her neighbor. Although her life was apparently insignificant, monotonous and dull, she hid within herself an extraordinary union with God.

While in Plock, Faustina wrote on the night of Sunday, February 22, 1931, Jesus appeared to her as the "King of Divine Mercy" wearing a white garment with red and pale rays emanating from His heart. In her diary (items 47 & 48) she wrote that Jesus told her:

"Paint an image according to the pattern you see, with the signature: "Jesus, I trust in You" (in Polish: "Jezu, ufam Tobie"). I desire that this image be venerated, first in your chapel, and then throughout the world. I promise that the soul that will venerate this image will not perish."

Not knowing how to paint, Faustina approached some other nuns at the convent in Plock for help, but received no assistance.

Three years later, after her assignment to Vilnius, the first artistic rendering of the image was performed under her direction.

In the same February 22, 1931 message about the Divine Mercy image, Faustina also wrote in her diary (item 49) that Jesus told her that he wanted the Divine Mercy image to be “solemnly blessed on the first Sunday after Easter; that Sunday is to be the Feast of Mercy.”

It is the mystery of the Mercy of God which she contemplated in the word of God as well as in the everyday activities of her life that forms the basis of her spirituality. The process of contemplating and getting to know the mystery of God’s mercy helped develop within Sr. Mary Faustina the attitude of child-like trust in God as well as mercy toward the neighbors. *O my Jesus, each of Your saints reflects one of Your virtues; I desire to reflect Your compassionate heart, full of mercy; I want to glorify it. Let Your mercy, O Jesus, be impressed upon my heart and soul like a seal, and this will be my badge in this and the future life* (Diary 1242). Sister Faustina was a faithful daughter of the Church which she loved like a Mother and a Mystic Body of Jesus Christ. Conscious of her role in the Church, she cooperated with God’s mercy in the task of saving lost souls. At the specific request of and following the example of the Lord Jesus, she made a sacrifice of her own life for this very goal. In her spiritual life she also distinguished herself with a love of the Eucharist and a deep devotion to the Mother of Mercy.

The years she had spent at the convent were filled with extraordinary gifts, such as: revelations, visions, hidden stigmata, participation in the Passion of the Lord, the gift of bilocation, the reading of human souls, the gift of prophecy, or the rare gift of mystical engagement and marriage. The living relationship with God, the Blessed Mother, the Angels, the Saints, the souls in Purgatory – with the entire supernatural world – was as equally real for her as was the world she perceived with her senses. In spite of being so richly endowed with extraordinary graces, Sr. Mary Faustina knew that they do not in fact constitute sanctity. In her *Diary* she wrote: *Neither graces, nor revelations, nor raptures, nor gifts granted to a soul make it perfect, but rather the intimate union of the soul with God. These gifts are merely ornaments of the soul, but constitute neither its essence nor its perfection. My sanctity and perfection consist in the close union of my will with the will of God* (Diary 1107).

The Lord Jesus chose Sr. Mary Faustina as the Apostle and “Secretary” of His Mercy, so that she could tell the world about His great message. *In the Old Covenant – He said to her – I sent prophets wielding thunderbolts to My people. Today I am sending you with My mercy to the people of the whole world. I do not want to punish aching mankind, but I desire to heal it, pressing it to My Merciful Heart* (Diary 1588).

THE MISSION OF SISTER MARY FAUSTINA CONSISTS OF 3 TASKS:

- ✿ Reminding the world of the truth of our faith revealed in the Holy Scripture about the merciful love of God toward every human being.
- ✿ Entreating God’s mercy for the whole world and particularly for sinners, among others through the practice of new forms of devotion to the Divine Mercy presented by the Lord Jesus, such as: the veneration of the image of the Divine Mercy with the inscription: *Jesus, I Trust in You*, the feast of the Divine Mercy celebrated on the first Sunday after Easter, chaplet to the Divine Mercy and prayer at the Hour of Mercy (3 p.m.). The Lord Jesus attached great promises to the above forms of devotion, provided one entrusted one’s life to God and practiced active love of one’s neighbor.
- ✿ The third task in Sr. Mary Faustina’s mission consists in initiating the apostolic movement of the Divine Mercy which undertakes the task of proclaiming and entreating God’s mercy for the world and strives for Christian perfection, following the precepts laid down by Saint Faustina. The precepts in question require the faithful to display an attitude of child-like trust in God which expresses itself in fulfilling His will, as well as in the attitude of mercy toward one’s neighbors. Today, this movement within the Church involves millions of people throughout the world; it comprises religious congregations, lay institutes, religious, brotherhoods, associations, various communities of apostles of the Divine Mercy, as well as individual people who take up the tasks which the Lord Jesus communicated to them through Sr. Mary Faustina.



