



Queen of the Americas guild

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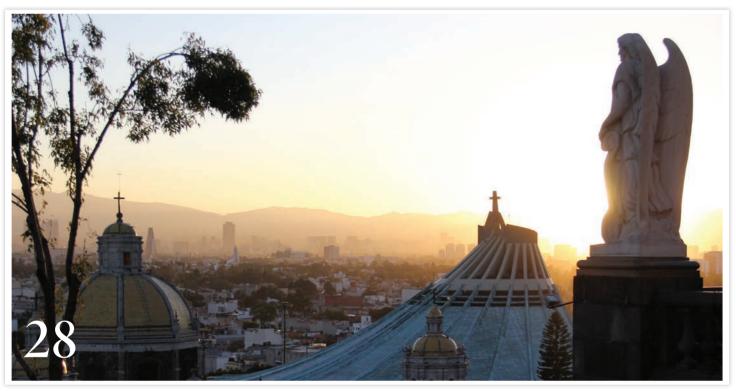
ON THE COVER:

This 18th Century line drawing is a beautiful and unique representation of the moment when Saint Juan Diego opens his tilma to reveal the sacred image of Our Lady of Guadalupe. Notice the Castilian roses that have fallen from the tilma, which were gathered by Saint Juan Diego on Tepeyac Hill and brought to Bishop Juan de Zumarraga as proof of Our Lady's miracle. These roses were not native to Mexico City and certainly would not have been blooming in December when Our Lady appeared.

This anonymous engraving can be found at the Franz Mayer Museum in Mexico City, along with countless other works depicting the miracle of Our Lady of Guadalupe.

FR. EDWARD NEMETH JOINS THE FROM THE PRESIDENT **OUEEN OF THE AMERICAS GUILD BOARD OF DIRECTORS** CARDINAL BURKE ARTICLE SHRINE OF OUR LADY OF GUADALUPE 24 BREAKS GROUND ON PILGRIM HOUSE THE SHRINE OF OUR LADY 13 OF GUADALUPE AM I NOT HERE, I, WHO AM YOUR MOTHER? 14 JOIN THE JUBILEE PILGRIMS OF HOPE 26 THE REAL PRESENCE IS REALLY REAL OUR LADY OF GUADALUPE, 16 THE SOLACE OF MIGRANTS 28 PROJECT GUADALUPE: 2031 2025 CONFERENCE: OUR LADY OF 18 GUADALUPE, 'MOTHER OF THE LORD OF HEAVEN, THE LORD OF EARTH' IN MEMORIAM - ALAN NAPLETON 2024 QUEEN OF THE AMERICAS **GUILD CONFERENCE RECAP** IN MEMORIAM HIS HOLINESS, 30 POPE FRANCIS





See Page 18 for more Conference Details



His Eminence Raymond Leo Cardinal Burke



Joseph Gonzalez



Monique Gonzalez



Karl Keating

QUEEN OF THE AMERICAS GUILD CONFERENCE

Our Lady of Guadalupe, 'Mother of the Lord of Heaven, the Lord of Earth'

(Nican Mopohua, NO. 26)

HOSTED BY HIS EMINENCE RAYMOND LEO CARDINAL BURKE OCTOBER 17 & 18, 2025 | Open to Everyone





Prom the RESIDENT

Guild President Christopher Smoczynski

By Christopher Smoczynski

his past year has been filled with both changes and progress. Firstly, I would like to personally welcome Fr. Edward Nemeth to the Queen of the Americas Guild Board of Directors. Fr. Nemeth is the new Executive Director of the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin. As such, he joins the Guild board with an enthusiastic devotion to Our Lady and familiarity with works of the Guild. More information on Fr. Nemeth's background and experience can be found on page 23. I look forward to working with him for many years to come.

Also this year, we lost a great friend in Alan Napleton, who passed away on December 2, 2024. Alan had a long-time relationship with the Guild, serving on our Board of Directors for many years. He worked closely with my father in regards to the Guild's Mexico property and joined us for many pilgrimages along the way. Alan's great love for Our Lady was evident in all he did, and with God's guidance, his funeral Mass was held on the Feast of Our Lady of Guadalupe, December 12.

Last year's conference at the Shrine in La Crosse was a great success. Along with Cardinal Burke's keynote address, pilgrims were treated to thought-provoking talks by Drs. Michael and Catherine Pakaluk. This year's conference, scheduled for October 17 & 18, 2025, will have the theme of "Our Lady of Guadalupe, 'Mother of the Lord of Heaven, the Lord of Earth'" (Nican Mopohua, no. 26). Featuring talks by Joseph & Monique Gonzalez, authors of Guadalupe and the Flower World Prophecy: How God Prepared the Americas for Conversion Before the Lady Appeared, the conference promises to be another interesting pathway to learn more about Our Lady's effect on our world. More information on the conference can be found on pages 18 to 21.

