

QUEEN



OF THE AMERICAS



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QUEEN OF THE AMERICAS GUILD



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ON THE COVER:

This anonymous 18th century painting of Our Lady of Guadalupe is a beautiful and unique perspective on her miracle. It depicts God, the Father painting Juan Diego's tilma, as it is held up by angels, with His Son and the Holy Spirit looking on. The phrase in Latin on the bottom of the painting translates to "He did not do so in every nation," which demonstrates the Mexican pride and devotion to Our Lady of Guadalupe.

This beautiful work of art, along with hundreds of others, can be found at the Museum of the Basilica of Guadalupe, Mexico City.

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His Eminence Raymond
Leo Cardinal Burke



Dr. Catherine Pakaluk



Dr. Michael Pakaluk



Marty Rotella

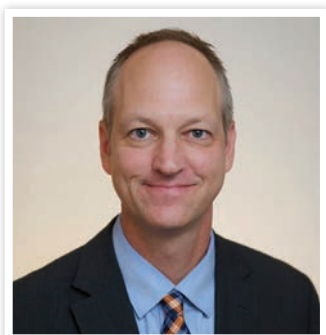
QUEEN OF THE AMERICAS GUILD CONFERENCE

OUR LADY OF GUADALUPE, MOTHER OF THE CHURCH

HOSTED BY HIS EMINENCE RAYMOND LEO CARDINAL BURKE

OCTOBER 18 & 19, 2024 | OPEN TO EVERYONE





Guild President Christopher Smoczynski

From the PRESIDENT

By Christopher Smoczynski

I think we can all agree that today's world has become increasingly stressful. Wars, natural disasters, and political turmoil can make each day a challenge and take a toll on our mental health. It is precisely at times like these that we need to remember to turn to Our Lady, our Merciful Mother. It is important to remember her words, "Here I will hear their weeping, their sorrow, and will remedy and alleviate all their multiple sufferings, necessities and misfortunes." We can also follow Cardinal Burke's lead and join forces with him in the nine-month novena to Our Lady of Guadalupe. Even though it has already begun, you can still join in — every single prayer is needed! Details on the novena can be found on page 27.

Despite the incredibly beautiful October weather that we enjoyed, last year's conference at the Shrine of Our Lady of Guadalupe presented some challenges. With flight delays, schedule changes, and Marty Rotella's cancellation due to illness, the weekend was filled with changes and adaptations, but in the end, the pilgrims were gracious

and happy. On the bright side, pilgrims were treated to a bonus talk by Fr. Gerald Murray, which, of course, was well received. This year's conference, scheduled for October 18 and 19, 2024, will have the theme of "Our Lady of Guadalupe, Mother of the Church." Marty is back on the schedule, and God willing, will grace us with another beautiful concert. Details and registration information can be found on page 12.

The Guild continues to work on the legal challenges of transferring our Mexico property to a worthy Catholic organization. We continue working behind the scenes and progress is slow but steady. We still hope to be able to complete this journey by the end of the year. Please keep us in your prayers so that we can complete this important work.

As always, I look forward to continuing to serve Our Lady and the Queen of the Americas Guild. Please keep our work, our Board of Directors, and all our members in your prayers. ■

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Our Lady of Guadalupe: *Co-Redemptrix*

SHRINE OF OUR LADY OF GUADALUPE,
LA CROSSE, OCTOBER 21, 2023



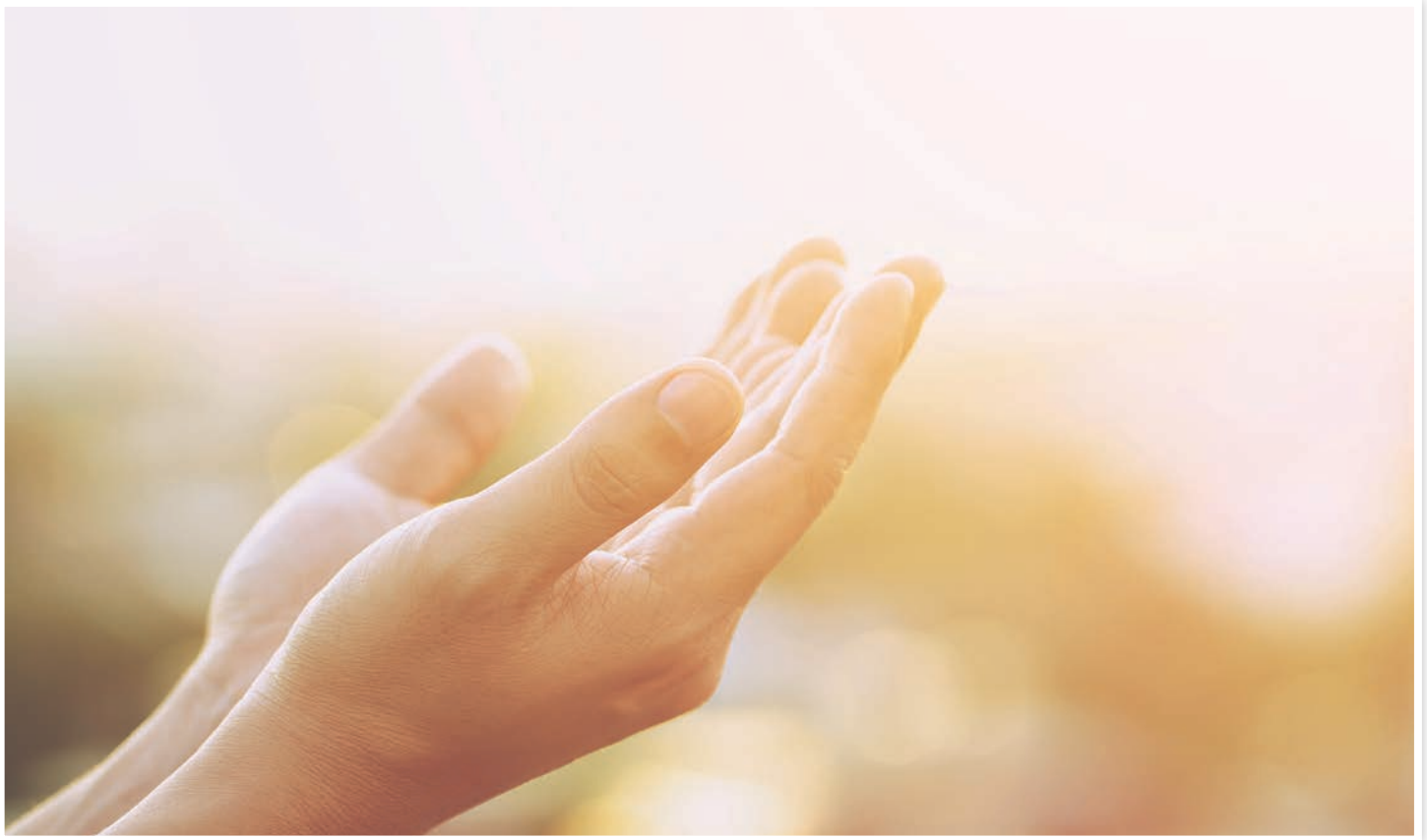
His Eminence Raymond Leo Cardinal Burke

INTRODUCTION

For the past several decades, there has been an ongoing discussion in the Church about Our Lady's active collaboration in the work of the Redemption. The question is: In what sense is the Blessed Virgin Mary the New Eve, the helpmate of Jesus, the New Adam (cf. Rm 5, 12-21; 1 Cor 15, 22. 45). For over five hundred years, the term Co-Redemptrix has been used to express the concept that Mary, while not being equal to Jesus, but a creature totally dependent upon Him, secondary and subordinate to Him, nonetheless united herself with Him and joined in

offering Him to the Father for our salvation on Calvary. This constituted the single most contentious discussion in the drafting of chapter eight of *Lumen Gentium*, which contains the Second Vatican Council's fundamental teaching on Our Lady.¹ Ultimately, the Council clearly taught Mary's active collaboration in the work of the Redemption in numbers 56-58 and 60-62 of the Dogmatic Constitution on the Church, *Lumen Gentium*, but did not use the word Co-Redemptrix out of fear that it would be misunderstood by non-Catholics.

¹ "Cf. Serafino M. Lanzetta, *Il Vaticano II, Un concilio pastorale. Ermeneutica delle dottrine conciliari* (Siena: Edizioni Cantagalli, 2014), pp. 369-419, 449. English translation: *Vatican II, A Pastoral Council: Hermeneutics of Council Teaching*, tr. Liam Kelly (Leominster, Herefordshire: Gracewing, 2016), pp. 363-419, 452-453.



Our Lady's mediation of grace flows from her role as Co-Redemptrix. The word, Mediatrix, was used once in *Lumen Gentium* 62 with the appropriate insistence that "it neither takes away anything from nor adds anything to the dignity and efficacy of Christ the one Mediator."² She is Mediatrix with her Divine Son, the Mediator, as had been taught in very clear language by nineteenth- and twentieth-century Popes as well as by the post-conciliar Popes.

Part of the difficulty is the meaning which the word, Co-Redemptrix, may have when translated into certain modern languages. The English word, Co-Redemptrix, can signify a joint actor, but it also may mean someone who cooperates in a work which is principally and essentially of another. Monsignor Arthur Burton Calkins addresses the possible confusion about the sense of Co-Redemptrix, indicating clearly that "[i]n the Latin language from which the term, Coredemptrix comes, however, the meaning is always that Mary's cooperation or collaboration in the redemption is secondary, subordinate, dependent on that of Christ – and yet for all that – something that God 'freely wished to accept ... as constituting an unneeded, but yet wonderfully pleasing part of that one great price' paid by His Son for the world's redemption."³

In his General Audience Address of October 25, 1995, Pope John Paul II describes how historically the Church expressed ever more clearly the truth about the participation of the Blessed Virgin Mary, Mother of God, in Christ's work of the Redemption:

1. Saying that "the Virgin Mary... is acknowledged and honoured as being truly the Mother of God and of the Redeemer" (*Lumen Gentium*, n. 53), the Council draws attention to the link between Mary's motherhood and Redemption.

After becoming aware of the maternal role of Mary, who was venerated in the teaching and worship of the first centuries as the virginal Mother of Jesus Christ and therefore as the Mother of God, in the Middle Ages the Church's piety and theological reflection brought to light her cooperation in the Saviour's work.

This delay is explained by the fact that the efforts of the Church Fathers and of the early Ecumenical Councils, focused as they were on Christ's identity, necessarily left other aspects of dogma aside. Only gradually could the

² " ... ut dignitati et efficacitati Christi unius Mediatoris nihil deroget, nihil superaddat." Sacrosanctum Concilium Oecumenicum Vaticanum II, "Constitutio Dogmatica de Ecclesia *Lumen Gentium*," *Acta Apostolicae Sedis* 57 (1965) 63, n. 62. [LG]. English translation: Second Vatican Ecumenical Council, "Dogmatic Constitution *Lumen Gentium*, 'On the Church,' 21 November 1964," Austin Flannery, ed., *Vatican Council II*, Vol. 1, Rev. Ed. (Northport, NY: Costello Publishing Company, 2004), p. 419, no. 62. [LGEng].

³ Arthur Burton Calkins, "The Mystery of Mary Coredemptrix in the Papal Magisterium," *Mary Co-Redemptrix: Doctrinal Issues Today* (Goleta, CA: Queenship Publishing Company, 2002), p. 30. [Calkins].

revealed truth be unfolded in all its richness. Down the centuries, Mariology would always take its direction from Christology. The divine motherhood of Mary was itself proclaimed at the Council of Ephesus primarily to affirm the oneness of Christ's person. Similarly, there was a deeper understanding of Mary's presence in salvation history.

2. At the end of the second century, St. Irenaeus, a disciple of Polycarp, already pointed out Mary's contribution to the work of salvation. He understood the value of Mary's consent at the time of the Annunciation, recognizing in the Virgin of Nazareth's obedience to and faith in the angel's message the perfect antithesis of Eve's disobedience and disbelief, with a beneficial effect on humanity's destiny. In fact, just as Eve caused death, so Mary, with her "yes," became "a cause of salvation" for herself and for all mankind (cf. *Adv. Haer. III*, 22, 4; SC211, 441). But this affirmation was not developed in a consistent and systematic way by the other Fathers of the Church.

Instead, this doctrine was systematically worked out for the first time at the end of the 10th century in the *Life of Mary* by a Byzantine monk, John the Geometer. Here, Mary is united to Christ in the whole work of Redemption, sharing, according to God's plan, in the Cross and suffering for our salvation. She remained united to the Son "in every deed, attitude and wish" (cf. *Life of Mary*, Bol. 196, f. 123 v.).

3. In the West, St. Bernard, who died in 1153, turns to Mary and comments on the presentation of Jesus in the temple: "Offer your Son, sacrosanct Virgin, and present the fruit of

your womb to the Lord. For our reconciliation with all, offer the heavenly victim pleasing to God" (*Serm. 3 in Purif.*, 2: PL 183, 370).