The mission of Saint Faustina was recorded in her Diary which she kept at the specific request of the Lord Jesus and her confessors. In it, she recorded faithfully all of the Lord Jesus' wishes and also described the encounters between her soul and Him. *Secretary of My most profound mystery* – the Lord Jesus said to Sr. Faustina – *know that your task is to write down everything that I make known to you about My mercy, for the benefit of those who by reading these things will be comforted in their souls and will have the courage to approach Me* (Diary 1693). In an extraordinary way, Sr. Mary Faustina's work sheds light on the mystery of the Divine Mercy. It delights not only the simple and uneducated people, but also scholars who look upon it as an additional source of theological research. The *Diary* has been translated into many languages, among others, English, German, Italian, Spanish, French, Portuguese, Arabic, Russian, Hungarian, Czech and Slovak.

Sister Mary Faustina, consumed by tuberculosis and by innumerable sufferings which she accepted as a voluntary sacrifice for sinners, died in Krakow at the age of just thirty three on October 5, 1938 with a reputation for spiritual maturity and a mystical union with God. The reputation of the holiness of her life grew as did the cult of the Divine Mercy and the graces she obtained from God through her intercession. In the years 1965 – 67, the investigative process into her life and heroic virtues was undertaken in Krakow and in the year 1968, the Beatification Process was initiated in Rome. The latter came to an end in December 1992. On April 18, 1993 our Holy Father John Paul II raised Sister Faustina to the glory of the altars. Sr. Mary Faustina's remains rest at the Sanctuary of the Divine Mercy in Krakow-Lagiewniki. ■



The Chaplet of The Divine Mercy



HOW TO RECITE THE CHAPLET

The Chaplet of Mercy is recited using ordinary rosary beads of five decades. The Chaplet is preceded by two opening prayers from the Diary of Saint Faustina and followed by a closing prayer.

MAKE THE SIGN OF THE CROSS

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

OPTIONAL OPENING PRAYERS

You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

(Repeat three times)

O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You!

OUR FATHER

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil, Amen.

HAIL MARY

Hail Mary, full of grace. The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, Amen.

THE APOSTLE'S CREED

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; on the third day He rose again from the dead; He ascended into heaven, and is seated at the right hand of God the Father almighty; from there He will come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE ETERNAL FATHER

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ, in atonement for our sins and those of the whole world.

ON THE TEN SMALL BEADS OF EACH DECADE

For the sake of His sorrowful Passion, have mercy on us and on the whole world.

REPEAT FOR THE REMAINING DECADES

Saying the "Eternal Father" on the "Our Father" bead and then 10 "For the sake of His sorrowful Passion" on the following "Hail Mary" beads.

CONCLUDE WITH HOLY GOD

(Repeat three times)

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

OPTIONAL CLOSING PRAYER

Eternal God, in whom mercy is endless and the treasury of compassion – inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself. ■





A Practical Formula of Response to Our Lady's Motherly Invitation

By Steve Banaszak | Reprinted from the Guild's 2005 newsletter

Little did I know how richly rewarded my family and I would be by my response to a phone call of about a quarter century ago. It was during this phone call that Frank Smoczynski asked me to join him on a trip to Emmitsburg, Maryland where he and Bishop Hastrich, along with many others were investigating the possibility of founding the Queen of the Americas Guild.



Steve Banaszak, Guild Vice President

I didn't fully understand then, but I have a better understanding now; the messages, promises, miracles and results of Mary's words to St. Juan Diego on December 9, 1531.

...."I am your merciful Mother, the MERCIFUL MOTHER, of all of you who live united in this land, and of ALL MANKIND, of those who love me, of those who cry to me, of those who seek me, of those who have confidence in me.""I will make you worthy...I will make you happy."

If we in the laity respond with the simple things we can do, such as prayer, conference attendance and pilgrimages when possible, with faith and confidence, we can follow in the footsteps of St. Juan Diego. In return for our response, Our Holy Queen and Mother, in union with her Son Jesus will assist us and our families"who are living in this terrifying wilderness" as Jesus has recently called today's world.

When we become discouraged or overwhelmed by the responsibilities, the crosses, and anxieties of our lives, as St. Juan Diego was with the pending death of his uncle, Juan Bernardino,

she gives each one of us the same complete promise and encouragement she gave to St. Juan Diego on December 12, 1531:

"Hear and let it penetrate your heart, my dear little son. Let nothing discourage you, nothing depress you. Let nothing alter your heart or your countenance. Also do not fear any illness or trouble, anxiety or pain, Am I not here who am your Mother? Are you not under my shadow and protection? Am I not your fountain of life? Are you not in the fold of my mantle, in the crossing of my arms? Do not be troubled or take thought of your uncle's illness, for he will not die now of this. He is well already. Is there anything else that you need?"

Please memorize Mary's words, her timeless promise to each one of us. Teach them to your children, your grandchildren. It is easy. Mary will help you. Keep a copy in your wallet or purse. Say them daily, particularly when there is some crisis or anxiety in your life, your family, your neighbor's life, your country. Reach out and take our Mother's hand and repeat her promise. Then "let go", give your problems to our tender and powerful Mother. This is her Son Jesus' desire. He and His Father's plan to change the world.

I believe a recent event re-confirms Jesus' desire that we always seek Mary's help. At a recently formed perpetual adoration convent on the African continent, where the Queen of the Americas Guild has donated a full size canvas reproduction of St. Juan Diego's tilma, Mary and Jesus continue to appear.