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.

Queen of the Americas Guild Board of Directors



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Our Lady of Guadalupe:

"Compassionate Mother of All the Other Various Lineages of Men"



Shrine of Our Lady of Guadalupe, La Crosse, October 19, 2024



By Raymond Leo Cardinal Burke



His Eminence Raymond Leo Cardinal Burke

INTRODUCTION

In her first apparition to Saint Juan Diego, Our Lady of Guadalupe identified herself, first of all, with these words:

I am truly the ever perfect Holy Virgin Mary, who has the honor to be 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.¹

Our Lady identified herself as the Mother of God, the chosen vessel in which God the Son became incarnate through the overshadowing of the Holy Spirit to save us from sin and everlasting death. Chosen by God from all time to be the Mother of the Divine Savior, Our Lady remains forever the Virgin Mother of Christ the King of Heaven and Earth.

Our Lady then announced the purpose of her apparition, declaring to Saint Juan Diego: "I want very much that they build my sacred little house here, in which I will show Him [Christ, God the Son Incarnate], 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." Our Lady made clear that she had come for a singular purpose: to serve Christ, her Divine Son, by drawing all people to Him Who alone is their salvation. To accomplish her purpose, she asked for a "sacred little house," a chapel, a house in which God dwells in order to meet His children, to teach them His saving truth, and to pour forth His saving love, above all through the Sacraments of Penance and the Holy Eucharist. A "sacred little house,"

^{1 &}quot;... [Y]o 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 inmediación, el Dueño del cielo, el Dueño de la tierra." "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. 26. [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. 26. [NMEng].

^{2 &}quot;Mucho quiero, mucho deseo, que aquí me levanten mi casita sagrada, en donde el 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." NM, p. 214, nn. 26-28. English translation: NMEng, p. 173, nos. 26-28.

a chapel or church, is the privileged place in which Christ encounters us, pouring forth from His glorious-pierced Heart the sevenfold gift of the Holy Spirit into our hearts. Our Lady promised that, through her service in the "sacred little house," men would come to know, love, and serve Christ, that Christ would become for them, as He is for her, His Virgin Mother, their "compassionate gaze," their "help," their "salvation."

Our Blessed Mother, the Virgin of Guadalupe, then completed the description of her identity:

I am honored to be your own 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.³

Being the Mother of Christ, the Blessed Virgin Mary identified herself as the Mother of all who come to life in Him through Baptism. She made clear that her Divine Maternity and likewise her Maternity of Divine Grace is not limited by time or space. Yes, she declared herself to be the Mother of the people of Mexico, the privileged place of her apparitions, but also of all those, of whatever lineage, of whatever family, who pray to her, seek her, and trust in her.

The reference to the "various lineages of men" is to all the families in the world, in which the love of a man and a woman in marriage culminates in the conjugal union through which, cooperating with God the Creator, the man and woman become pro-creators and pro-educators of the citizens of the nations, and, bringing their offspring to the Church for Baptism, pro-creators and pro-educators of the members of Christ's Mystical Body, the Church. The Blessed Virgin Mary, "Holy Mother of God (Sancta Dei Genitrix)," is the "Queen of the Family (Regina Familiae)," as we pray in the Litany of the Blessed Virgin Mary, the Litany of Loreto.⁴

THE APPARITIONS AND MARRIAGE AND THE FAMILY AS THE "LITTLE CHURCH"

Several aspects of the apparitions and message of Our Lady of Guadalupe point to marriage and its incomparable fruit, the family, as the instrument by which God creates human life made in His own image and likeness and, likewise, restores human life to its original dignity by the grace of Baptism. Marriage and its fruit, the family, is thus also the instrument by which God educates His children until Christ be ever more perfectly formed in them.⁵

FIRST ASPECT: OUR LADY APPEARS WITH CHILD

First of all, Our Lady appears with child, with the Divine Child in her womb. Her vesture and the ancient symbols it bears point to the truth that she is the Mother of the King of Heaven and Earth. Her apparition testifies to the truth that God the Son, the Second Person of the Most Holy Trinity, has taken flesh in her immaculate womb. The Divine Child in her womb unites forever the family of man and woman in marriage to the Divine Family, which is the Most Holy Trinity. The family of Joseph and Mary has a common member with the Holy Trinity, for God the Son has truly become the Son of Mary. Saint Joseph, the True Spouse of the Virgin Mary, became the Virginal Father of Jesus at the moment of the Incarnation, at the moment of the Virginal Conception of Jesus in the Womb of Mary. God the Son has become the Son of Mary for only one reason: that we may become, once again, beloved sons and daughters of God in Him. Thus, we understand the inseparable link between the Blessed Virgin Mary's identity as both the Mother of God and the Mother of "the other various lineages of men."