A disciple and friend of St. Bernard, Arnold of Chartres, shed light particularly on Mary's offering in the sacrifice of Calvary. He distinguished in the Cross "two altars: one in Mary's heart, the other in Christ's body. Christ sacrificed his flesh, Mary her soul." Mary sacrificed herself spiritually in deep communion with Christ, and implored the world's salvation: "What the mother asks, the Son approves and the Father grants" (cf. *De septem verbis Domini in cruce*, 3: PL 189, 1694).

From this age on, other authors explain the doctrine of Mary's special cooperation in the redemptive sacrifice.⁴

As Pope Saint John Paul II illustrates, the use of the term, Co-Redemptrix, adds nothing new to the Church's teaching but rather develops uniformly the expression of what the Church has always taught.

We see the phenomenon in the solemn definition of the Immaculate Conception by Blessed Pope Pius IX with the Bull *Ineffabilis Deus*. The saintly pontiff, in defining the dogma of the Immaculate Conception of the Blessed Virgin Mary, made clear that he was not presenting any new teaching but rather defining what the Church has always believed. Making reference to the teaching of Saint Vincent of Lerins, he wrote:

Indeed, the Church of Christ, watchful guardian and protector of the dogmas deposited within her, never changes anything, never diminishes anything, never adds anything to

4 "1. Dicendo che "Maria Vergine è riconosciuta e onorata come vera Madre di Dio, Madre del Redentore" [*Lumen Gentium*, 53], il Concilio attira l'attenzione sul legame esistente tra la maternità di Maria e la redenzione. Dopo aver preso coscienza del ruolo materno di Maria, venerata nella dottrina e nel culto dei primi secoli quale Madre verginale di Gesù Cristo e quindi Madre di Dio, nel Medioevo la pietà e la riflessione teologica della Chiesa approfondiscono la sua collaborazione all'opera del Salvatore.

Questo ritardo si spiega con il fatto che lo sforzo dei Padri della Chiesa e dei primi Concili ecumenici, incentrato com'era sul mistero dell'identità di Cristo, lasciò necessariamente nell'ombra altri aspetti del dogma. Sarà solo progressivamente che la verità rivelata potrà essere esplicitata in tutta la sua ricchezza. Nel corso dei secoli la Mariologia si orienterà sempre in funzione della Cristologia. La stessa divina maternità di Maria viene proclamata nel Concilio di Efeso soprattutto per affermare l'unità personale di Cristo. Analogamente avviene per l'approfondimento della presenza di Maria nella storia della salvezza.

2. Alla fine del secondo secolo sant'Ireneo, discepolo di Policarpo, pone già in evidenza il contributo di Maria all'opera della salvezza. Egli ha compreso il valore del consenso di Maria al momento dell'Annunciazione, riconoscendo nell'obbedienza e nella fede della Vergine di Nazaret al messaggio dell'angelo l'antitesi perfetta della disobbedienza e dell'incredulità di Eva, con effetto benefico sul destino dell'umanità. Infatti, come Eva ha causato la morte, così Maria, col suo "sì", è divenuta "causa di salvezza" per se stessa e per tutti gli uomini [Cfr. S. Irenaei *Adversus Haereses*, 3, 22, 4]. Ma si tratta di un'affermazione non sviluppata in modo organico e abituale dagli altri Padri della Chiesa.

Tale dottrina, invece, viene sistematicamente elaborata per la prima volta, alla fine del decimo secolo, nella "Vita di Maria" di un monaco bizantino, Giovanni il Geometra. Maria è qui unita a Cristo in tutta l'opera redentrice partecipando, secondo il piano divino, alla Croce e soffrendo per la nostra salvezza. Ella è rimasta unita al Figlio "in ogni azione, atteggiamento e volontà" [Giovanni il Geometra, *Vita di Maria*, Bol. 196, f. 122 v.]. L'associazione di Maria all'opera salvifica di Gesù avviene mediante il suo amore di Madre, un amore animato dalla grazia, che le conferisce una forza superiore: la più esente da passione si mostra la più compassionevole [Cfr. *ibid.* f. 123 v.].

3. In Occidente san Bernardo, morto nel 1153, rivolgendosi a Maria, così commenta la presentazione di Gesù al tempio: "Offri tuo Figlio, sacrosanta Vergine, e presenta al Signore il frutto del tuo seno. Per la nostra riconciliazione con tutti offri l'ostia santa, gradita a Dio" (S. Bernardi *Sermo 3 in Purif.*, 2: PL 183, 370).

Un discepolo ed amico di san Bernardo, Arnaldo di Chartres, mette in luce in particolare l'offerta di Maria nel sacrificio del Calvario. Egli distingue nella Croce "due altari: uno nel cuore di Maria, l'altro nel corpo di Cristo. Il Cristo immolava la sua carne, Maria la sua anima". Maria s'immola spiritualmente in profonda comunione con Cristo e supplica per la salvezza del mondo: "Quello che la madre chiede il Figlio lo approva, il Padre lo dona" [Arnaldi Carnutensis *De Septem Verbis Domini in Cruce*, 3: PL 189, 1694].

Da questa epoca in poi altri autori espongono la dottrina della speciale cooperazione di Maria al sacrificio redentore." *Insegnamenti di Giovanni Paolo II*, XVIII, 2 [luglio-dicembre 1995] (Città del Vaticano: Libreria Editrice Vaticana, 1998), pp. 93 4-935. English translation: "Mary was united to Jesus on the Cross: Down the centuries the Church's tradition has appreciated ever more profoundly Mary's very close sharing in her Son's redemptive mission," *L'Osservatore Romano Weekly Edition in English*, 1 November 1995, 11.



these, but with complete diligence, she faithfully and wisely draws upon those things shaped from antiquity and sown by the faith of the Fathers; and, in this way, she strives to refine and polish them so that these ancient dogmas of heavenly instruction may attain clarity, light, and precision, but they still retain their fullness, integrity, and proper character, and they grow according to their own nature, namely within the same dogma and in the same sense and the same meaning.⁵

What Blessed Pope Pius IX wrote expresses an essential aspect of the living presence of Christ Our Lord with us in the Church.

Recent years have seen a strong movement in favor of recognizing Mary's role as Co-Redemptrix, Mediatrix, and Advocate with a solemn papal definition. A commission was convened very briefly at the Mariological-Marian Congresses held in Częstochowa, Poland in August of 1996 to offer the Holy See advice on this matter. One of its counsels was that further study was needed.⁶ Such study continues to be undertaken by a number of competent theologians.

Our Lady's role as Co-Redemptrix and Mediatrix of all graces pertains to her nature as our spiritual mother to whom we consecrate ourselves so as to belong ever more completely to Jesus. Two of the greatest modern teachers of Marian consecration, Saint Louis-Marie Grignion de Montfort (1673-1716) and Saint Maximilian Maria Kolbe (1894-1941), base their teaching on consecration to Mary explicitly on Mary's mediation of the graces of the Redemption to us. Living in union with Mary is a great key to growing in our knowledge and love of Jesus. She never draws us to herself for her own sake, but always in order to lead us ever more closely to Jesus. Thus, Saint Louis-Marie Grignion de Montfort prayed: *Totus tuus ego sum et omnia mea tua sunt. Accipio te in mea omnia. Præbe mihi cor tuum, Maria* ["I belong entirely to you, and all that I have is yours; I take you for my all. O Mary, give me your heart"].⁷ His prayer was the inspiration of the motto of Pope Saint John Paul II's papal coat-of-arms.

5 "Christi enim Ecclesia, sedula depositorum apud se dogmatum custos et vindex, nihil in his umquam permutat, nihil minuit, nihil addit, sed omni industria vetera fideliter sapienterque tractando si qua antiquitus informata sunt et Patrum fides sevit, ita limare, expolire studet, ut prisca illa caelestis doctrinae dogmata accipiant evidentiam, lucem, distinctionem, sed retineant plenitudinem, integritatem, proprietatem, ac in suo tantum genere crescant, in eodem scilicet dogmate, eodem sensu eademque sententia." Petrus Hünemann and Helmut Hoping for the Latin text, and Robert Fastiggi and Anne Englund Nash for the English text, ed., Henrici Denzinger, *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum*, 43rd ed./ *Compendium of Creeds, Definitions, and Declarations on Faith and Morals* (San Francisco: Ignatius Press, 2012), p. 574, no. 2802.

6 Cf. *L'Osservatore Romano*, 4 giugno 1997, 10-11. English translation: *L'Osservatore Romano Weekly Edition in English*, 4 June 1997, 12.

7 Cf. Karol Wojtyła. Giovanni Paolo II, *Dono e mistero. Diario di un Sacerdote* (Città del Vaticano: Libreria Editrice Vaticana, 2011), p. 44. English translation: Pope John Paul II, *Gift and Mystery: On the Fiftieth Anniversary of My Priestly Ordination* (New York: Doubleday, 1996), pp. 29-30. Cf. also Arthur Burton Calkins, *Totus Tuus: Pope John Paul II's Program of Marian Consecration and Entrustment*, 2nd ed. (New Bedford, MA: Academy of the Immaculate, 2017), p. 308.

MARY CO-REDEMPTRIX IN THE HOLY SCRIPTURES

The truth of the Blessed Virgin Mary's unique share in the work of Redemption is foretold in the first promise of salvation made by the Lord at the time of the sin of our First Parents. Speaking to the serpent who had successfully tempted Eve, Our Lord declared: "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel."⁸ The Protoevangelium, the First Gospel, as it is fittingly called, makes clear that the work of salvation is to involve a woman whose offspring will crush the head of the serpent, of Satan and his cohorts. In other words, a woman will cooperate with the work of salvation in a significant way.

Our Lord renewed the promise of salvation through the words of the Prophet Isaiah to King Achaz: "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel."⁹ Commenting on the texts of the Protoevangelium and of the Prophet Isaiah, the Second Vatican Council declared:

The sacred writings of the Old and the New Testaments, as well as venerable tradition, show the role of the Mother of the Saviour in the plan of salvation in an ever clearer light and call our attention to it. The books of the Old Testament describe the history of salvation, by which the coming of Christ into the world was slowly prepared. The earliest documents, as they are read in the Church and are understood in the light of a further and full revelation, bring the figure of a woman, Mother of the Redeemer, into a gradually clearer light. Considered in this light, she is already prophetically foreshadowed in the promise of victory over the serpent which was given to our first parents after their fall into sin (cf. Gen. 3:15). Likewise she is the virgin who shall conceive and bear a son, whose name shall be called Emmanuel (cf. Is. 7:14; Mic. 5:2-3; Mt. 1:22-23). She stands out among the poor and humble of the Lord, who confidently hope for and receive salvation from him. After a long period of waiting the times are fulfilled in her, the exalted Daughter of Sion and the new plan of salvation is established, when the Son of

God has taken human nature from her, that he might in the mysteries of his flesh free man from sin.¹⁰

The freeing of man from sin is accomplished by God the Son Incarnate of the Virgin Mary by the overshadowing of the Holy Spirit. The Virgin Mary cooperates in an altogether singular manner in the work of the Redemption, according to the plan of God.

We find the full expression of the cooperation of the Virgin Mary in the work of the Redemptive Incarnation. Father Ignace de la Potterie illustrates the mediation of the Virgin Mother of God in the work of the Redemption by studying the Prologue of the Gospel according to Saint John and the account of the Annunciation in the Gospel according to Saint Luke.¹¹ The central declaration of the Prologue of the Gospel according to Saint John is: "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father."¹² The truth of the Incarnation is related to another truth expressed in the preceding verse of the Prologue: the Word became flesh "... not of blood nor of the will of the flesh nor of the will of man, but of God."¹³ As Father de la Potterie indicates, the three negations regarding the Incarnation make clear that the Incarnation was accomplished by a virginal conception.

Father de la Potterie points out that Saint John the Evangelist never refers to the Mother of God by her name, Mary, but always by reference to her Divine Maternity. Even though the name of Mary is not mentioned in the Prologue, she is necessarily present "since conceiving and giving birth to a child are feminine and maternal functions."¹⁴ Father de la Potterie declares: "The Incarnation could only be realized by the concrete intervention of a woman who became, by the same fact, the mother of the Word made flesh."¹⁵

Father de la Potterie continues his reflection by relating the mediation of Mary in the work of the Redemption to her Immaculate Conception and Perpetual Virginity: "The human engendering of the Word made flesh was the work of the Father; but it could only have been realized in the womb of a woman who was entirely at the disposal of the action of God in her."¹⁶ The perpetual virginity

⁸ Gen 3, 15.

⁹ Is 7, 14.