The following is part of the message and events of a 3:00 a.m. visit of Jesus on January 17, 1997. A young sister recounts...

"I was sleeping after my own hour of adoration at night. I heard a loud cry like that of a child. The cry woke me up. Truly beside me, near my bed, was a small child. He was... weeping. He looked like a six year old boy of fairly dark skin like an African-American. He said to me...."I am in great need. My own friends are weak. Let them who accept Me and my Mother approach Me with an upright heart, courage and a lively faith. They will see my face and will rejoice forever when I will put off my disguise and appear in My heavenly might. How happy they will be for keeping Me company in this time of my humiliation. Do not fear. It is I Who chose you. Now forget your weakness and failings. TRUST AND BELIEVE IN ME, IN MY MOTHER, MY LOVE AND IN MY MERCY. ALWAYS SAY THIS PRAYER TO ME; JESUS, MY ADORABLE KING, HEAL THE SICK, SAVE THE WEAK AND CONVERT SINNERS. O, MARY, MY DEAR MOTHER, HELP."

From the Guild's inception it has continually tried to offer the laity a simple formula to follow, drawn out of the events and messages of 1531. The following are excerpts from an October 30, 1981 letter of the Guild, approved by our founding Bishop, Jerome J. Hastrich:

"On September 5, 1981 Bishop Hastrich as Founder – Moderator of the Guild approved a practical formula of response to our Lady's motherly invitation. It recalls the fact that Mary appeared to Juan Diego four times, that each time he had walked many miles to be at the place she met him. The formula is called the Four Steps of Tepeyac. It aims to help any person, including those not baptized, to walk in the steps of Juan Diego.

The formula can be remembered by the mnemonic word, IRAC. The Four Steps are Image, Roses, Angel and Cristo Rey. Step I asks that you honor Mary's Guadalupe image and give away a copy once a month, preferably on the 9th, 10th, or 12th, the dates of the visions. Step II asks that you merely carry a rosary to recall Juan carrying the roses. Step III invites you to recall the most important moment in human history, the moment in which God became man and Mary



His mother by praying the Angelus daily. Step IV invites you to acknowledge that Christ is your King by visiting Him often, even daily in a church or chapel. For Catholics this means a visit to Jesus in the Blessed Sacrament.

How can you become a member? You can become a member by practicing Steps I and II and one or both of the other two. There are no dues nor does your name have to be inscribed anywhere. The complete census of the Guild will have to be taken up by the angels....."

The Queen of the Americas Guild would appreciate you placing yourself, a family member, a friend or neighbor on our mailing list. And, of course, any donation, and/or the payment of the suggested, but not required, \$30 annual dues is appreciated.

Come join the Queen of the Americas Guild; walk in the footstep of St. Juan Diego. Share in the ongoing miracle and its promises. Become a part of the Guild and its work. You will NEVER regret it. You will look back, as I have, over the past 30 years, and realize how your life, your family's lives have been blessed and changed. How Mary has NEVER failed you, and your how your life has grown with Her peace, Her presence, Her love.

Begin the journey - come to the conference, come on a pilgrimage, place your name on the mailing list. It will begin a life changing journey. ■

Thirtieth World Youth Day to be held in Krakow, Poland



JULY 25 – 31, 2016



In preparation for the thirtieth World Youth Day to be held in Krakow, Poland next July 25 – 31, 2016, His Holiness Pope Francis issued the following message:

BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD (MT 5:8)

From the Vatican, 31 January 2015 | Memorial of Saint John Bosco

DEAR YOUNG FRIENDS,

We continue our spiritual pilgrimage toward Krakow, where in July 2016 the next international World Youth Day will be held. As our guide for the journey we have chosen the Beatitudes. Last year we reflected on the beatitude of the poor in spirit, within the greater context of the Sermon on the Mount. Together we discovered the revolutionary meaning of the Beatitudes and the powerful summons of Jesus to embark courageously upon the exciting quest for happiness. This year we will reflect on the sixth beatitude: “Blessed are the pure in heart, for they shall see God” (Mt 5:8).

1. THE DESIRE FOR HAPPINESS

The word “blessed”, or “happy”, occurs nine times in this, Jesus’ first great sermon (cf. Mt 5:1-12). It is like a refrain reminding us of the Lord’s call to advance together with him on a road which, for all its many challenges, leads to true happiness. Dear young friends, this search for happiness is shared by people of all times and all ages. God has placed in the heart of every man and woman an irrepressible desire for happiness, for fulfillment. Have you not noticed that your hearts are restless, always searching for a treasure which can satisfy their thirst for the infinite?