SECOND ASPECT: INTIMATE, FAMILIAL LANGUAGE

Another remarkable feature of the apparitions of Our Lady of Guadalupe is the intimate, filial language with which Our Lady addresses Saint Juan Diego and with which Saint Juan Diego addresses her. The first words which Saint Juan Diego heard from the mouth of Our Lady were: "Dear Juan, dearest Juan Diego." With her loving greeting, Our Lady called Saint Juan Diego to ascend to the top of Tepeyac Hill, which had been transformed by her presence. The *Nican Mopohua* recounts:

And when he reached where she was, he was filled with admiration for the way her perfect grandeur exceeded all imagination: her clothing was shining like the sun, as if it were sending out waves of light. And the stone, the crag on which she stood, seemed to be giving out rays like precious jades, like jewels [the stones] gleamed. The earth seemed to shine with the brilliance of a rainbow in the mist. And the mesquites, prickly pear, and the other little plants that are up there seemed like quetzal feathers. Their foliage looked like

^{3 &}quot;... [Y]o 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." NM, p. 214, nn. 29-31. English translation: NMEng, p. 174, nos. 29-31. Handbook of Prayers, 4th ed., ed. James Socias (Princeton, NJ: Scepter Publishers, 1997), pp. 117 and 119.

⁴ Handbook of Prayers, 4th ed., ed. James Socias (Princeton, NJ: Scepter Publishers, 1997), pp. 117 and 119.

⁵ Cf. Gal 4, 19.

^{6 &}quot;Juanito, Juan Diegito." NM, p. 213, n. 12. English translation: NMEng, p. 173, no. 12.

turquoise. And their trunks, their thorns, their prickles, were shining like gold.⁷

The quetzal, an adjective for something prized or sacred, is a beautifully colored bird which in the Aztec culture was understood to be a manifestation of God.

In the wondrous ambience of the apparition, Saint Juan Diego prostrated himself. The *Nican Mopohua* tells us: "He prostrated himself in her presence and listened to her venerable breath, her venerable words, which were extremely affable, extremely noble, as if from someone who was drawing him toward her and loved him."

Our Lady, in fact, addresses Saint Juan Diego thus: "Listen, my son, my youngest son, Juanito, where are you going?" Saint Juan Diego is inspired to respond in the same loving, intimate, filial manner: "My Lady, my Queen, my Little Girl, I am going as far as your little house in Mexico Tlatelolco, to follow the things of God that are to us given, that are taught to us by our priests, those who are the images of the Lord, Our Lord." Our Lady then declared her identity of Mother of God and Mother of "all the various lineages of men," addressing Saint Juan Diego as "my dearest and youngest son." Our Lady expresses the most exalted mystery of her Divine Maternity to Saint Juan Diego as to her own most beloved child. The intimate language of Our Lady's first words to Saint Juan Diego and of his response continues throughout the subsequent apparitions.

TWO DIFFICULT MOMENTS IN THE APPARITIONS

At the two difficult moments in the apparitions, when, after his first meeting with Bishop Juan de Zumárraga, Saint Juan Diego expressed to Our Lady his ineptitude for the mission she was entrusting to him and when, after the third apparition, he tried to avoid an encounter with Our Lady in order to care for his dying uncle, the loving intimacy of Our Lady's words in no way decreased. In fact, they became the occasions for Our Lady to express her intimate relationship with Saint Juan Diego, both her son and her chosen messenger. At the same time, Saint

- 8 "En su presencia se postró, eschuchó su venerable aliento, su venerable palabra, que era sumamente affable, extremadamente noble, como de quien lo atraía ye le mostraba amor." NM, p. 213, n. 22. English translation: NMEng, p. 173, no. 22.
- 9 "Escucha, hijo mío, el más pequeño, Juanito, ¿a dónde te diriges?" NM, p. 214, n. 23. English translation: p. 173, no. 23.
- 10 "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." NM, p. 214, n. 24. English translation: NMEng, p. 173, no. 24.
- $11\ {\rm "...}$ hijo mío, el más pequeño." NM, p. 214, n. 26. English translation: NMEng, p. 173, np. 26.