¹⁰ "Sacrae Litterae Veteris Novique Testamenti et veneranda Traditio munus Matris Salvatoris in salutis oeconomia modo magis magisque dilucido ostendunt et veluti conspiciendum proponunt. Libri quidem Veteris Testamenti historiam salutis, qua Christi in mundum adventus lento gradu praeparatur, describunt. Quae primaeva documenta, qualiter in Ecclesia leguntur et sub luce ulterioris et plenae revelationis intelliguntur, clarius pedetentim in lucem proferunt figuram mulieris, Matris Redemptoris. Ipsa, sub hac luce, iam prophetice adumbratur in promissione, lapsis in peccatum primis parentibus data, de victoria super serpentem (cfr. Gen. 3,15). Similiter haec est Virgo quae concipiet et pariet Filium, cuius nomen vocabitur Emmanuel (cfr. Is. 7,14; cfr. Michaea 5, 2-3. - Matth. 1, 22-23). Ipsa praecellit inter humiles ac pauperes Domini, qui salutem cum fiducia ab Eo sperant et accipiunt. Cum ipsa tandem praecelsa Filia Sion, post diuturnam expectationem promissionis, complentur tempora et nova instauratur Oeconomia, quando Filius Dei humanam naturam ex ea assumpsit, ut mysteriis carnis suae hominem a peccato liberaret." LG 59-60, n. 55. English translation: LGEng, p. 415, no. 55.

¹¹ Cf. Ignace de la Potterie, "The Mediation of the Mother of Jesus at the Incarnation: An Exegetical Study," tr. Salwa Hamati, *Mary Coredeumptrix Mediatrix Advocate, Theological Foundations: Towards a Papal Definition?*, ed. Mark I. Miravalle (Santa Barbara, CA: Queenship Publishing, 1995), pp. 173-190. [Potterie].

¹² Jn 1, 14.

¹³ Jn 1, 13.

¹⁴ Potterie, p. 175.

¹⁵ Potterie, p. 175.

¹⁶ Potterie, p. 176

of the Virgin Mary is essentially linked to her participation in the Redemptive Incarnation. It refers not only to the fact of her virginity disposing her for the moment of the Incarnation but her virginity disposing her to cooperate in the Redemption at work from the Death of Christ on the Cross at every time and in every place through the inhabitation of the Holy Spirit in the Church, poured forth from the glorious pierced Heart of Jesus into the Church, into the hearts of all the faithful. Father de la Potterie comments:

Therefore we also rediscover, for the mother of the Word Incarnate, this theme of faith that John the evangelist emphasizes so much in the Prologue, emphasizing the fact that faith is, for all men, the means of access to the life of the children of God: “to all who *did accept* him (the word made flesh; note the past tense) he gave power to *become* (progression) children of God, to all who *believe* (present tense) in his name” (1:12). It is faith that opens up for all men this possibility; it is faith that allows them to take part in this plenitude that the Word made flesh bestowed upon us by giving himself. So much more, the mother of the Word Incarnate herself shared in this plenitude, in this grace of truth, not so much as to enter herself in this filial life that was her Son’s, but to be able, by her virginal availability itself, to *make it possible* to communicate the gift that the Word Incarnate was extending to all, the gift of being able to share in his divine affiliation.¹⁷

Saint Augustine made reference to the distinction in Mary between her virginity of the flesh (*virginitas carnis*) by which she was prepared to become the Mother of the Savior and the virginity of the heart (*virginitas cordis*) by which she is the Mother of Divine Grace.¹⁸

The Virgin Mary’s cooperation in Christ’s work of the Redemption has two aspects which, over time, theologians have illustrated by distinguishing objective Redemption from subjective Redemption. Monsignor Arthur B. Calkins who has written extensively and profoundly on the title, Co-Redemptrix, explains the distinction:

Traditionally, theologians have distinguished between Mary’s unique collaboration in the redemption as it was taking place in *actu primo* from the application of the graces of the redemption to individual persons which takes place in *actu secundo*. Redemption in *actu primo* or “objective redemption” or the ascending phase of redemption may be defined as the acquisition of universal

salvation by means of the sacrifice willed by God to reconcile the world to himself. Redemption in *actu secundo* or “subjective redemption” or the descending phase of redemption or the mediation of grace may be defined as the application of the fruits of the redemption to particular individuals by means of the mediation willed by God. It has been consistently held that Our Lady participates in both of these phases of the work of redemption while all other Christians can participate in the application of the graces of redemption to specific persons and situations. Hence we can all be coredeemers in *actu secundo*.¹⁹

Holiness of life, in fact, is participation in the saving work of Christ Who alone is our salvation.

Saint Paul declares the truth of our participation in the redemptive work of Christ in the Letter to the Colossians. Writing about his own sufferings, he understands that they are to be united to the Passion and Death of Christ:

Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ’s afflictions for the sake of his body, that is, the church, of which I became a minister according to the divine office which was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but now made manifest to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ.²⁰

It is not that anything is lacking in the sufferings of Christ for our eternal salvation but that His life in us, the life of grace, must come to maturity in us, especially through the union of our sufferings with His Passion and Death.

Father de la Potterie then shows how the truth of Mary’s co-redemptive mission is confirmed in the account of the Annunciation.²¹ Mary is “full of grace,” as the Archangel Gabriel declares, in virtue of her Immaculate Conception. The grace at work in her is the grace of virginity, for she belongs totally to God for His saving work from the very first moment of her existence, from the moment of her conception. It is precisely because she is a virgin that she is also disposed to be the Mother of the Redeemer. When Mary gives her consent to what the

¹⁷ Potterie, p. 177.

¹⁸ Cf. Potterie, pp. 177-179.

¹⁹ Calkins, p. 45.

²⁰ Col 1, 24-28.

²¹ Potterie, p. 185.



Archangel Gabriel has announced, she consents not only to the instant act of conceiving God the Son in her womb but to the participation in His saving work, as the Archangel has announced it. Regarding the Child to be conceived in the womb of Mary, the Archangel declares:

He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end.²²

We see in the account of the Annunciation in the Gospel according to Saint Luke, as we saw in the Prologue of the Gospel of Saint John, the saving truths essentially related to one other: “the twofold insistence on the *grace* of God (vv. 28.30) and on the *virginity* of Mary (vv. 31. 34. 35).”²³

Father de la Potterie concludes his analysis of the Prologue of the Gospel according to Saint John and the account of the Annunciation in the Gospel according to Saint Luke, summarizing how both inspired

texts underline the saving work of grace and the unique participation of the Virgin Mother of the Savior in the same saving work. Relating the account of the Annunciation to the Prologue, he writes:

Now if we ask the question of Mary’s mediation according to Luke’s narration of the Annunciation the answer should be the same. It should be emphasized even more than in the preceding case; here, too, at the Incarnation all is *grace*; and she who was to become the mother of the Messiah, the Son of the Most High, has, for a long time, already been “*transformed by grace*,” and this, precisely, to enable her to become the mother of the Messiah in a virginal manner. That is why Mary’s final response expressed in Lk 1:38 is nothing more than the expression of her entire openness to the realization, in her, of the grace of God, therefore to be entirely available for the realization of the divine plan. It is in this sense that one can speak, here, of Mary’s *mediation* at the Incarnation: Between the “Power of the *Most High*” (v. 35) operating *in her*, and the *Son of God* who will be born *of her*,

²² Lk 1, 32-33.

²³ Potterie, pp. 188-189.



Mary, undoubtedly, plays an *intermediary* role, which is itself the result of the Holy Spirit in her. This mediation is in the order of faith; that is in fact what Elizabeth at the Visitation will say of her: “Blessed are you who *believed*” (1:45).²⁴

The co-redemptive mediation of the Virgin Mary is consummated at the Foot of the Cross when, at the moment of the piercing of her Divine Son’s Heart by the Roman soldier, her Immaculate Heart was mystically pierced. Both the Sacred Heart of Jesus and the Immaculate Heart of Mary in glory never cease to beat with love for all who have become sons and daughters of God the Son Incarnate through Baptism.

The Heart of Mary was, according to God’s eternal plan, conceived without the stain of original sin so that her womb could be the fitting tabernacle in which God the Son would come to dwell and from which He would be born into the family of Mary and Joseph, her true spouse and the virginal father of Jesus. Her Immaculate Heart remains forever disposed to bring men, with maternal love, to the Heart of her Divine Son with the instruction she first gave at the Wedding Feast of Cana: “Do whatever he tells you.”²⁵

In his Letter to the Galatians, Saint Paul expresses the truth of Mary’s unique cooperation in the Mystery of the Redemptive Incarnation in its relationship to our own call to be “co-workers [with Christ] in the truth”²⁶:

But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” So through God you are no longer a slave but a son, and if a son then an heir.²⁷

It is through the mediation of the Virgin Mary, her co-redemptive mission in the Redemptive Incarnation of her Son, that we are heirs to eternal life, that we are called to the high dignity of following Christ on the way of the Cross.

We read in the Gospel according to Luke: “And [Jesus] said to all, ‘If any man would come after me, let him deny himself and take up his cross daily and follow me.’”²⁸ Throughout the Gospels, we find the different moments in which the Virgin

Mary manifests her Divine Maternity with their culmination at the mystical piercing of her Immaculate Heart on Calvary.

There is a rich teaching on the Blessed Mother as unique participant in the Redemptive Incarnation, in the writings of the Fathers of the Church. Time does not permit me to present it today. It can be found in the volume, *Mary Coredemptrix Mediatrix Advocate: Theological Foundations Towards a Papal Definition?*, edited by Dr. Mark I. Miravalle, S.T.D. and published by Queenship Publishing at Santa Barbara, California, and in other presentations on the Blessed Virgin Mary Co-Redemptrix, which I have made.

OUR LADY OF GUADALUPE, CO-REDEMPTRIX

The apparitions and message of the Blessed Virgin Mary at Tepeyac Hill in present-day Mexico City from December 9th to 12th in 1531 are a powerful expression of her unique participation in the Redemptive Incarnation, in *actu primo*, that is in the work by which God the Son Incarnate has accomplished our salvation by His Passion, Death, Resurrection, and Ascension, and in *actu secundo*, that is in the realization of His saving work in the souls of many, of every time and place, who come to life in Him through Baptism and live in Him in the Church, His Mystical Body. One can say, in fact, that all the apparitions of the Virgin Mother of God are a manifestation of her unique relationship with God the Son, her Divine Son, by which she became Co-Redemptrix and an expression of her mission of Co-Redemptrix in every time and place until the end of the age. Every Marian apparition is the work of Christ, assisted, as He was from the moment of His virginal conception, by His Mother.

Mary declares her identity as Co-Redemptrix in *actu primo* from the first moment of her apparitions to Saint Juan Diego. On December 9, 1531, Saint Juan Diego was on his way to Tlatelolco to receive catechetical instruction from the Franciscan Friars, when at Tepeyac Hill he experienced something otherworldly, in fact, heavenly, from the sounds of the birds to the appearance of Our Lady in a glorious manner among the stones and plants transformed to appear as precious jewels. The account of the apparition in the *Nican Mopohua*, which Juan Diego’s good and learned friend Antonio Valeriano composed on the basis of the direct account of Juan Diego, indicates that Juan Diego recognized Our Lady as the Mother of God. Our Lady addresses Juan Diego in a most affectionate maternal way, asking him where he was going, and he responds: “My Lady, my Queen, my Little Girl, I am going as far as your little house in Mexico Tlatelolco, to follow the things of

²⁴ Potterie, p. 189.

²⁵ Jn 2, 5..

²⁶ 3 Jn 8..

²⁷ Gal 4, 4-7.

²⁸ Lk 9, 23.

God that are to us given, that are taught to us by our priests, those who are the images of the Lord, Our Lord.”²⁹

Our Lady then declared: “Know, now for sure my dearest and youngest son, that I am truly the ever perfect Holy Virgin Mary, who has the honor to be the Mother of the one true God for whom we all live, the Creator of people, the Lord of all around us and of what is close to us, the Lord of Heaven, the Lord of Earth.”³⁰ These words express in a wonderful way the mystery of Our Lady’s Perpetual Virginity and Divine Maternity by which she shares, in an altogether singular way, in the redemptive work of her Divine Son. Our Lady identifies herself as both ever virgin and as the Mother of God the Son. She declares her participation in the work of the Redemption in *actu primo*. In other words, she makes clear that our relationship with God the Father Who has redeemed us by the Incarnation of God the Son places us in a filial relationship with her, the Mother of God the Son Incarnate. We are adopted sons and daughters of God in His only-begotten Son, Our Lord Jesus Christ, and therefore share with Him His Mother, even as He declared to Saint John Apostle and Evangelist as He was dying on the cross. We read in the account of the Death of Our Lord on the Cross in the Gospel according to Saint John:

But standing by the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, “Woman, behold your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.³¹

Saint John Apostle and Evangelist represented the Apostles and the entire flock whom Christ had confided to the pastoral charity of the Apostles, to His pastoral charity. Our relationship with Our Lady has its origin in the very act of our Redemption by Christ’s death on the Cross.