The first chapters of the Book of Genesis show us the splendid “beatitude” to which we are called. It consists in perfect communion with God, with others, with nature, and with ourselves. To approach God freely, to see him and to be close to him, was part of his plan for us from the beginning; his divine light was meant to illumine every human relationship with truth and transparency. In the state of original purity, there was no need to put on masks, to engage in ploys or to attempt to

conceal ourselves from one another. Everything was clear and pure. When Adam and Eve yielded to temptation and broke off this relationship of trusting communion with God, sin entered into human history (cf. Gen 3). The effects were immediately evident, within themselves, in their relationship with each other and with nature. And how dramatic the effects are! Our original purity as defiled. From that time on, we were no longer capable of closeness to God. Men and women began to conceal themselves, to cover their nakedness. Lacking the light which comes from seeing the Lord, they saw everything around them in a distorted fashion, myopically. The inner compass which had guided them in their quest for happiness lost its point of reference, and the attractions of power, wealth, possessions, and a desire for pleasure at all costs, led them to the abyss of sorrow and anguish. In the Psalms we hear the heartfelt plea which mankind makes to God: “What can bring us happiness? Let the light of your face shine on us, O Lord” (Ps 4:7). The Father, in his infinite goodness, responded to this plea by sending his Son. In Jesus, God has taken on a human face. Through his Incarnation, life, death and resurrection, Jesus frees us from sin and opens new and hitherto unimaginable horizons.

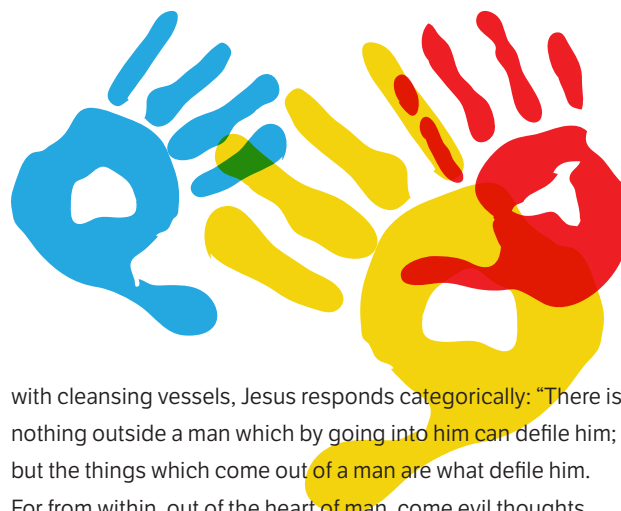
Dear young men and women, in Christ you find fulfilled your every desire for goodness and happiness. He alone can satisfy your deepest longings, which are so often clouded by deceptive worldly promises. As Saint John Paul II said: “He is the beauty to which you are so attracted; it is he who provokes you with that thirst for fullness that will not let you settle for compromise; it is he who urges you to shed the masks of a false life; it is he who reads in

your hearts your most genuine choices, the choices that others try to stifle. It is Jesus who stirs in you the desire to do something great with your lives” (cf. Discourse at the Prayer Vigil at Tor Vergata, 19 August 2000: Insegnamenti XXIII/2, [2000], 212).

2. BLESSED ARE THE PURE IN HEART...

Let us now try to understand more fully how this blessedness comes about through purity of heart. First of all, we need to appreciate the biblical meaning of the word heart. In Hebrew thought, the heart is the centre of the emotions, thoughts and intentions of the human person. Since the Bible teaches us that God does not look to appearances, but to the heart (cf. 1 Sam 16:7), we can also say that it is from the heart that we see God. This is because the heart is really the human being in his or her totality as a unity of body and soul, in his or her ability to love and to be loved.

As for the definition of the word pure, however, the Greek word used by the evangelist Matthew is *katharos*, which basically means clean, pure, undefiled. In the Gospel we see Jesus reject a certain conception of ritual purity bound to exterior practices, one which forbade all contact with things and people (including lepers and strangers) considered impure. To the Pharisees who, like so many Jews of their time, ate nothing without first performing ritual ablutions and observing the many traditions associated



with cleansing vessels, Jesus responds categorically: “There is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him. For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness” (Mk 7:15, 21-22).

In what, then, does the happiness born of a pure heart consist? From Jesus’ list of the evils which make someone impure, we see that the question has to do above all with the area of our relationships. Each one of us must learn to discern what can “defile” his or her heart and to form his or her conscience rightly and sensibly, so as to be capable of “discerning the will of God, what is good and acceptable and perfect” (Rom 12:2). We need to show a healthy concern for creation, for the purity of our air, water and food, but how much more do we need to protect the purity of what is most precious of all: our heart and our relationships. This “human ecology” will help us to



breathe the pure air that comes from beauty, from true love, and from holiness. Once I asked you the question: "Where is your treasure? In what does your heart find its rest?" (cf. Interview with Young People from Belgium, 31 March 2014). Our hearts can be attached to true or false treasures, they can find genuine rest or they can simply slumber, becoming lazy and lethargic. The greatest good we can have in life is our relationship with God. Are you convinced of this? Do you realize how much you are worth in the eyes of God? Do you know that you are loved and welcomed by him unconditionally, as indeed you are? Once we lose our sense of this, we human beings become an incomprehensible enigma, for it is the knowledge that we are loved unconditionally by God which gives meaning to our lives. Do you remember the conversation that Jesus had with the rich young man (cf. Mk 10:17-22)? The evangelist Mark observes that the Lord looked upon him and loved him (v. 21), and invited him to follow him and thus to find true riches. I hope, dear young friends, that this loving gaze of Christ will accompany each of you throughout life.