^{7 &}quot;Y cuando llegó frente a Ella, mucho le maravilló cómo sobrepasaba toda admirable perfección y grandeza: su vestido como el sol resplandecía, así brillaba. Y las piedras y rocas sobre las que estaba, como que lanzaban rayos como de jades preciosos, como joyas relucían. Como resplandores del arco iris en la Niebla reverberaba la tierra. Y los mezquites y los nopales y las demás variadas yerbitas que allí se suelen dar, parecían como plumajes de quetzal, como turquesas apericía su follaje, y su tronco, sus espinas, sus espinitas, relucian como el oro." NM, p. 213, nn. 16-21. English translation: NMEng, p. 173, nos. 16-21.



Our Lady appears to Juan Diego's uncle, Juan Bernardino

Juan Diego clearly experienced the anguish of a son who is failing to accomplish what his mother, whom he clearly loves so much, has asked of him.

In the first instance, Our Lady reassured Saint Juan Diego that she had chosen him personally to be her messenger. She responded thus to Saint Juan Diego:

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. 12

Her words at once convey the deeply personal, intimate nature of the mission of Saint Juan Diego and the faithful maternal presence of Our Lady in carrying out the mission. She does not only intercede for Saint

Juan Diego at the first moment of carrying out his heavenly mission but throughout the carrying-out of the mission, especially in any moment of doubt. Saint Juan Diego carries out his mission with the loving help and protection of his Heavenly Mother.

In a similar way, when the family circumstance of his uncle's grievous illness seemed to dictate the postponement of the mission received from Our Lady, when he thought to avoid Our Lady for a time in order to attend to personal matters, she searched for him to confirm his mission in its immediate demands and to assure him that, no matter what the circumstances with which he might have to deal, she remained his loving Mother, caring for him, safeguarding him, and assisting him. At the difficult moment of their encounter as he was trying to avoid her, Our Lady declared:

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?

^{12 &}quot;Eschuca, 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 necessario que tù, personalmente, vayas, ruegues, que por tu intercesión se realice, se lleve a efecto mi querer, mi voluntad. Y mucho te ruego, hijo mìo 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 Maria, yo, que soy la Madre de Dios, te envío a ti como mi mensajero." NM, p. 216, n. 58-62. English translation: NMEng, pp. 175-176, nos. 58-62.

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. 13

Our Lady's words invited Saint Juan Diego to be unwavering in his trust in her, in her maternal care for him.

In both of the circumstances just described, the *Nican Mopohua* recounts for us the filial sentiments of Saint Juan Diego. When he doubted his fittingness for the mission upon which Our Lady had sent him, he first spoke to her with genuine humility, while, at the same time, he expressed his sorrow at the thought that he might be offending her maternal love:

So I beg you, my Lady, my Queen, my little Girl, to have one of the nobles who are held in esteem, one who is known, respected, honored, have him carry on, take your venerable breath, your venerable word, so that he will be believed. Because I am really just a man from the country, I'm the porter's rope, I'm a back frame, just a tail, a wing; I myself need to be led, carried on someone's back; there where you sent me, it is not my place to go or to stay, my little Girl, my littlest Daughter, my Lady, my Girl. Please, excuse me, I will afflict your face, your heart; I will fall into your anger, your displeasure, my Lady Mistress.¹⁴

Saint Juan Diego recognized the extraordinary nature of what Our Lady was asking and, in his filial love, in his intimate relationship as son with heavenly Mother, confessed his lack of leadership, his greater comfort in being simply a helper under a leader, like the tail or wing of the bird in flight. But Our Lady's words made clear that his filial relationship with her was calling him beyond that with which he would be naturally comfortable to something extraordinary for God. After hearing the response of Our Lady, Saint Juan Diego immediately renewed his trust in her and in her word. The *Nican Mopohua* records his response:

My Lady, my Queen, my little Girl, let me not anguish you

or grieve your face, your heart; truly with gladness I will go to carry out your venerable breath, your venerable word; I absolutely will not fail to do it, nor does the road trouble me. I will go now, to carry out your will, but maybe I won't be heard and, if heard, maybe I won't be believed. But truly, tomorrow afternoon, when the sun goes down, I will come to return to your venerable breath, to your venerable word, what the Governing Priest answers to me. Now I respectfully say goodbye to you, my youngest Daughter, my young Girl, Lady, my Little Girl, rest a little more. 15

Saint Juan Diego expressed his genuine concern that he might not be received by the Bishop or that, even if received, he might not be believed, but, above all, he expressed his firm will to do what Our Lady was asking.