Our Lady, after identifying herself as Co-Redemptrix in *actu primo* to Saint Juan Diego then expresses her mission as Co-Redemptrix in *actu secundo*. She makes clear the reason of her apparition:

I want very much that they build my sacred little house here, in which I will show Him, I will exalt Him upon making Him manifest, I will give Him to all people in all my personal love, Him that is my compassionate gaze, Him that is my help, Him that is my salvation.

Because truly I am honored to be your compassionate mother, yours and that of all the people that live together in this land, and also of all the other various lineages of men; those who love me, those who cry to me, those who seek me, those who trust in me. Because there [at my sacred house] truly will I hear their cry, their sadness, in order to remedy, to cure all their various troubles, their miseries, their pains.

And to bring about what my compassionate and merciful gaze would achieve, go to the palace of the Bishop of Mexico, and tell him how I have sent you, so that you may reveal to him how I very much want him to build me a house here, to erect my temple on the plain; tell him everything, all you have seen and marveled at, and what you have heard. And because of it I will enrich you, I will glorify you; and because of it you will deserve very much how I will reward your fatigue, your service in going to petition the matter for which I am sending you. Now, my dearest son, you have heard my breath, my word; go, do what you are responsible for doing.³²

The words of Our Lady manifest her unique and irreplaceable service in the work of our salvation, according to God’s plan.

In *actu secundo*, the Blessed Virgin Mary continues to be the privileged instrument of divine grace in the Church, even as she was the first tabernacle in which God the Son came to dwell, when He united our human nature to His divine nature in her womb by the overshadowing of the Holy Spirit. At Tepeyac Hill, she appeared to Saint Juan Diego to manifest God’s love and mercy toward all men, to manifest the inviolable dignity of human life created in God’s image and likeness and saved from sin and death by the Redemptive Incarnation of God the Son. In words to Saint Juan Diego, when he feared his uncle Juan

29 “Señora mía, Reina mía, Muchachita mía, allá llegaré, a tu venerable casa en México Tlatelolco, a seguir las cosas de Dios que nos dan, que nos enseñan, quienes son las imágenes del Señor, Señor Nuestro, nuestros sacerdotes.” “Apéndice A, El Nican Mopohua,” Carl A. Anderson y Eduardo Chávez, *Nuestra Señora de Guadalupe. Madre de la civilización del amor*, tr. Gerardo Hernández Clark (México DF: Random House Mondadori, 2010), p. 214, n. 24. [NM]. English translation: Carl A. Anderson and Eduardo Chávez, *Our Lady of Guadalupe: Mother of the Civilization of Love* (New York: Doubleday, 2009), p. 173, no. 24. [NMEng].

30 “Sábelo, ten por cierto, hijo mío, el más pequeño, que yo soy en verdad la perfecta siempre Virgen Santa María, que tengo el honor de ser Madre del verdaderísimo Dios por quien se vive, el Creador de las personas, el Dueño de la cercanía y de la inmediatez, el Dueño del cielo, el Dueño de la tierra.” NM, p. 214, n. 26. English translation: NMEng, p. 173, no. 26.

31 Jn 19, 25-27.

32 “Mucho quiero, mucho deseo, que aquí me levanten mi casita sagrada, en donde lo mostraré, lo ensalzaré al ponerlo de manifiesto, lo entregaré a las gentes en todo mi amor personal, a Él que es mi mirada compasiva, a Él que es mi auxilio, a Él que es mi salvación.

Porque, en verdad, yo me honro en ser tu madre compasiva, tuya y de todos los hombres que vivís juntos en esta tierra, y también de todas las demás variadas estirpes de hombres, los que me amen; los que me llamen, los que me busquen, los que confíen en mí. Porque ahí, en verdad, escucharé su llanto, su tristeza, para remediar, para curar todas sus diferentes penas, sus miserias, sus dolores. Y para realizar lo que pretende mi compasiva mirada misericordiosa, anda al palacio del obispo de México, y le dirás cómo yo te envío, para que le descubras cómo mucho deseo que aquí me provea de una casa, me erija en el llano mi templo; todo le contarás, cuanto has visto y admirado, y lo que has oído. Y ten por seguro que mucho lo agradeceré y lo pagaré, que por ello, en verdad, te enriqueceré, te glorificaré; y mucho de allí merecerás con que yo retribuya tu cansancio, tu servicio con que vas a solicitar el asunto al que te envío. Ya escuchaste, hijo mío el menor, mi aliento mi palabra; anda, haz lo que esté de tu parte.” NM, p. 214, nn. 26-37. English translation: NMEng, pp. 173-174, nos. 26-37.



Bernardino's death and was postponing his appointment with Our Lady, in order to bring a priest to hear his uncle's confession before he died, Our Lady expresses her abiding presence with us in the Church as the Virgin Mother of God who is also the Mother of Divine Grace, our Mother, drawing us ever more intimately into communion with her Divine Son. She declared to Saint Juan Diego:

Listen, put it into your heart, my youngest son, that what frightened you, what afflicted you is nothing; do not let it disturb your face, your heart; do not fear this sickness or any other sickness, nor any sharp or hurtful thing. Am I not here, I who have the honor to be your mother? Are you not in my shadow and under my protection? Am I not the source of your joy? Are you not in the hollow of my mantle, in the crossing of my arms? Do you need anything more?

Let nothing else worry you, disturb you; don't grieve over your uncle's illness, because he will not die of it for now, you may be certain that he is already healed.³³

Our Lady's words are not figures of speech. Rather, they reflect her continuing mission in the Church, a singular mission in which she has asked Saint Juan Diego to share.

The miraculous imprint of her image on the *tilma* or mantle of Saint Juan Diego is a most wonderful sign of her participation in the work of the Redemption, accomplished by her Divine Son. In confirming her mission to the Bishop by the sign of the miraculous flowering of roses

in the middle of winter on a stony hill on which only weeds and thorn bushes were growing, God gave a further confirmation which He has not given in any other apparition of Our Lady. Let us listen again to the account of the presentation of the sign of the roses to Bishop Juan de Zumárraga by Saint Juan Diego:

And then [Juan Diego] opened his white *tilma*, in the hollow of which were the flowers. And all the different flowers, like those from Castille, fell to the floor. Then and there his *tilma* became the sign, there suddenly appeared the Beloved Image of the Perfect Virgin Saint Mary, Mother of God, in the form and figure in which it is now, where it is preserved in her beloved little house in Tepeyac, which is called Guadalupe. And as soon as the Governing Bishop and all those who were there saw it, they knelt, they were full of awe, they stood to see it, they were moved, their hearts were troubled, their hearts as well as their minds were raised. And the Governing bishop, in tears, with sadness, begged Her, he asked Her forgiveness for not having carried out Her venerable will, Her venerable breath, Her venerable word.

And the Bishop got up, and untied Juan Diego's garment, his *tilma*, from his neck where it was tied, on which appeared the venerable sign of the Heavenly Queen. And then he took it and placed it in his private chapel. And Juan Diego still stayed for the day in the Bishop's house who still kept him there. And on the next day he [the Bishop] said to him: "Come, let's go so you can show me where it is that the venerable will of the Queen of Heaven wants Her chapel built." Immediately the order was given to make it, to build it.³⁴

In a very brief time, the chapel was built, and Bishop Juan de Zumárraga enshrined the sacred *tilma* in it. The *Nican Mopohua* concludes with these words:

And after some time, the Reverend Bishop moved the beloved Image of the Heavenly Maiden to the main church. He [the Bishop] took it from his palace, from his chapel where it had been, so that everyone could see and admire Her precious Image. And absolutely everyone, the entire city, without exception, trembled when they went to behold, to admire Her precious Image. They came to acknowledge

33 "Escucha, ponlo en tu corazón, Hijo mío el menor, que no es nada lo que te espantó, lo que te afligió; que no se perturbe tu rostro, tu corazón; no temas esta enfermedad ni ninguna otra enfermedad, ni cosa punzante y aflictiva. ¿No estoy yo aquí, que tengo el honor de ser tu madre? ¿No estás bajo mi sombra y resguardo? ¿No soy yo la fuente de tu alegría? ¿No estas en el hueco de mi manto, en el cruce de mis brazos? ¿Acaso tienes necesidad de alguna otra cosa? Que ninguna otra cosa te aflija, que no te inquiete; que no te acongoje la enfermedad de tu tío, porque de ella no morirá por ahora, ten por cierto que ya sanó." NM, p. 220, nn. 118-120. English translation: NMEng, p. 179, nos. 118-120.

34 "Y luego extendió su blanca *tilma*, en cuyo hueco estaban las flores. Y al caer al suelo todas las variadas flores como las de Castilla, luego allí en su *tilma* se convirtió en señal, se apareció de repente la Amada Imagen de la Perfecta Virgen Santa María, Madre de Dios, en la forma y figura en que ahora está, en donde ahora es conservada en su amada casita, en su sagrada casita en el Tepeyácac, que se llama Guadalupe. Y en cuanto la contempló el Obispo Gobernante y también todos los que allí estaban, se arrodillaron, mucho la admiraron, se pusieron de pie para verla, se conmovieron, se afligió su corazón, como que se elevó su corazón, su pensamiento. Y el Obispo Gobernante con lágrimas, con tristeza, le suplicó, le pidió perdón por no haber realizado su venerable voluntad, su venerable aliento, su venerable palabra. Y el Obispo se levantó, desató del cuello de donde estaba atada, la vestidura, la *tilma* de Juan Diego, en la que se apareció, en donde se convirtió en venerable señal la Reina Celestial. Y luego la llevó allá, la fue a colocar en su oratorio. Y todavía allí pasó un día entero Juan Diego en la casa del Obispo, quien hizo que se quedara allí. Y al día siguiente, le dijo: 'Anda, vamos a que muestres dónde es la venerable voluntad de la Reina del Cielo que le levante su templo'. De inmediato se dio orden de hacerlo, levantarlo." NM, pp. 223-224, nn. 181-193. English translation: NMEng, p. 182, nos. 181-193.

it as something divine. They came to offer Her their prayers. They marveled at the miraculous way it had appeared since absolutely no one on Earth had painted Her beloved Image.³⁵

The abiding presence of the Mother of God, the Mother of Divine Grace, with those who came on pilgrimage to the holy place in which the sacred tilma was enshrined was and continues to be indescribably efficacious. The Virgin of Guadalupe brought so many souls to life in Christ through Baptism and led so many of the baptized to abandon their sinful ways and to follow the Way of Christ Who alone is our salvation.

Mary Co-Redemptrix always teaches us, draws us, to share in the work of the Redemptive Incarnation in *actu secundo*, according to our vocation in life and our God-given talents. As Co-Redemptrix, she is the first among the disciples of her Divine Son, she shares in His saving work both *in actu primo et in actu secundo*, but she teaches all who are adopted sons and daughters of God in His only-begotten Son through Baptism that they, too, must do all within their power to serve Christ, to be His “fellow workers in the truth.”³⁶ When Saint Juan Diego doubted his capacity to serve as Our Lady’s messenger, suggesting that she choose someone more noble, more able, Our Lady responded:

Listen my youngest son, know for sure that I have no lack of servants, of messengers, to whom I can give the task of carrying my breath, my word, so that they carry out my will; but it is necessary that you, personally, go and plead, that by your intercession, my wish, my will, become a reality. And I beg you, my youngest son, and I strictly order you, to go again tomorrow to see the Bishop. And in my name, make him know, make him hear my wish, my will, so that he will bring into being, he will build, my sacred house that I ask of him. And carefully tell him again how I, personally, the ever Virgin Holy Mary, I, who am the Mother of God, sent you as my messenger.³⁷

Whenever we come on pilgrimage to the holy place of Our Lady of Guadalupe, she confirms us in our mission as her messengers, as heralds and instruments of God’s saving love and mercy. She unites our hearts more fully to her Immaculate Heart so that they rest ever more securely and fully in the Sacred Heart of Jesus where they are purified of sin and inflamed with divine love. Fittingly, as the faithful leave the Church here, they read on the wall just above the exit doors and under the choir loft the words of Our Lady to Saint Juan Diego:

Am I not here, I who have the honor to be your mother? Are you not in my shadow and under my protection? Am I not the source of your joy? Are you not in the hollow of my mantle, in the crossing of my arms? Do you need anything more?³⁸

Especially in the most troubled and troubling time in which we live in the Church, we need to visit Our Heavenly Mother and be confirmed in our fidelity to her Divine Son, so that we remain with Him in the Church, tending whatever portion of His Kingdom, be it little or great, with all our heart, with a heart united to the Immaculate Heart of Mary and thus belonging totally to His Sacred Heart.