Youth is a time of life when your desire for a love which is genuine, beautiful and expansive begins to blossom in your hearts. How powerful is this ability to love and to be loved! Do not let this precious treasure be debased, destroyed or spoiled. That is what happens when we start to use our neighbours for our own selfish ends, even as objects of pleasure. Hearts are broken and sadness follows upon these negative experiences. I urge you: Do not be afraid of true love, the love that Jesus teaches us and which Saint Paul describes as "patient and kind". Paul says: "Love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (1 Cor 13:4-8). In encouraging you to rediscover the beauty of the human vocation to love, I also urge you to rebel against the widespread tendency to reduce love to something banal, reducing it to its sexual aspect alone, deprived of its essential characteristics of beauty, communion, fidelity



"ARE YOU PRAYING?" DO YOU KNOW THAT YOU CAN SPEAK WITH JESUS, WITH THE FATHER, WITH THE HOLY SPIRIT, AS YOU SPEAK TO A FRIEND? AND NOT JUST ANY FRIEND, BUT THE GREATEST AND MOST TRUSTED OF YOUR FRIENDS!

and responsibility. Dear young friends, "in a culture of relativism and the ephemeral, many preach the importance of 'enjoying' the moment. They say that it is not worth making a life-long commitment, making a definitive decision, 'for ever', because we do not know what tomorrow will bring. I ask you, instead, to be revolutionaries, I ask you to swim against the tide; yes, I am asking you to rebel against this culture that sees everything as temporary and that ultimately believes you are incapable of responsibility, that believes you are incapable of true love. I have confidence in you and I pray for you. Have the courage to 'swim against the tide'. And also have the courage to be happy" (Meeting with the Volunteers of the XXVIII Word Youth Day, 28 July 2013).

You young people are brave adventurers! If you allow yourselves to discover the rich teachings of the Church on love, you will discover that Christianity does not consist of a series of prohibitions which stifle our desire for happiness, but rather a project for life capable of captivating our hearts.

3. ...FOR THEY SHALL SEE GOD

In the heart of each man and woman, the Lord's invitation constantly resounds: "Seek my face!" (Ps 27:8). At the same time, we must always realize that we are poor sinners. For example, we read in the Book of Psalms: "Who can climb the mountain of the Lord? Who shall stand in his holy place? The one who has clean hands and a pure heart" (Ps 24:3-4). But we must never be afraid or discouraged: throughout the Bible and in the history of each one of us we see that it is always God who takes the first step. He purifies us so that we can come into his presence.

When the prophet Isaiah heard the Lord's call to speak in his name, he was terrified and said: "Woe is me! For I am lost; for I am a man of unclean lips" (Is 6:5). And yet the Lord purified him, sending to him an angel who touched his lips, saying: "Your guilt is taken away, and your sin is forgiven" (v. 7). In the New Testament, when on the shores of lake Genessaret Jesus called



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his first disciples and performed the sign of the miraculous catch of fish, Simon Peter fell at his feet, exclaiming: "Depart from me, for I am a sinful man, O Lord" (Lk 5:8). Jesus' reply was immediate: "Do not be afraid; henceforth you will be fishers of men" (v. 10). And when one of the disciples of Jesus asked him: "Lord, show us the Father, and we shall be satisfied", the Master replied: "He who has seen me has seen the Father (Jn 14:8-9). The Lord's invitation to encounter him is made to each of you, in whatever place or situation you find yourself. It suffices to have the desire for "a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter you; I ask all of you to do this unfailingly each day" (cf. *Evangelii Gaudium*, 3). We are all sinners, needing to be purified by the Lord. But it is enough to take a small step towards Jesus to realize that he awaits us always with open arms, particularly in the sacrament of Reconciliation, a privileged opportunity to encounter that divine mercy which purifies us and renews our hearts.

Dear young people, the Lord wants to meet us, to let himself "be seen" by us. "And how?", you might ask me. Saint Teresa of Avila, born in Spain five hundred years ago, even as a young girl, said to her parents, "I want to see God". She subsequently discovered the way of prayer as "an intimate friendship with the One who makes us feel loved" (*Autobiography*, 8,5). So my question to you is this: "Are you praying?" Do you know that you can speak with Jesus, with the Father, with the Holy Spirit, as you speak to a friend? And not just any friend, but the greatest and most trusted of your friends! You will discover what one of his parishioners told the Curé of Ars: "When I pray before the tabernacle, 'I look at him, and he looks at me'" (*Catechism of the Catholic Church*, 2715). Once again I invite you to encounter the Lord by frequently reading sacred Scripture. If you are not already in the habit of doing so, begin with the Gospels. Read a line or two each day. Let God's word speak to your heart and enlighten your path (cf. Ps 119:105). You will discover that God can be "seen" also in the face of your brothers

(cf. Mt 25:31-46). Have you ever had this experience? Dear young people, in order to enter into the logic of the Kingdom of Heaven, we must recognize that we are poor with the poor. A pure heart is necessarily one which has been stripped bare, a heart that knows how to bend down and share its life with those most in need.