In a like manner, when Saint Juan Diego was trying to avoid meeting Our Lady because of his concern to bring the priest to his dying uncle, he was grieved not to be doing directly what Our Lady asked. The *Nican Mopohua* tells us that he prostrated himself before Our Lady and spoke thus:

My little Maiden, my youngest Daughter, my Little Girl, I hope you are happy; how are you this morning? Does your beloved little body feel well, my Lady, my Girl?

Though it grieves me, I will cause your face and your heart anguish: I must tell you, my little Girl, that one of your servants, my uncle is very ill. A terrible sickness has taken hold of him; he will surely die from it soon. And now I shall go quickly to your little house in Mexico, to call one of the ones beloved of Our Lord, one of our priests, so that he will go to hear his [my uncle's] confession and prepare him. Because in reality for this we were born, we who came to await the task of our death.

But, while I am going to do this, afterwards I will return here again to go carry your venerable breath, your venerable word, Lady, my Little Girl. Forgive me, be patient with me a little longer, because I am not

^{13 &}quot;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.

^{14 &}quot;Por esto, mucho te suplico, Señora mía, Reina mía, Muchachita mía, que a alguno de los estimados nobles, que sea conocido, respetado, honrado, le encargues que conduzca, que lleve tu venerable aliento, tu venerable palabra para que le crean. Porque en verdad yo soy un hombre del campo, soy la cuerda de los cargadores, en verdad soy parihuela, sólo soy cola, soy ala; yo mismo necesito ser conducido, llevado a cuestas, no es lugar de mi andar ni de mí detenerme allá a donde me envías, mi Muchachita, mi Hija la más pequeña, Señora, mi Niña. Por favor, dispénsame, affligiré con pena tu rostro, tu corazón; iré a caer en tu enojo, en tu disgusto, Señora Dueña mía." NM, p. 216, nn. 54-56. English translation: NMEng, p. 175, nos. 54-56.

^{15 &}quot;Por esto, mucho te suplico, Señora mía, Reina mía, Muchachita mía, que a alguno de los estimados nobles, que sea conocido, respetado, honrado, le encargues que conduzca, que lleve tu venerable aliento, tu venerable palabra para que le crean. Porque en verdad yo soy un hombre del campo, soy la cuerda de los cargadores, en verdad soy parihuela, sólo soy cola, soy ala; yo mismo necesito ser conducido, llevado a cuestas, no es lugar de mi andar ni de mí detenerme allá a donde me envías, mi Muchachita, mi Hija la más pequeña, Señora, mi Niña. Por favor, dispeñsame, affligiré con pena tu rostro, tu corazón; iré a caer en tu enojo, en tu disgusto, Señora Dueña mía." NM, p. 216, nn. 54-56. English translation: NMEng, p. 175, nos. 54-56.

deceiving you with this, my youngest Daughter, my Little Girl, tomorrow without fail I will come in all haste. 16

Once again, the language could not be more familial, more intimate, even as the situation of a loving son, struggling to do the will of his heavenly Mother in the face of his own limitations and of difficulties from outside himself, is so clearly described. For instance, the opening words of Saint Juan Diego revealed his own anguish at the situation of his uncle's seemingly fatal illness, which he attempted to soften by asking Our Lady about her well-being and her rest.

THIRD ASPECT: OUR LADY AND THE FAMILY OF **SAINT JUAN DIEGO**

Regarding the maternity of Our Lady and its relationship to the family, the apparitions take place within the context of the family life of Saint Juan Diego. Juan Diego, his wife, María Lucia, and his uncle, Juan Bernardino, were among the first to be instructed and baptized after the arrival of the Franciscan missionaries in 1524 in what is today Mexico. At the time of the apparitions, Juan Diego was a widower, for his wife, María Lucia, took ill and died in 1529. After his wife's death, Juan Diego devoted himself to the care of his uncle, Juan Bernardino.¹⁷ Our Lady related to Saint Juan Diego in the context of his family life as her apparition to his uncle, Juan Bernardino, testifies. Appearing to Juan Bernardino, Our Lady not only healed him of his seemingly fatal illness but gave him the mission of announcing the name by which she wished to be known, Our Lady of Guadalupe.

After Juan Diego had shown Bishop Juan de Zumárraga where the "sacred little house," the chapel, to be the shrine of the Sacred Image of Our Lady was to be built, he asked the Bishop for permission to go to the home of Juan Bernardino. The Nican Mopohua tells us:

And Juan Diego, as soon as he showed where the Lady of Heaven had ordered that Her sacred little house be built. asked for permission to leave. He wanted to go home in order to see his uncle, Juan Bernardino, who was very ill when he left him, when he had gone to call on one of the

priests in Tlatelolco to hear his confession and prepare him, the one whom the Queen of Heaven had said was already cured. But they didn't let him go alone, instead people went with him to his house. And when they arrived they saw that his venerable uncle was healthy, absolutely nothing pained him. And he, for his part, greatly admired the way in which his nephew was so accompanied and honored. He asked his nephew why this was happening, that they so honored him; and he [Juan Diego] told him [Juan Bernardino] how, when he left to go call on a priest to hear his confession, to prepare him, there in Tepeyácac the Lady of Heaven appeared to him. And She sent him to Mexico City to see the Governing Bishop, so that there he would build Her house in Tepeyácac.