It is my hope that this brief presentation has shown you how the apparition of Our Lady of Guadalupe at Tepeyac Hill in 1531 is a most beautiful and eloquent manifestation and expression of the truth of her singular, indeed unique, participation in the saving work of her Divine Son, of the truth of the doctrine of her title, Co-Redemptrix. At the same time, I hope that it has reminded us all of our call to be, with the Virgin of Guadalupe, participants in the work of the Redemptive Incarnation. May we, with Saint Paul, be able to say to our brothers and sisters in the Church: “Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ’s afflictions for the sake of his body, that is, the church.”³⁹

CONCLUSION

The term, Co-Redemptrix, appears for the first time in the Magisterium of the Church during the pontificate of Pope Saint Pius X in documents of two Dicasteries of the Roman Curia, the Sacred Congregation of

35 “Y luego extendió su blanca tilma, en cuyo hueco estaban las flores. Y al caer al suelo todas las variadas flores como las de Castilla, luego allí en su tilma se convirtió en señal, se apareció de repente la Amada Imagen de la Perfecta Virgen Santa María, Madre de Dios, en la forma y figura en que ahora está, en donde ahora es conservada en su amada casita, en su sagrada casita en el Tepeyácac, que se llama Guadalupe. Y en cuanto la contempló el Obispo Gobernante y también todos los que allí estaban, se arrodillaron, mucho la admiraron, se pusieron de pie para verla, se conmovieron, se afligió su corazón, como que se elevó su corazón, su pensamiento. Y el Obispo Gobernante con lagrimas, con tristeza, le suplicó, le pidió perdón por no haber realizado su venerable voluntad, su venerable aliento, su venerable palabra. Y el Obispo se levantó, desahó del cuello de donde estaba atada, la vestidura, la tilma de Juan Diego, en la que se apareció, en donde se convirtió en venerable señal la Reina Celestial. Y luego la llevó allá, la fue a colocar en su oratorio. Y todavía allí pasó un día entero Juan Diego en la casa del Obispo, quien hizo que se quedara allí. Y al día siguiente, le dijo: ‘Anda, vamos a que muestres dónde es la venerable voluntad de la Reina del Cielo que le levante su templo’. De inmediato se dio orden de hacerlo, levantarlo.” NM, pp. 223-224, nn. 181-193. English translation: NMEng, p. 182, nos. 181-193.

36 3 Jn 8.

37 “Escucha, tú, el más pequeño de mis hijos, ten por cierto que no son escasos mis servidores, mis mensajeros, a quien encargue que lleven mi aliento, mi palabra, para que efectúen mi voluntad; pero es necesario que tú, personalmente, vayas, ruegues, que por tu intercesión se realice, se lleve a efecto mi querer, mi voluntad. Y mucho te ruego, hijo mío el menor, y con rigor te mando, que otra vez vayas mañana a ver al obispo. Y de mi parte hazle saber, hazle oír mi querer, mi voluntad, para que realice, edifique mi casa sagrada que le pido. Y bien, de nuevo dile de qué modo yo, personalmente, la siempre Virgen Santa María, yo, que soy la Madre de Dios, te envío a ti como mi mensajero.” NM, p. 216, nn. 58-62. English translation: NMEng, pp. 175-176, nos. 58-62..

38 “¿No estoy yo aquí, que tengo el honor de ser tu madre? ¿No estás bajo mi sombra y resguardo? ¿No soy yo la fuente de tu alegría? ¿No estas en el hueco de mi manto, en el cruce de mis brazos? ¿Acaso tienes necesidad de alguna otra cosa?” NM, p. 220, n. 119. English translation: NMEng, p. 179, no. 119.

39 Col 1, 24.



Rites and the Sacred Congregation of the Holy Office.⁴⁰ Pope Pius XI is the first Roman Pontiff to use the term. On November 30, 1933, he spoke thus to a pilgrimage from Vicenza:

From the nature of His work the Redeemer ought to have associated His Mother with His work. For this reason We invoke her under the title of Coredemptrix. She gave us the Savior, she accompanied Him in the work of Redemption as far as the Cross itself, sharing with Him the sorrows of the agony and of the death in which Jesus consummated the Redemption of mankind.⁴¹

He also used the title on other occasions:

With the pontificate of the Venerable Pope Pius XII what is often called the “Marian movement” – “which had been building on a popular level since the apparition of Our Lady to Saint Catherine Labouré in 1830 and on the magisterial level since the time of the dogmatic definition of the Immaculate Conception on 8 December 1854”⁴² – reached a certain fullness. One thinks, for instance, of the Consecration of the World to the Immaculate Heart of Mary on October 31, 1942, of the establishment of the Feast of the Immaculate Heart of Mary in 1944, of the dogmatic definition of the doctrine of the Assumption of the Blessed Virgin Mary on November 1, 1950, and of the establishment of the Feast of the Queenship of Mary during the Marian Year of 1954. Even though the Venerable Pope Pius XII never used the term, Co-Redemptrix, preferring the title, *Alma Socia Christi* (Beloved Associate of Christ), his pontificate, leading up to the Second Vatican Ecumenical Council, contributed greatly to the desire of the dogmatic definition regarding the Blessed Virgin Mary’s unique cooperation in Christ’s work of the Redemption.

While the Second Vatican Ecumenical Council did not make a dogmatic definition, it certainly taught the truth of the Co-Redemption, as I have indicated, in some way. In that regard, we should take care, lest the hesitation about the misunderstanding of the term, Co-Redemptrix, lead to a weakening of the teaching of the Co-Redemption as it applies uniquely to the Blessed Virgin Mary and generally to all the baptized. It is my hope that my presentation has made clear the importance of the teaching of the Co-Redemption to our daily living in Christ.

I close with a reflection of Father Jean Galot, S.J., taken from an article which he wrote on the controversies and doctrinal questions connected with the title of Co-Redemptrix:

Some have accused the Marian privileges of digging a furrow between the Mother of Jesus and us; in reality, those privileges are destined, in the divine plan, to draw Mary nearer to humanity in view of the unfolding of a more abundant grace. While with a unique character and to a level not to be equalled, Mary’s cooperation in the redemption invites us to acknowledge more ardently our mission and our responsibility in a world that needs salvation. If Mary cannot be called Co-redemptrix, neither could Christians be considered as coredeemers. The condition of the whole Church in her coredeeming mission sheds light on Mary, the first model of every redemption.⁴³

Raymond Leo Cardinal BURKE



40 Cf. Calkins, pp. 31-32.

41 Cf. Calkins, pp. 31-32.

42 Calkins, p. 35

43 “Alcuni hanno accusato i privilegi mariani di scavare un solco tra la Madre di Gesù e noi; in realtà, quei privilegi sono destinati, nel piano divino, ad avvicinare Maria all’umanità in vista dello sviluppo di una grazia più abbondante. Pur con un carattere unico e un livello ineguagliabile, la cooperazione di Maria alla redenzione ci invita a prendere più vivamente coscienza della nostra missione e della nostra responsabilità in un mondo che ha bisogno di salvezza. Se Maria non potesse venire chiamata corredentrice, neppure i cristiani potrebbero essere considerati come corredentori. La condizione di tutta la Chiesa nella sua missione corredentrice s’illumina con la condizione di Maria, primo modello di ogni redenzione.” Jean Galot, “Maria Corredentrice. Controversie e problemi dottrinali,” *La Civiltà Cattolica*, Anno 145 (1994), n., 3459/3460, p. 216. English translation: Jean Galot, “Mary Co-redemptrix: Controversies and Doctrinal Questions,” *Mary Co-redemptrix: Doctrinal Issues Today* (Goleta, CA: Queenship Publishing Company, 2002), p. 11.



OUR LADY *of* GUADALUPE,

Mother of Mercy

By Bishop Juan Miguel Betancourt, SEMV



Mary, Our Lady of Guadalupe, holds a unique and cherished place in the hearts of Catholics and other Christians worldwide. Her apparition to Saint Juan Diego in 1531 and the miraculous image left on his tilma have inspired Christian devotion to the Mother of God and countless conversions to the Faith for several centuries. Furthermore, her role as the Mother of Mercy is central to understanding Mary's significance in the Guadalupe event.

The *Nican Mopohua* provides a vivid narrative, as the Virgin Mary appears as a compassionate mother, speaking tenderly to Saint Juan Diego and showing concern for his well-being. Through her message and miracles, Mary demonstrates her maternal care and mercy towards Juan Diego and all humanity. She identifies herself as the "Mother of the True God," inviting Juan Diego and his people to come to her maternal



Bishop Juan Miguel Betancourt, S.E.M.V.

embrace for comfort and protection. Mary's message to Juan Diego is one of reconciliation and hope. She assures him of her presence and intercession, promising to assist him in his time of need. Today, the Blessed Mother's motherly concern extends beyond Saint Juan Diego to all those who suffer and seek solace. Through her appearance at the Tepeyac, Mary becomes a beacon of mercy, offering healing and salvation in her Son, Jesus, to a troubled world.

Similarly, in his encyclical *Redemptoris Mater*, Pope Saint John Paul II reflects on Mary's unique role in the economy of salvation. Mary's fiat, her "yes" to God's plan, becomes the gateway through which divine mercy enters the world. Through her complete cooperation with God's will, Mary becomes the Mother of Mercy, bearing witness and leading to the compassionate love of Christ for humankind. Pope Saint John Paul II also emphasizes Mary's maternal mediation in the life of the Church. Just as Mary interceded for the wedding guests at Cana, she continues to intercede for her children, bringing their needs before her Son's throne. Mary's maternal role is intimately tied to the mystery of redemption, as she cooperates with our Lord Jesus Christ in the work of salvation.

Mary's merciful love is not passive but active. She actively engages in her children's lives, offering them her maternal care and guidance. As the Mother of Mercy, Mary accompanies believers on their faith journey, providing comfort in times of trial and encouragement in the threat of despair.

Pope Saint John Paul II's apostolic letter *Mulieris Dignitatem* explains the dignity and vocation of women. Mary's role as the Mother of Mercy fully exemplifies the feminine genius. The Virgin reveals the profound connection between mercy and womanhood in her maternal tenderness and compassion. Mary's mercy flows from her maternal heart as the eminent disciple of Mercy himself, which is open to the needs of others. She exemplifies the virtues of humility, compassion,

and selflessness, essential qualities of a true, merciful mother. As women emulate Mary's example, they are called to bring God's mercy to the world, nurture life, and foster reconciliation.

Pope Benedict XVI also emphasizes Mary's role as the Mother of Mercy in his teachings. In his homilies and writings, he frequently invokes Mary as the model of compassion and intercession. Pope Benedict XVI highlights Mary's maternal care for all people, regardless of race, culture, or background. For him, Mary's love transcends barriers and reaches out to all in need. She is the Mother of Mercy who embraces the marginalized, the oppressed, and the suffering. Through her prayers and intercession, Mary obtains for her children the grace of mercy and forgiveness from her Son, Jesus Christ.

Pope Francis has frequently emphasized Mary's role as the Mother of Mercy in his pontificate. He invokes the Virgin Mary as the "Mother of Mercy" and encourages believers to turn to her in times of necessity. In his apostolic exhortation *Evangelii Gaudium*, Pope Francis writes, "Mary is the one who is blessed because she believed, and she is the one who welcomes the new things of God in history, life, community, and people." The Holy Father emphasizes the Blessed Mother's solidarity with the poor and marginalized, highlighting her role as a beacon of hope and benevolence. He calls on believers to imitate Mary's example of mercy and generosity, reaching out to those in need with love and compassion.

Mary, Our Lady of Guadalupe, shines as the Mother of Mercy, inviting all humanity into her maternal embrace. Through her apparition to Saint Juan Diego and her ongoing intercession, the Virgin Mary shows forth God's boundless compassion and love for His children. As we contemplate her image of Our Lady of Guadalupe on the tilma, let us entrust ourselves to her loving protection, confident that she will never cease to intercede for us before the throne of her Son, Jesus Christ, the source of all mercy. ■





QUEEN OF THE AMERICAS GUILD CONFERENCE

OUR LADY OF GUADALUPE, MOTHER OF THE CHURCH

HOSTED BY HIS EMINENCE RAYMOND LEO CARDINAL BURKE

OCTOBER 18 & 19, 2024 | OPEN TO EVERYONE

JOIN THE QUEEN OF THE AMERICAS GUILD FOR A 2-DAY CONFERENCE/ RETREAT EXAMINING OUR LADY OF GUADALUPE'S ROLE AS MOTHER OF THE CHURCH. THE ANNUAL CONFERENCE FOR THE QUEEN OF THE AMERICAS GUILD IS OPEN TO ALL THOSE WHO WISH TO ENHANCE THEIR FAITH AND OUR LADY OF GUADALUPE'S ROLE AS MOTHER OF THE CHURCH.



Raymond Leo Cardinal Burke

His Eminence Raymond Leo Cardinal Burke will be our keynote speaker. As the founder of the shrine, His Eminence has extensive knowledge of Our Lady of Guadalupe and her role as Mother of the Church. Cardinal Burke was appointed the Cardinal Patron of the Sovereign Military Order of Malta in November of

2014, has served on the Supreme Tribunal of the Apostolic Signatura, and serves on the Queen of the Americas Guild Board of Directors.