Encountering God in prayer, the reading of the Bible and in the fraternal life will help you better to know the Lord and yourselves. Like the disciples on the way to Emmaus (cf. Lk 24:13-35), the Lord's voice will make your hearts burn within you. He will open your eyes to recognize his presence and to discover the loving plan he has for your life. Some of you feel, or will soon feel, the Lord's call to married life, to forming a family. Many people today think that this vocation is "outdated", but that is not true! For this very reason, the ecclesial community has been engaged in a special period of reflection on the vocation and the mission of the family in the Church and the contemporary world. I also ask you to consider whether you are being called to the consecrated life or the priesthood. How beautiful it is to see young people who embrace the call to dedicate themselves fully to Christ and to the service of his Church! Challenge yourselves, and with a pure heart do not be afraid of what God is asking of you! From your "yes" to the Lord's call, you will become new seeds of hope in the Church and in society. Never forget: God's will is our happiness!



4. ON THE WAY TO KRAKOW

"Blessed are the pure in heart, for they shall see God" (Mt 5:8). Dear young men and women, as you see, this beatitude speaks directly to your lives and is a guarantee of your happiness. So once more I urge you: Have the courage

to be happy! This year's World Youth Day begins the final stage of preparations for the great gathering of young people from around the world in Krakow in 2016. Thirty years ago Saint John Paul II instituted World Youth Days in the Church. This pilgrimage of young people from every continent under the guidance of the Successor of Peter has truly been a providential and prophetic initiative. Together let us thank the Lord for the precious fruits which these World Youth Days have produced in the lives of countless young people in every part of the globe! How many amazing discoveries have been made, especially the discovery that Christ is the Way, the Truth and the Life! How many people have realized that the Church is a big and welcoming family! How many conversions, how many vocations have these gatherings produced! May the saintly Pope, the Patron of World Youth Day, intercede on behalf of our pilgrimage toward his beloved Krakow. And may the maternal gaze of the Blessed Virgin Mary, full of grace, all-beautiful and all-pure, accompany us at every step along the way. ■

10TH Annual 2015 CONFERENCE *at the* SHRINE *of* OUR LADY *of* GUADALUPE

LA CROSSE, WISCONSIN | AUGUST 1 & 2, 2015

REMAINING IN THE TRUTH OF CHRIST

JOIN THE QUEEN OF THE AMERICAS GUILD For a 2-day conference / retreat examining Our Lady of Guadalupe's relationship to an issue that is on the forefront of debate in today's society – Remaining in the Truth of Christ. The Annual Conference for the Queen of the Americas Guild is open to all those who wish to enhance their faith and 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



Archbishop Salvatore
J. Cordileone



Charles S. LiMandri



Marty Rotella

HIS EMINENCE RAYMOND LEO CARDINAL BURKE

will be our keynote speaker. His past work as Prefect of the Supreme Tribunal of the Apostolic Signatura and founder of the Shrine of Our Lady of Guadalupe makes Cardinal Burke uniquely qualified to speak on the importance of Remaining in the Truth of Christ.

Cardinal Burke was appointed the Cardinal Patron of the Sovereign Military Order of Malta in November of 2014 and also serves on the Queen of the Americas Guild Board of Directors.

ARCHBISHOP SALVATORE J. CORDILEONE

was installed as the ninth Archbishop of San Francisco on Oct. 4, 2012. Prior to that, he served as Bishop of Oakland for three years and Auxiliary Bishop of the Diocese of San Diego for seven years. He studied the Code of Canon Law in Rome, and received his doctoral degree from the Pontifical Gregorian University. Beginning in 1995, he served as assistant at the Supreme Tribunal of the Apostolic Signatura for seven years.

ARCHBISHOP CORDILEONE chairs the Subcommittee for the Promotion and Defense of Marriage and sits on the Committee for Canonical Affairs. He is a member of the Board of Trustees, Catholic University of America; the Governing Board of the International Theological Institute; and the Subcommission on the Liturgy for the Anglican Ordinariates.

CHARLES S. LIMANDRI graduated from Georgetown University Law Center in 1983. While in Washington, D.C., he worked on First Amendment cases for Georgetown Law Center's Institute for Public Representation. He is one of a select few California attorneys who are members of both the American Board of Trial Advocates and the National Board of Trial Advocacy. He is also a member of the New York Bar, the District of Columbia Bar, and the U.S. Supreme Court Bar. He has successfully prosecuted and defended numerous civil cases in State and Federal court.

Mr. LiMandri is the President and Chief Counsel for the Freedom of Conscience Defense Fund, which promotes religious liberty, traditional family values, and the sanctity of human life. In that capacity, he has been involved in litigation concerning the cross on the Los Angeles County seal, and the use of the words "under God" in the Pledge of Allegiance. He has served as the lead attorney responsible for the successful efforts to preserve the Mt. Soledad Memorial in La Jolla, California. His public interest law firm is located in Rancho Santa Fe, California, and can be visited at [www. ConscienceDefense.org](http://www.ConscienceDefense.org).