And she told him not to worry, because his uncle was already cured, and this very much consoled him. His uncle told him it was true, that She healed him at that exact moment, and he saw Her in exactly the same way She had appeared to his nephew. And She told him that she was also sending him to Mexico City to see the Bishop; and that also, when he went to see him, he should reveal absolutely everything to him, he should tell him what he had seen and the wonderful way in which She had healed him, and that he should properly name Her Beloved Image thus: THE PERFECT VIRGIN, SAINT MARY OF GUADALUPE.18

The testimony of Juan Bernardino is a striking manifestation of how Our Lady accomplishes her work of bringing souls to her Divine Son through the family formed by the bond of marriage, by the testimony of Juan Bernardino, is a striking manifestation of how Our Lady accomplishes her work of bringing souls to her Divine Son through the family formed by the bond of marriage, by the bond of faithful, enduring, and procreative love, after the image and likeness of the love which binds Father, Son, and Holy Spirit in the Most Holy Trinity.

REDEMPTIVE INCARNATION AND THE FAMILY

Man and woman are made capable of such pure and selfless love

16 "Mi Jovencita, Hija mía la más pequeña, Niña mía, ojalá que estés contenta: ¿Como te amaneció? ¿Acaso sientes bien tu amado cuerpecito, Señora mía, Niña mía. Con pena angustiaré tu rostro, tu corazón: te hago saber, Muchachita mía, que está muy grave un servidor tuyo, tío mío. Una gran enfermedad se le ha asentado, seguro que pronto va a morir de ella. Y ahora, iré de prisa a tu venerable casa de México, a llamar a alguno de los amados de Nuestro Señor, a uno de nuestros sacerdotes, para que vaya a confesarlo y a dejarlo preparado. Porque en realidad para esto nacimos, los que vinimos a esperar el trabajo de nuestra muerte.

Mas, si voy a llevarlo a efecto, luego aquí otra vez volveré para ir a llevar tu venerable aliento, tu venerable palabra, Señora, Muchachita mía. Perdóname, todavía tenme un poco de paciencia, porque con ello no te engaño, Hija mía, la más pequeña, Niña mía, mañana sin falta vendré a toda prisa." NM, pp. 219-220, nn. 110-116. English translation: NMEng, pp.

17 Cf. Charles Wahlig, "Juan Diego: Ambassador of the Queen of Heaven," in A Handbook on Guadalupe (New Bedford, MA: Franciscan Friars of the Immaculate, 1997), pp. 45-46.

18 "Y Juan Diego, en cuanto mostró en dónde había mandado la Señora del Cielo que se le levantara su casita sagrada, luego pidió permiso que quería ir a su casa para ir a ver a su tío Juan Bernardino, que estaba muy grave cuando lo dejó, y había ido a llamar a uno de los sacerdotes a Tlatelolco para que lo confesara y lo dispusiera, de quien la Reina del Cielo le había dicho que ya estaba sanado. Pero no lo dejaron ir solo, sino que lo acompañaron a su casa. Y cuando llegaron vieron a su venerable tío que estaba sano, absolutamente nada le dolía. Y él, por su parte, mucho se admire de la forma en que su sobrino era acompañado y muy honrado; le preguntó a su sobrino por qué así sucedía, el que mucho le honraron; y él le dijo que cuando lo dejó para ir a Illamarle un sacerdote para que lo confesara, lo dispusiera, allá en el Tepeyácac se le apareció la Señora del Cielo. Y lo envió a México a ver al Gobernante Obispo, para que allí le edificara su casa en el Tepeyácac.