Catherine Ruth Pakaluk

Catherine Ruth Pakaluk is an American economist and associate professor at The Catholic University of America in Washington, D.C. Mrs. Pakaluk is the author of the acclaimed ethnography *Hannah's Children: The Women Quietly Defying the Birth Dearth* (Regnery, 2024), a multidisciplinary account of American

women who, contrary to the global trend of sub-replacement fertility, choose to have large families. Her work has been covered in Fox News, The Daily Wire, Slate, The Wall Street Journal, and more. She holds a doctorate in Economics from Harvard University. The mother of eight children and adoptive mother to six, she is married to Michael Pakaluk.



Marty Rotella

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



Dr. Michael Pakaluk

Dr. Michael Pakaluk is a philosopher, scholar, author, and lecturer and Ordinary Professor of Ethics and Social Philosophy at The Catholic University of America. He teaches at Busch School of Business with his wife, Catherine, who is a Professor of Economics. He is currently at work on the last of a series of four books on the gospels,

which include *The Memoirs of St. Peter (on Mark)*; *Mary's Voice in the Gospel According to St. John*; and *"Be Good Bankers": The Divine Economy in Matthew's Gospel* (forthcoming). In his book on Luke's gospel, he aspires to illuminate the relationship between St. Luke and St. Paul. Pakaluk is a widely-followed essayist who appears regularly in The Catholic Thing and has also published in Crisis, First Things, Crux, Our Sunday Visitor, Catholic Answers, and other fine venues. He has an A.B. degree from Harvard College, and, as a Marshall Scholar, an M.Litt. degree in philosophy from the University of Edinburgh. His Ph.D. in Philosophy is from Harvard University. He has published several books and many papers on Aristotle and Aristotelian philosophy and the history of philosophy. He is currently at work on books on natural law and the thought of John Henry Newman. Pakaluk and his late wife, Ruth, had seven children. In *The Appalling Strangeness of the Mercy of God* (Ignatius Press), he introduces readers to Ruth through her letters and talks. Ruth was an inspiring Catholic homemaker and pro-life leader who showed tremendous courage and faith in accepting an early death from cancer. He and Catherine married in 1999, and they have been blessed with eight children. Catherine's book about women who go against cultural trends and have large families was released in March 2024 and is entitled *Hannah's Children*.



Schedule *Subject to change*

FRIDAY, OCTOBER 18

- 9:30-11 AM** Conference Check-in/Registration
- Shrine Church Narthex
- 11:15 AM** Boxed lunch — optional (pre-purchase required)
- 11:45 AM** Rosary/Confessions available
- 12:15 PM** Opening Mass — **Main Celebrant His Eminence Raymond Leo Cardinal Burke**
- 2:00 PM** Speaker — **Dr. Michael Pakaluk**
- 3:00 PM** Exposition/Divine Mercy Chaplet
- 4:00 PM** Benediction/Reposition
- 5:30 PM** Cocktail ½ hour — Entertainment by Marty Rotella
- 6:00 PM** Dinner with honored guests **His Eminence Raymond Leo Cardinal Burke, Dr. Catherine Pakaluk, Dr. Michael Pakaluk**
(limited seating – pre-registration required)

SATURDAY, OCTOBER 19

- 9:30 AM** Speaker — **Dr. Catherine Pakaluk**
- 10:30 AM** Refreshment break
- 11:00 AM** Speaker — **Dr. Michael Pakaluk**
- 11:45 AM** Rosary/Confessions available
- 12:15 PM** Holy Mass — **Main Celebrant His Eminence Raymond Leo Cardinal Burke**
- 1:30 PM** Lunch buffet
- 2:30 PM** Keynote address — **His Eminence Raymond Leo Cardinal Burke**
- 3:00 PM** Exposition
- 4:00 PM** Benediction/Reposition
- 5:00 PM** Concert by **Marty Rotella**

REGISTER ONLINE AT:
WWW.QUEENOFTHEAMERICASGUILD.ORG

Packages *We are pleased to offer the following registration packages:*

CONFERENCE & DINNER PACKAGE

Includes conference attendance Friday & Saturday, Friday evening gourmet dinner at Culina Mariana Cafe with Cardinal Burke, Dr. Catherine Pakaluk, and Dr. Michael Pakaluk. Includes Saturday break and buffet lunch. Conference & Dinner package is limited to the first 100 registrants.

HOTEL, CONFERENCE & DINNER PACKAGE

Includes all of the above, plus two nights lodging (Friday and Saturday nights) at the Radisson La Crosse. Based on double occupancy. Limited number of rooms available - rooms held only until September 20. If there will be just one person in the hotel room, please add the additional single supplement charge.

VALUE PACKAGE

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

OPTIONS

We will also be offering an optional boxed lunch on Friday; reservations are required. Please indicate your preference on the registration form. Due to food ordering requirements, no refunds will be given after October 10.

Register Online

WWW.QUEENOFTHEAMERICASGUILD.ORG | 630-584-1822

GENERAL INFORMATION

Name(s): _____

(If multiple names, please attach list)

Address: _____

City: _____

State: _____ Zip: _____

Tel. #: (____) _____

E-mail: _____



YES!

I would like to attend the
conference October 18 & 19, 2024.

CANCELLATION

For Conference & Hotel packages, no refunds
will be given on the hotel portion after September
20. All other cancellations will be refunded only if
notification is received by October 10.

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.

Send registration form with payment to:

Rebecca Nichols, National Coordinator
Queen of the Americas Guild
311 Kautz Rd., St. Charles, IL 60174
Phone: (630) 584-1822 Fax: (630) 587-2200
E-mail: staff@queenoftheamericasguild.org
REGISTER ONLINE AT:
www.queenoftheamericasguild.org

PACKAGE OPTIONS

Item	# Attending	Price/pp	Total
Conference & Dinner	_____	\$120.00	_____
Value Package (no Friday dinner)	_____	\$65.00	_____
Hotel, Conference & Dinner Package	_____	\$295.00	_____
Single Hotel Room Supplement	_____	\$175.00	_____
Friday Box Lunch	_____	\$15.00	_____

Please choose: ☐ Veggie ☐ Turkey

TOTAL DUE: _____

PAYMENT OPTIONS

☐ Enclosed is my check in the amount of:

\$ _____

☐ Charge my desired package to my credit card
(fill out information below)

Please make checks payable to: **Queen of the Americas Guild**

Please circle:

Visa MasterCard Discover Amex

Expiration date _____

Name on card _____

3- or 4-digit security code: _____

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Card number

2023 Queen of the Americas Guild Conference Recap

SHRINE OF OUR LADY OF GUADALUPE | LA CROSSE, WISCONSIN



Perfect October weather at the Shrine

Enticed by the lovely October weather, a joyous group of pilgrims joined us for our annual conference at the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin, last October 20 & 21, 2023. The theme of the conference was “Religious Liberty in Catholic Teaching and its Denial in Neopagan Western Culture,” which proved to be both educational and interesting.

As always, the conference began with the opening Mass celebrated by His Eminence, Raymond Leo Cardinal Burke in the beautiful Shrine Church. After Mass, His Eminence spent a great deal of time greeting each pilgrim and offering his blessings.



Fr. Gerald Murray

Due to an unavoidable schedule change, Fr. Gerald Murray kindly stepped in to give the first talk of the afternoon. Fr. Murray frequently appears on EWTN, MSNBC, Radio Maria, and Relevant Radio, among other media outlets. His topic of “Reverence and the Holy Eucharist — Every Catholic’s Duty” was an unexpected and enjoyable dive into one

of the basic tenets of our faith. The events continued with the Divine Mercy Chaplet, followed by Reposition of the Blessed Sacrament.

As always, one of the highlights of the conference was the Friday evening dinner with Cardinal Burke and Fr. Gerald Murray. The site of this year’s dinner was returned to the Shrine’s Culina Mariana Café after last year’s move off-site. A lively cocktail ½ hour was followed by a delicious catered dinner, with special prayers and blessings provided by Cardinal Burke. This reservation-only event always sells out quickly, as it is a lovely chance to mingle with His Eminence and our other speakers.

After another slight schedule adjustment due to flight delays, Saturday’s program began with another address by Fr. Gerald Murray. His topic that morning was “Defending the Catholic Faith in Our Troubled Times.” His thoughtful and educational talk was well-received by pilgrims and was certainly apropos to the conference theme.

After a brief break, a talk by Msgr. Fernando Felices, a Diocesan priest and noted author from Ponce, Puerto Rico, was on the agenda. Msgr. Felices spoke on “Religious Liberty and its Denial in Neopagan Western Culture.” Monsignor’s lively style and humor made for a thoroughly enjoyable take on this topic.

Holy Mass was again celebrated by His Eminence, Raymond Leo Cardinal Burke, followed by a lunch for all conference participants. After a brief break, His Eminence presented the keynote address, “The Virgin of Guadalupe: Coredemptrix.” As always, His Eminence’s erudite and unique look at the subject at hand left pilgrims with a deeper understanding of Our Lady.



His Eminence, Raymond Leo Cardinal Burke

As our usual Master of Ceremonies and musician Marty Rotella was unable to join us due to last minute health issues, the conference came to a close after Exposition and Reposition of the Blessed Sacrament in the Church. Pilgrims departed with a greater understanding of our faith and many wishes to return next year. ■

GOOD FRIDAY

Father Paul Check



Father Paul Check

On Good Friday, Our Lady is silent and still. How much does her physical and spiritual posture contrast with the enemies of her Son, who are quite busy about their evil work. Is this contrast not evident throughout the whole of the Passion narrative: the restless, thoughtless, shallow activity of the agents—even if they are unwitting—of the chief enemy of God v. the generous stillness and silence of Jesus and Mary. Perhaps there is a good moral lesson for us here: the more *recollection*, the less potential for harm, the less occasion for sin.

Now to be silent and still does not necessarily mean to be inactive or idle...indeed, on the contrary, for the *recollected* soul, and notably, the *Marian* soul. To love unselfishly, to suffer well, to be compassionate, to be present to another in need...these noble tasks are not signs of defeat or despair, even though such movements of the heart may not produce any visible action or any visible remedy. They testify, however, that there are times when *only love can heal*...the love of a soul whose powers are ordered to the highest goods...to the God who is always good, even and especially in suffering.

Mother and Son do not speak to each other during the Passion, but they do not need to do so. Human friendship and love teach us that words are not always necessary, both in joy and in sorrow. The Sacred

Heart and the Immaculate Heart bear witness to one of the most important and powerful truths of the Gospel story: When things, of whatever kind, appear to be at their worst, there may not be something we can say, but there is always a way open to us...

We can love God and His image in others with deep sympathy and deep solicitude...after the example of the *loving trust* and *blessed hope* of Our Mother. Here is the surest path, the most direct path, to the Heart of Jesus. This is God's wisdom, hidden from the learned and the clever, but always accessible to the simple, to the poor of spirit, to the meek and humble of heart. The mind has its limits to knowledge, but there is no corresponding limit of the heart to love. Sorrow, contrition, compassion all stretch the heart—like a wineskin—to receive and radiate the love of Christ.

With such a supernatural and sacramental view of the world, faithful disciples know that things like time, distance, and lack of material resources are not always obstacles to charity. Why? Because *it is love that heals*...as Our Lady of Sorrows teaches us on Good Friday. This is the *unum necessarium*, the “better part” that no evil, no matter how malicious or powerful, can ever take away from a Marian heart that suffers for and with the Lord. Here we find the path to St. Paul's perfect summary and goal of the Gospel and so of the Christian life: *I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.* (Gal 2:20)

At Calvary, where Mary stands at the foot of her Son and Savior's Cross, her recollected soul perceives what no one else can. She knows that Jesus “makes God present in the very place where He seems definitively vanquished and absent,” as Cardinal Ratzinger wrote about the Twelfth Station of the Cross. With great insight, he also said, “A man sees only as much as he loves...” Mary's Immaculate Heart gives her the purest and clearest spiritual vision because her love for Christ informs and fortifies her faith in Him...in stillness and in silence...and thus does she see the *tragedy* and the *victory* of His love for her, and for us.” ■



The Battle of Lepanto:

A Spiritual Connection to Our Lady of Guadalupe

By Clarke Ross



In the midst of his daily routine, Saint Juan Diego Cuauhtlatoatzin found himself thrust into a miraculous encounter. It happened as he hurried to his dying uncle, Juan Bernardino. Unexpectedly, he met the Virgin Mary. She entrusted him with a significant task: to petition Juan de Zumárraga, then bishop of Mexico, for the construction of a chapel in her honor.

Despite the skepticism of the bishop, Juan Diego's encounters with Mother Mary persisted. When he presented to the bishop roses that had bloomed miraculously in winter, the image of Our Lady of Guadalupe was revealed on his *tilma*, or cloak—a momentous event that would capture hearts across continents.