Enjoy a concert and talk 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.

CONFERENCE SCHEDULE


Subject to change

SATURDAY, AUGUST 1

- 8:00 – 9:30** Conference check-in / Registration
Pilgrim Center
- 9:30 a.m.** Speaker: Charles LiMandri
- 10:30 a.m.** Refreshment break
- 11:00 a.m.** Keynote Address –
His Eminence Raymond Leo Cardinal Burke
- 11:00 – 12:15** Confessions available
- 12:15 p.m.** Opening Mass – Main Celebrant
His Eminence Raymond Leo Cardinal Burke
- 1:30 p.m.** Lunch Buffet
- 2:30 p.m.** Speaker: Archbishop Salvatore J. Cordileone
- 3:30 p.m.** Exposition of the Blessed
Sacrament and Holy Rosary
- 4:00 p.m.** Evening Prayer and Benediction
of the Blessed Sacrament
- 5:30 p.m.** Cocktail ½ hour – Entertainment by Marty Rotella.
Cash bar.
- 6:00 p.m.** Dinner with honored guests His Eminence Raymond
Leo Cardinal Burke, Archbishop
Salvatore J. Cordileone, and attorney Charles LiMandri
(limited seating)

SUNDAY, AUGUST 2

- 9:00–3:00 p.m.** Sunday buffet brunch at Culina Mariana (optional –
pre-purchase required –
attend at time of your choice)
- 10:00 a.m.** Speaker and musical performer: Marty Rotella
- 1:00 p.m.** Holy Mass – Main Celebrant His
Eminence Raymond Leo Cardinal Burke



“What God has joined together,
no human being must separate”
(Mt 19:6)

CONFERENCE PACKAGES

We are pleased to offer the following registration packages:

CONFERENCE & DINNER PACKAGE **SOLD OUT**

Includes conference attendance Saturday & Sunday, Saturday night gourmet dinner, Saturday refreshment break, and buffet lunch. Conference & Dinner package is limited to the first 100 registrants.

CONFERENCE & HOTEL PACKAGE **SOLD OUT**

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 July 1.

VALUE PACKAGE

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

OPTIONS

We will also be offering an optional buffet breakfast on Sunday; pre-purchase is required. Due to food ordering requirements, no refunds will be given after July 20.

CANCELLATION

For Conference & Hotel packages, no refunds will be given on the hotel portion after July 1. All other cancellations will be refunded only if notification is received by July 20.

DIRECTIONS

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

Queen of the Americas Guild

311 Kautz Rd. St. Charles, IL 60174

OR REGISTER ONLINE AT
queenoftheamericasguild.org



Yes, I would like to attend the conference August 1 & 2, 2015

Name(s): _____
(If multiple names, please attach list)

Address: _____

City: _____

State: _____ Zip: _____

Tel. #: _____

E-mail: _____

Please check options below:

Item	# Attending	Price/pp	Total
SOLD OUT Conference & Dinner Package	_____	\$90.00	_____
Value Package	_____	\$50.00	_____
SOLD OUT Conference Package*	_____	\$250.00	_____
Single Hotel Room Supplement	_____	\$160.00	_____
Friday Box Lunch	_____	\$12.00	_____
Sunday Buffet Breakfast	_____	\$16.00	_____
TOTAL DUE:			_____

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

Make checks payable to:
Queen of the Americas Guild

☐ Charge my desired package to my credit card

Please Circle:

Visa MasterCard Discover Amex

Name on card

_____/_____/_____/_____
Card number

Expiration date

3 or 4 digit Security code:

*Based on double occupancy. Nights of July 31 & August 1 are included. Rooms at Radisson La Crosse.



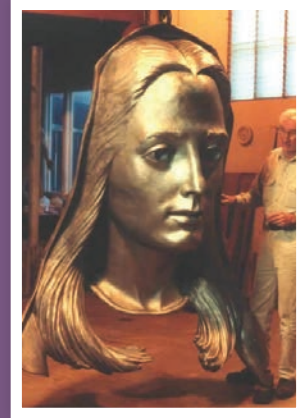
Our Lady of the New Millennium installed at her permanent site at the Shrine of Christ's Passion, St. John, Indiana

OUR LADY OF THE NEW MILLENNIUM COMPLETES HER JOURNEY

OUR LADY OF THE NEW MILLENNIUM, the 34 ft. stainless steel sculpture commissioned by Carl Demma and completed by sculptor Charles Parks in 1999, has finally come to rest. After having visited hundreds of parishes throughout the Chicago area since its creation, the statue has been permanently placed at the Shrine of Christ's Passion in St. John, Indiana. Although Our Lady has been in residence there for several years, it had to remain on the back of the transport truck while the permanent display area was constructed. As you can see by the beautiful photo, it was worth the wait!

Our Lady of the New Millennium can be visited from 10:00 a.m. to 5:00 p.m. daily at the Shrine of Christ's Passion, 10630 Wicker Ave. (U.S. 41), St. John, IN 46373. ■

For more information, call 219-365-6010.