Y que Ella le dijo que no se afligiera, porque ya su tío estaba curado, y con esto mucho se tranquilizó su corazón. Su tío le dijo que era verdad, que en aquel preciso momento Ella lo sanó, y que la contempló exactamente en la misma forma como se le había aparecido a su sobrino. Y le dijo cómo a él también lo había enviado a México para que viera al Obispo; y que también, cuando fuera a verlo, todo absolutamente se lo manifestara, le dijera lo que había contemplado y la manera maravillosa en que lo había sanado, y que bien así se llamara, bien así se le nombrara: LA PERFECTA VIRGEN SANTA MARÍA DE GUADALUPE, su Amada Imagen." NM, pp. 224-225, nn. 194-208. English translation: NMEng, pp. 182-183, nos. 194-208.



because of the Redemptive Incarnation of God the Son in the womb of the Virgin Mary. God the Son became man to suffer, die, rise from the dead, and ascend to the right hand of the Father from where He unceasingly pours forth into our hearts, from His gloriouspierced Heart, the sevenfold gift of the Holy Spirit, the gift of Divine Love. This is the faith we profess at every Sunday Mass, the faith which is life in Christ and, through Christ, life in the Holy Trinity.

Describing the incomparable reality of the family as the fruit of love in marriage, Pope Saint John Paul II wrote in his Apostolic Exhortation *Familiaris Consortio*:

In matrimony and in the family a complex of interpersonal relationships is set up – married life, fatherhood and motherhood, filiation and fraternity – through which each human person is introduced into the "human family" and into the "family of God," which is the Church.

Christian marriage and the Christian family build up the Church: for in the family the human person is not only brought into being and progressively introduced by means of education into the human community, but by means of the rebirth of baptism and education in the faith the child is also introduced into God's family, which is the Church.

The human family, disunited by sin, is reconstituted in its unity by the redemptive power of the death and Resurrection of Christ [Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, n. 50]. Christian marriage, by participating in the salvific efficacy of this event, constitutes the natural setting in which the human person is introduced into the great family of the Church.

The commandment to grow and multiply, given to man and woman in the beginning, in this way reaches its whole truth and full realization.

The Church thus finds in the family, born from the sacrament, the cradle and the setting in which she can enter the human generations, and where these in their turn can enter the Church. ¹⁹

Matrimonium et familia christiana Ecclesiam aedificent: nam in familia persona humana non modo gignitur paulatimque per institutionem ducitur in hominum communitatem, sed etiam per baptismi regenerationem et institutionem in fide introducitur in Dei quoque familiam, quae est Ecclesia.

Humana familia, peccato disiuncta in unitate sua, restauratur redimente virtute mortis resurrectionisque Christi [Cfr. Conc. Oec. Vat. II, Const. past. Gaudium et spes de Ecclesia in mundo huius temporis, 78]. Christianum connubium, salvificae illius eventus efficaciae particeps, constituit veluti locum naturalem, ubi persona humana in magnam Ecclesiae inseritur familiam.

Praeceptum, viro ac feminae initio datum ut crescerent et multipicarentur, integram hoc modo consequitur veritatem suam plenamque suam exsecutionem.

Sic in familia, e sacramento coorta, reperit Ecclesia incunabula sua locumque, uti potest ea propriam insertionem efficere in hominum generationes et hae vicissim in Ecclesiam." loannis Pauli PP. II, "Adhortatio Apostolica Familiaris consortio, De Familiae Christianae muneribus in mundo huius temporis," 22 Novembris 1981[in Sollemnitate Domini Nostri lesu Christi universorum Regis], Acta Apostolicae Sedis 74 (1982) 97. [FC]. English translation: Pope John Paul II, Apostolic Exhortation: The Role of the Christian Family in the Modern World "Familiaris Consortio," 22 November 1981 [Solemnity of Our Lord Jesus Christ, Universal King], tr. Vatican translation (Boston, MA: Pauline Books & Media, 1981), p. 28, no. 15. [FCEng].

^{19 &}quot;In matrimonio ac familia quasi contextus efficitur necessitudinem inter personas – maritale commercium, paternitas et maternitas, filiatio, fraternitas – per quas omnis homo inducitur « in familiam humanam » atque in « familiam Dei », quae est Ecclesia.

The apparitions and message of Our Lady of Guadalupe are addressed to individuals in the family, in the household of faith formed by the love of a man and a woman in marriage. The Virgin Mother of God, Our Lady of Guadalupe, is the "Compassionate Mother of All the Other Lineages of Men" in the Church and, therefore, in its first realization, the "domestic Church," the little Church (Ecclesiola), which is the family. Through the maternal care of Our Lady, husbands/fathers, wives/ mothers, and children/brothers and sisters receive the saving grace of Christ which enables them to fulfill their call from God, according to God's plan revealed perfectly in Christ. They are enabled to find Christ and to live in Christ in the "complex of relationships" – "married life, fatherhood and motherhood, filiation and fraternity" – and thus to know happiness already in this life and its fullness in the life to come.