As word of the miracle spread, the image of Our Lady of Guadalupe reached the shores of Europe. It caught the attention of King Phillip II of Spain. But the empire of that great king was under threat. Europe faced a dire danger in the form of the Ottoman Empire. Muslim Turks sought dominance over the Mediterranean and all its Catholic city-states. They practiced slavery and were merciless to Christian prisoners and to the European peoples they conquered: Greeks, Croats, and, later, Hungarians.



Clarke Ross



The Battle of Lepanto as depicted by Lucas Valdez (1661 – 1725). Iglesia de Santa Maria Magdalena, Seville, Spain

Recognizing the looming danger, Pope Pius V rallied a Holy League—including Spain, Genoa, and the Venetian Republic—to counter the Ottoman threat. Among the admirals of the Holy League was Giovanni Andrea Doria, who brought the replica of the image of Our Lady of Guadalupe onboard his flagship — the same duplicate as given him by King Phillip.

Before the decisive Battle of Lepanto, Doria fervently prayed for divine intervention. Ordinary sailors followed his example all across the fleet, reciting the rosary on the decks of their ships. Many went to war with the rosary in hand. On October 7, 1571, the Holy League confronted the Turkish armada. The result was a resounding victory for Christian forces.

Immediately, this history-changing triumph was attributed to Our Lady's intercession. Pope Pius received a spiritual revelation of the victory even before official messengers reached Rome, affirming the divine guidance that led to triumph. Historians agree that the Battle of Lepanto did wonders for the morale of Mediterranean Christians, who had endured Turkish pressure for generations. Italy and Spain

would be free of significant Muslim incursions until the first decades of the 21st century.

In fact, Lepanto was the last major sea battle that was fought with galleys: ships propelled by rowers that had been used for warfare since the first millennium BC. As a page turned in history, Our Lady of Guadalupe was there. To this day, October 7th, is known as the Feast of Our Lady of the Rosary. Its former title, "Our Lady of Victory," is more apt.

Our Lady is still with the Christian people to protect us from dangers, be they spiritual or material. She will lead us to victory by the power of her Son. Today, Christians are turning back to Our Lady of Guadalupe. We see that in the nationwide rosary novena initiated for peace on March 12, 2024, from the Shrine of Our Lady of Guadalupe located in La Crosse, Wisconsin. In a world beset by strife, the faithful invoke the intercession of Our Lady. By whatever title we call her, there is only one Virgin Mary, Mother of God. She cares for us as her own sons and daughters. We seek solace from our Mother, and, through her, we pray for divine intervention in troubled times. ■

THE BLESSED VIRGIN IN MODERN CATECHETICS

By Rev. John A. Hardon, S.J.

Reprinted with permission of *Immaculata Magazine**

**This article was first published in the September 1980 edition of Immaculata Magazine. While some references may seem out-of-date, the overall doctrine and message are just as relevant today as it was then.*



There are, in general, two kinds of religion programs in use in Catholic schools and Confraternity classes in the United States at the present time. They may conveniently be classified as experiential and doctrinal. In the experiential type, the stress is on each person's own experiences. "Our task," wrote Gabriel Moran, a spokesman for this approach, "is neither doctrinal instruction nor moral formation; both of them are less than Christian, less than human." On these grounds it is almost useless to ask what the role of the Blessed Virgin might be in Catechetics. Her role would at most be that of an ideal or symbol that a Christian might admire and perhaps strive to imitate, much as one might read about Florence Nightingale and be inspired by her selfless generosity. But no more.

In the doctrinal approach to catechetics, we are in a different theology of religious education. In fact, the first kind of catechetics is not really catechetics at all if we understand catechetics to mean that form of the ministry of the word "which is intended to make men's faith become living, conscious and active, through the light of instruction." (*General Catechetical Directory*, II, 17). The moment you say "instruction" you imply teaching doctrine and training in moral formation, neither of which is acceptable to the experiential, doctrine-less method of teaching religion.

The doctrinal method of catechetics assumes that in the message of salvation there is a certain hierarchy of truths, which means that some truths are based on others and are illumined by them. This method further assumes that these truths may be grouped under four basic heads, as follows: 1) the mystery of the Trinity, Creator of all things; 2) the mystery of Christ the Incarnate Word, who was born of the Virgin Mary, and who suffered, died and rose for our salvation; 3) the mystery of the Holy Spirit, who is present in the Church, sanctifying her and guiding her until the glorious coming of Christ, our Savior and Judge; and 4) the mystery of the Church, which is Christ's Mystical Body, in which the Virgin Mary holds the prominent place.

It is seen immediately that the Blessed Virgin is part of the doctrinal possession of Catholic Christianity. So that to teach Catholic doctrine means to teach Mary as belonging to the mystery of the Incarnation and the Mystical Body of Christ.

My intention here is to look at both the contemporary approaches in Catholic religious education, and try to show how the Blessed Virgin figures in each approach. My conclusion will be to point up some practical implications for the future.

EXPERIENTIAL CATECHETICS

There are some problems in identifying really standard sources for the experiential method of religious education. I have therefore felt it best to concentrate on those writers, sometimes anonymous, who have published in the past decade and a half or so, either as editors of by now widely circulated religion series, or as directors of religious education programs in dioceses, or as the acknowledged leaders in which is disarmingly called “the new catechetics,” or with special emphasis as producers of a number of standard catechisms for adults.

Running as theses through these sources are a number of underlying principles that touch directly on our subject. I would select two as fundamental to the rest. They are the claim that revelation is not so much communication from God to man as an encounter, going on here and now, between God and mankind; and that in the new approach to the Christian religion the Bible is superior to tradition, so that a great deal of what had passed for Catholic doctrine is merely devotion, which in our ecumenical age should be discarded.

On-Going Personal Encounter

Catholics take some things for granted. In catechetics, we presume that Mary is part of a real historical revelation. Any tampering with this truth is to undercut the very idea of teaching about Mary as part of divine faith. Yet, as we read the founders of the experiential method, we find they are tampering with an objective, once-and-for-all revelation given to men by God. They are calling into question every single dogma of the Catholic faith. Their argument is that for too long have Catholics believed that dogmas are unchangeable, revealed truths. No, it is claimed, dogmas are constantly changing. They are evolving through each person’s daily encounter with God.

Needless to say, this is revolutionary thinking. And one of the most salutary bits of advice anyone can give those who are concerned about even including Mary in religious education is to tell them frankly to face up to facts. One of the facts of the contemporary catechetical scene is that a considerable number of leaders in American religious instruction, all nominally Catholic and some highly influential, simply do not believe in Mariology in any traditional sense of the term. Indeed they do not accept Christology; I do not say as it was understood



before the Second Vatican Council, but as understood by the Council itself. The word “post-conciliar” is more than an adjective to describe a period of time; it has become a symbol of a new type of Christianity.

Where would a religious educator begin to talk about Mary if the great Marian dogmas professed by the Church are no longer part of revelation; if Mary’s divine maternity or perpetual virginity are merely expressions of piety and not objectively true; if therefore what Catholics thought was true, say the Immaculate Conception, is really changeable and could now mean something quite opposite to what Pope Pius IX meant when he defined this dogma; or if a Catholic could pick and choose among the dogmatic teachings about the Blessed Virgin, and select what he wanted and reject what he did not want to believe?

Priority of the Bible

The second feature of the experiential approach to catechetics is to give the Bible priority over Tradition. Different spokesmen for the approach give different weight to this priority, and with some the Bible is all that God revealed. Having given the Bible priority over Tradition, they have paved the way for interpreting the Bible independent of Tradition: whether Tradition is considered a distinct source of revelation or is identified with the Church’s authority to pass judgment on the content and meaning of the Bible.

The implications of this position are far-reaching. Once you subordinate Tradition to the Bible, this leaves the Bible open to the private interpretation of every exegete. And that is precisely what has happened regarding the narratives about the Blessed Virgin in the Gospels.

To illustrate what this means in practice, take the familiar title given to Our Lady at the Annunciation, that in the Hail Mary is “full of grace.” Commentators of the Bible-priority persuasion cite this phrase as a classic example of what should not be done. Says Raymond Brown, we should not “eke every drop of theological and even Mariological significance from Luke 1, 28.” If the phrase has theological significance, as it does, the meaning is not that usually associated with the text. It really means that Mary received the grace of conceiving the Messiah.

That settles it. A pious theologian may be excused for reading more into the biblical text that is there, but no intelligent Catholic is expected to say the Hail Mary and really mean that Mary was literally “full of grace.”

The trouble with this is that it goes counter to the Church’s universal and unbroken teaching. Mary’s fullness of grace is no mere theological reasoning. It is part of divine revelation, but only for those who still believe that above the Bible stands the Church’s authority, which is divinely qualified to tell the faithful what they are to believe.

DOCTRINAL CATECHETICS

Immediately as we enter on a review of doctrinal catechetics we should point out what by now must be obvious. Whatever may have been the place of the Blessed Virgin in the teaching of religion two decades ago, it cannot now be done without full awareness of the issues we have just seen.

The presence of Modernism in contemporary religious education in some sectors of Catholic religious education cannot be doubted by anyone who is familiar with the present situation. Consequently, it is not enough to describe how Marian doctrine and devotion are being taught. It is also important to indicate how they should be taught, at the risk of teaching without reference to the real world in which the students live.

Methodology

Every level of catechetics that respects Catholic doctrine reflects the teaching of the Second Vatican Council about the Blessed Virgin.

The first evidence of this responsiveness to the Council is the way Mary is associated with her divine Son. This does not mean that prior to the Council the standard catechisms ignored the relationship. But an explanation of the current texts and years of experience as theological advisor to a widely used elementary religion series verifies the fact that a new dimension has entered Marian catechetics. Our Lady is identified with her Son and associated with his redemptive work more closely than ever before.

In an eighth grade religion book, this relationship is clearly explained:

Because of the Incarnation, the Blessed Virgin is truly the Mother of God. In a miraculous way, by the power of the Holy Spirit, God the Son took a human body from Mary and was born of her.

Even though your own mother gave you only your body, not your soul (which came directly from God), she is the mother of the person you are. She is your mother. In the same way, Mary is the Mother of the Person he is. That Person is the Second Person of the Blessed Trinity. He is God. Therefore, Mary truly is the Mother of God (*Live the Truth, Give the Truth*, Daughters of St. Paul, Boston 1976, 30-31)

Along with a sharpening of theological language in relating Mary to the Incarnation, the new textbooks reflect the warnings of the Second Vatican Council about giving Mary due credit, of course, but also making sure that a clear distinction is kept between piety and faith. In the teacher’s manual for a second grade class this caution is expressed in the most forthright terms;

There has been talk that did not seem to be based on the revealed doctrines of the Church so much as on other sources, private revelations of canonized saints, the views, opinions, experiences of those who are not canonized.

It is important that we do not give the impression that Mary is a special way to God, almost distinct from the ordinary way of the Church, a way given to certain “chosen souls.” Mary is part, and a very important part, of God’s plan of salvation for every human being from Adam. (*Catholic Catechism*, Book II, Teacher’s Book, Australia and Hong Kong, Huntington, IN, 1972, 125).

Mary and the Church

If there is one aspect of Mariology brought out by the late Council it was Mary’s relationship to the Church. The decision to speak of her in the Dogmatic Constitution on the Church marks a turning point in Catholic theology that we are only beginning to appreciate. What do I mean? I mean that we can speak of two eras in the theological history of Roman Catholicism, one following the other as a true development of doctrine, which may be called a “growth in social consciousness.” Every facet of faith and worship has been affected, as the phenomenal changes in the Liturgy amply illustrate. Even the excesses to which this has given rise really testify to the fact.

Not unnaturally, Catholic doctrine on the Blessed Virgin has also been affected. Mary is and will always remain the Mother of Christ,



and since he is God, she is the Mother of God. But Christ has a twofold existence, at once physical and social, personal and ecclesial. Correspondingly, Mary has a twofold relationship to Christ, as his Mother in the flesh and as the Mother of his Mystical Body which is the Church.

As the modern world becomes increasingly aware of man's social existence and corporate responsibility it needs to draw more and more on the resources of Christian revelation to cope with the implications of this new communitarian consciousness. Among these resources is the mystery of the Blessed Virgin Mary in her association with the community of faithful and, through them, with the community of mankind.

That is why the Second Vatican Council made so much of the Blessed Virgin's relationship to the Church. It is also the reason why Pope Paul VI, in the apostolic letter closing the Council, declared her to be the Mother of the Church. She is, in other words, not only the Mother of God made man; she is also the Mother of redeemed mankind.

With greater or less emphasis the authors and editors of doctrinal catechetics reflect this conciliar teaching. Two features of this emphasis are the role of Mary as witness by her sanctity, and her trust in Providence that through her Christ would reach all mankind.