Sculptor Charles Parks during construction of Our Lady of the New Millennium

CHARLES CROPPER PARKS 1922 – 2012

TALENTED SCULPTOR CHARLES CROPPER PARKS passed away on October 25, 2012. Over the course of his illustrious career, Parks created over 300 sculptures for individuals, public parks and plazas throughout his home state of Delaware and across the U.S.

Perhaps his best-known works, nationally and internationally, are his three Madonnas. These monumental stainless steel sculptures that soar over thirty feet high transcend divergent belief systems. When the first Madonna, "Our Lady of Peace," was shown in Rodney Square, several thousand visited it, left messages, prayers and donations. It is now in Santa Clara, California. The second Madonna, known as Our Lady of the New Millennium, is now at the Shrine of Christ's Passion in St. John, Indiana. The third Madonna, Our Lady, Queen of Peace, was commissioned by the Holy Spirit Roman Catholic Church in New Castle, Delaware, and can be viewed by drivers crossing the Delaware Memorial Bridge.

Mr. Parks managed to perfectly capture the ethereal beauty of Our Lady not once, but three times, and most certainly was responsible for bringing countless people back to the church. He will be greatly missed. ■

ST. PATRICK'S CATHEDRAL CHALICE



Argentine silversmith Adrian Pallarols will be creating a silver Communion chalice to be used by Pope Francis during Mass in New York City as part of his upcoming visit to the U.S. The chalice will be created using silver pieces donated by Americans, and any extra silver will be sold and the proceeds donated to Pope Francis' efforts with the poor in the United States.

Mr. Pallarols had previously made several chalices for Pope Francis, one of which he uses for Masses at his Vatican residence. He says the idea came to him from then-Cardinal Bergoglio himself, who would often bring him some of the gifts of silver that he had received, so they could be sold and the proceeds used to buy food, blankets, and clothing for the poor in Argentina. Pallarols says,

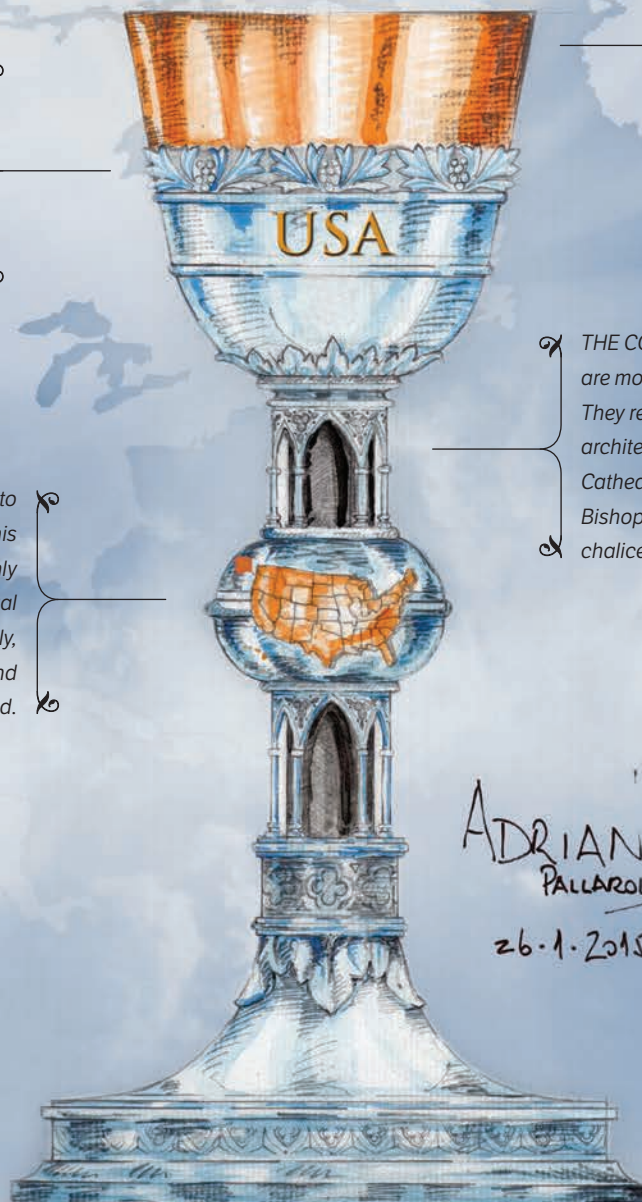
"Everybody, the whole country, will be in the prayers of Pope Francis here in New York when he lifts the chalice in the consecration."

LEAVES adorning the top of the chalice are reportedly crafted in homage to the paradise found in the Garden of Eden. Notice how this symbol of Paradise is above all other images in the chalice's design.

PALLAROLS made certain to include all fifty states in this sketch. The original draft only contained the continental 48 states. If you look closely, you can see how Hawaii and Alaska were added.

GOLD PLATE will be used to preserve and ensure the purity of the Eucharist Wine.

THE COLUMNS AND ARCHES are more than ornamental. They represent the Gothic style architecture of St. Patrick's Cathedral, the seat of the Arch Bishop of New York where the chalice will be crated.



ADRIAN
PALLAROLS
26.1.2015