Mary teaches us that by our own holiness we bring Christ to others. In fact, the most effective witness is a holy life:

Mary cooperated with every grace that prepared her to bring Christ to the world. As students we are in years of preparation for that special work that God will ask of us in the future. Sometimes it is hard to see how God is using these years of study to make us better persons. But like Mary, we know in faith that God is using these days and years to transform us into himself so that we may bring him to the world. (*The Church: Filled with the Spirit*, Loyola University Press Chicago, 1976, 260-261)

But once more there is need for caution; not that too much could ever be said about Mary's virtues, but that some single aspect of her moral life will be stressed to the detriment of the whole Marian portrait:

When you speak of Mary's virtues, speak of her faith, her hope, her charity, and show by examples in her life. Do not say her favorite virtue is chastity. What right have we to say that she had any scale of virtues other than that of her Son? And we know that for him charity is the greatest virtue. (*Catholic Catechism*, Bk. II, Teacher's Book, Australia and Hong Kong, IN, 1972, 125)

There is a refreshing realism in the devout attention given to Mary, while always keeping before the students' minds the fact that, while she was Christ's Mother, yet unlike him she was not divine.

Moreover, teachers are reminded to keep the image of Mary in its proper perspective, that without detracting one iota from her dignity, she is not to be made out as a queen regent to the apostles and much less as a kind of priestess:

Remember that Mary had no part in the active life of the Church. Hers was not the function of preaching, of offering Mass, or of giving the sacraments. Do not picture to your class the apostles going to Mary for advice on how they

would teach the truth Christ left with them. Such stories betray a complete lack of understanding of the mission Christ gave to the apostles and of the guiding power of the Holy Spirit. (*Catholic Catechism*, Bk. II, Teacher's Book, Australia and Hong Kong, Huntington, IN 125)

Given the preoccupation in countries like the United States with the women's liberation movement, this is not an idle bit of counsel to teachers. No less that Christ should not be presented as a first century revolutionist, Mary should not be presented as a model feminist.

INTO THE FUTURE

There is no practical way of telling how deeply the experiential kind of catechetics that minimizes doctrine where it does not ignore it has penetrated the teaching of religion in our country. The excellent study published by the United States Catholic Conference recently on *Where Are the 6.6 Million?* is revealing to the extreme. It shows that in the past ten years there has been the most phenomenal drop in formal religious instruction in the history of the Catholic Church in America. Over six million Catholic children and youth who should be getting instruction in their faith under Church auspices are not getting it.

I submit that one of the main causes has been a massive secularization of what was once professedly Catholic education. And among the most telling symptoms of this secularization is the downgrading of devotion to the Blessed Virgin.

It is in this context that I would like to quote from the much-neglected Pastoral Letter on the Blessed Virgin Mary by the National Conference of Catholic Bishops. The letter says some profound and beautiful things about our Lady. But it also says some strong things about the neglect of our Lady in American Catholic life:

In writing this Pastoral Letter, our concern about our Lady is most keenly felt in the area of devotion. No survey is needed to show that all over the country many forms of Marian devotion have fallen into disuse, and others are taking an uncertain course. In an age avid for symbols (the peace medals and other signs of the young are evidence of this), the use of Catholic Marian symbols, such as the scapular and the Miraculous Medal, has noticeably diminished. Only a few years ago use of the rosary was a common mark of a Catholic, and it was customarily taught to children, both at home and in courses in religious instruction. Adults in every walk of life found strength in this familiar prayer which is biblically based and is filled with the thought of Jesus and his Mother in the "mysteries." The praying of the rosary has declined. Some Catholics feel that there has even been a campaign to strip the churches of statues of our Lady and the saints. Admittedly, many of our churches were in need of artistic

reform; but one wonders at the severity of the judgment that would find no place for a fitting image of the Mother of the Lord.

We view with great sympathy the distress our people feel over the loss of devotion to our Lady and we share their concern that the young be taught a deep and true love for the Mother of God. (*Behold Your Mother*, United States Catholic Conference, Washington, 1973, nn. 92-93, pp. 34-35)

To anyone familiar with the scene of American Catholic religious instruction, this concern borders on anguish. Those who know what is going on have no illusions. No mask of theological rhetoric can hide the fact that millions of our Catholic young are not being taught a deep and true love for the Mother of God. When a stout volume is published under the guise of scholarship, casting doubts on the historicity of the Infancy Narratives in the Gospels; when priest-writers are telling the faithful that doctrines like the Assumption are not required to be a professed Catholic, when authors writing with an *Imprimatur* are claiming that Christ never identified himself with the Father, is it any wonder that the youth are not being taught a deep and true love for the Mother of God? Love for the Blessed Virgin must be based on sound doctrine about the Blessed Virgin. In the absence of true doctrine there cannot be true love, and without love there can be no devotion.

Only God can read the future, but of this at least we can be certain. The strength of the Catholic faith in the United States in the next generation will be in direct proportion to the youth of today receiving a sound instruction in which they are to believe and how they are to put their belief into practice. Part of this instruction must be in the mysteries of our Lady, who first gave Christ to the world and who still gives her Son to those who believe in him and tells them, as she told the servants at the wedding feast in Cana, "Do whatever he tells you" (John 2, 6). ■

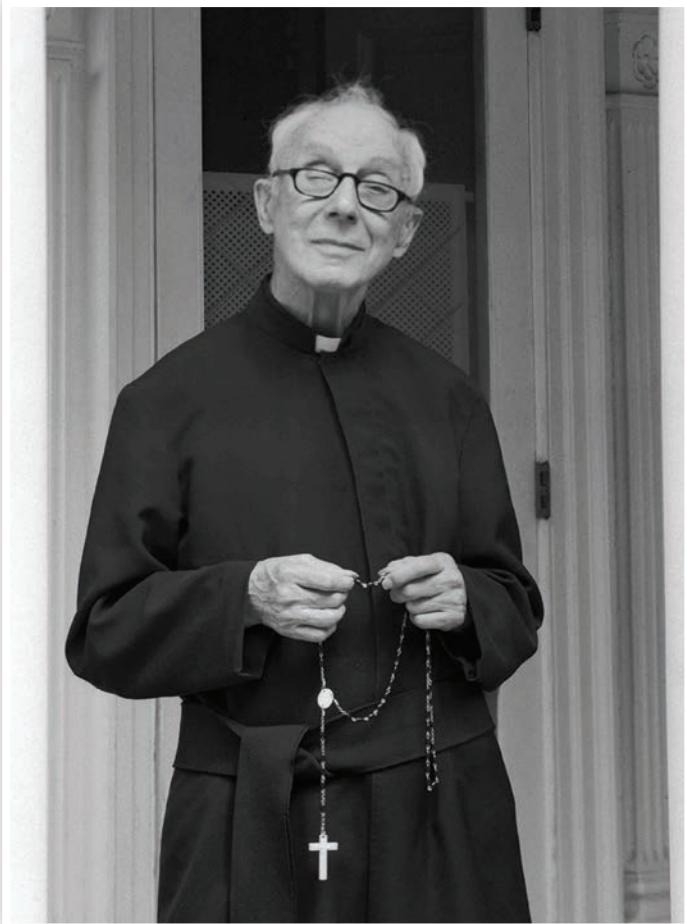


*One closing sentence:
Unless catechetics pays due respect
to Mary it will not give due
honor to Christ, and without
Christ there is no Christianity.*



Marian Catechist Apostolate

SHRINE OF OUR LADY OF GUADALUPE, LA CROSSE, WISCONSIN



Fr. John Hardon, Founder of the Marian Catechist Apostolate

In publishing the adjacent article regarding Modern Catechetics, we felt it was fitting to note that according to the express wish of Servant of God Fr. John Hardon, the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin, is the home of the Marian Catechist Apostolate. In asking the Marian Catechist Apostolate to carry on the apostolate of the Real Presence Association, Cardinal Burke is carrying forward the legacy of Fr. John Hardon into the future, as he promised him before his death on December 30, 2000.

Membership in the Marian Catechist Apostolate is open to adult Catholic lay people (whether single, married, or widowed) who have received the Sacrament of Confirmation. In addition, members must be practicing Catholics in good standing with the Church who are:

- ✦ Firm believers in the Catholic Faith, as expressed in the Catechism of the Catholic Church
- ✦ Strongly motivated to share with others the truths of the Faith
- ✦ Sufficiently free to devote some time each week to working in the apostolate of catechesis
- ✦ Willing to follow the directives given for the cooperative efforts of members of the Marian Catechist Apostolate

Full details regarding membership, course requirements, etc. are available on the apostolate's website at <https://mariancatechist.com/>.

After many years of research and experience with pilgrims, it has been determined that the Catechetical Center and Saint Juan Diego Retreat House will be two separate buildings, even though their respective missions are intimately intertwined. The Saint Juan Diego Retreat House, for example, will include a large conference/dining room and two smaller conference rooms which will serve the Marian Catechist Apostolate, while the Marian Catechist bookstore already serves all pilgrims and will provide an especially important service to those who are staying at the Retreat House.

Work will begin first with the building of the Saint Juan Diego Retreat House alongside the Shrine Church. As mentioned above, the Retreat House will provide important services to the Catechist Apostolate. Subsequently, God willing and providing, work on the building of the Marian Catechist Apostolate Center can be undertaken and will contain the Archive of the Servant of God Fr. Hardon.

Please consider joining this most important apostolate or contributing to its mission in any way possible. ■





NINE-MONTH NOVENA TO OUR LADY OF GUADALUPE

By His Eminence Raymond Leo Cardinal Burke

In late February, Cardinal Raymond Leo Burke published a video and called upon all Catholics to join him in praying a nine-month novena seeking Our Lady's intercession beginning on March 12 and culminating on the feast day of Our Lady of Guadalupe on December 12.

In this video, Cardinal Burke explained:

"Nearly 500 years ago the apparition of Our Lady of Guadalupe changed the course of human history. Today the hearts of Catholics around the world echo the same anxiety of 1531 and once again, the answer to this anxiety is not temporal but spiritual. Now more than ever, we must fly to the protection of Our Lady for her intercession. I am therefore calling on Catholics all over the world, especially those in the Americas, to join me in returning to the loving embrace of Our Lady.

Driven by the unfailing maternal love that she has for her children, Our Lady brought the New World under the protection of her mantle and brought millions of souls to Christ. This is the same maternal love and protection that we seek today. A love and protection that she will grant us should we earnestly ask for it. This March, I am beginning a nine-month novena imploring the intercession of Our Lady of Guadalupe against the pressing crises of our age. This Novena will culminate in a consecration to Our Lady of Guadalupe on her feast day in December. I ask you please to join me in this urgent return to Our Lady. Our Blessed Lady is still our mother, just as she was 500 years ago. Her love for us remains as strong as ever. She will not fail to provide for her children. We need only to ask. Thank you, and God bless you."

Via the event's website at <https://novena.cardinalburke.com/>, participants may register to join the movement. By doing so, they will receive monthly e-mails from His Eminence with encouragement and spiritual direction along the way.

Cardinal Burke is asking that we pray daily for Our Lady's intercession. He has composed a special prayer specifically for this novena, as follows:

PRAYER

Of the nine-month novena to Our Lady of Guadalupe

*To be prayed daily throughout the nine-month novena from
March 12 to December 12, 2024*

O Virgin Mother of God, we fly to your protection and beg your intercession against the darkness and sin which evermore envelope the world and menace the Church. Your Son, Our Lord, Jesus Christ, gave you to us as our mother as He died on the cross for our salvation. So too, in 1531, when darkness and sin beset us, He sent you, as Our Lady of Guadalupe, on Tepeyac to lead us to Him Who alone is our light and our salvation.

Through your apparitions on Tepeyac and your abiding presence with us on the miraculous mantle of your messenger, Saint Juan Diego, millions of souls converted to faith in your Divine Son. Through this novena and our consecration to you, we humbly implore your intercession for our daily conversion of life to Him and the conversion of millions more who do not yet believe in Him. In our homes and in our nation, lead us to Him Who alone wins the victory over sin and darkness in us and in the world.

Unite our hearts to your Immaculate Heart so that they may find their true and lasting home in the Most Sacred Heart of Jesus. Ever guide us along the pilgrimage of life to our eternal home with Him. So may our hearts, one with yours, always trust in God's promise of salvation, in His never-failing mercy toward all who turn to Him with a humble and contrite heart. Through this novena and our consecration to you, O Virgin of Guadalupe, lead all souls in America and throughout the world to your Divine Son in Whose name we pray. Amen. ■

Raymond Leo Cardinal Burke



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QUEEN OF THE AMERICAS GUILD CONFERENCE
AT THE SHRINE OF OUR LADY OF GUADALUPE | LA CROSSE, WISCONSIN

OCTOBER 18 & 19, 2024

OUR LADY OF GUADALUPE,
MOTHER OF THE CHURCH

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