CONCLUSION

I conclude with the prayer with which Pope Saint John Paul Il concluded his Apostolic Exhortation Familiaris Consortio, promulgated on the Solemnity of Christ the King in 1981:

Through God's mysterious design, it was in that family [the Holy Family of Nazareth] that the Son of God spent long years of a hidden life. It is therefore the prototype and example for all Christian families. It was unique in the world. Its life was passed in anonymity and silence in a little town in Palestine. It underwent trials of poverty, persecution and exile. It glorified God in an incomparably exalted and pure way. And it will not fail to help Christian families - indeed, all the families in the world - to be faithful to their day-to-day duties, to bear the cares and tribulations of life, to be open and generous to the needs of others, and to fulfill with joy the plan of God in their regard.

St. Joseph was "a just man," a tireless worker, the upright guardian of those entrusted to his care. May he always guard, protect and enlighten families. May the Virgin Mary, who is the Mother of the Church, also be the Mother of "the Church of the home." Thanks to her motherly aid, may each Christian family really become a "little Church" in which the mystery of the Church of Christ is mirrored and given new life. May she, the Handmaid of the Lord, be an example of humble and generous acceptance

of the will of God. May she, the Sorrowful Mother at the foot of the Cross, comfort the sufferings and dry the tears of those in distress because of the difficulties of their families.

May Christ the Lord, the Universal King, the King of Families, be present in every Christian home as He was at Cana, bestowing light, joy, serenity and strength. On the solemn day dedicated to His Kingship I beg of Him that every family may generously make its own contribution to the coming of His Kingdom in the world - "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace" [The Roman Missal, Preface of Christ the King], towards which history is journeying. 20

Thank you for your kind attention. Through the intercession of Our Lady of Guadalupe, "Compassionate Mother of All the Other Various Lineages of Men," may God bless you and your families.

Raymond Leo Cardinal Burke



^{20 &}quot;Arcano enim Dei consilio plures annos in ea Dei Filius absconditus vixit: est proinde ipsa christianarum exemplar familiarum omnium et quasi primigena species. Illa insuper Familia, in orbe terrarum sane unica, vitam sine nomine tacitamque traduxit parvo in Palaestinae oppido; perpessa illa est egestatem et vexationem et exilium; Deum autem ratione incomparabiliter sublimi candidague honoravit. Non poterit igitur ea christianas familias immo vero universas mundi familias non adjuvare ut fideliter sua cotidiana officia expleant. ut angores vitae resque adversas perferant, ut magno animo necessitatibus consulant aliorum, ut laetae Dei consilia de se ipsis exsequantur.

Vir iustus » Sanctus Ioseph, opifex indefessus integerrimusque pignorum sibi creditorum custos, tueatur eas ac defendat semperque illuminet. Virgo Maria, ut Ecclesiae ipsius est Mater, ita pariter « Ecclesiae domesticae » esto Mater et per materna eius subsidia unaquaeque christiana familia fiat reapse « ecclesiola », in qua mysterium Ecclesiae Christi eluceat et vitae usu exprimatur. Sit Ea, Domini ancilla, exemplum animi humiliter alacriterque voluntatem Dei amplectentis. Adsit Ea, perdolens sub Cruce Mater, ut aerumnas leniat lacrimasque abstergeat eorum omnium, qui ob suarum familiarum difficultates affliguntur.

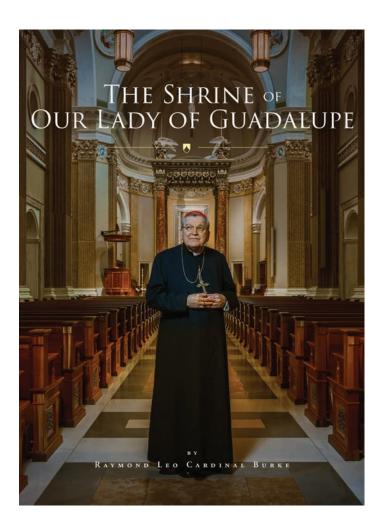
Christus Dominus, universorum Rex atque familiarum Rex, praesens sicut Canae adstet omni in christiana domo ut lucem ibi ac laetitiam dispenset, tranquillitatem ac fortitudinem. Ab Ipso expetimus, sollemni Regiae Maiestatis eius die, ut quaeque familia noverit suas proprias conferre partes ut adveniat inter homines illius Regnum, « Regnum veritatis et vitae, Regnum sanctitatis et gratiae, Regnum iustitiae, amoris et pacis » [Praefatio, Missae Sollemnitatis Domini Nostri lesu Christi universorum Regis], ad quod omne progreditur hominum genus." FC, 189-190, n. 86. English translation: FCEng, pp. 131-132, no. 86.



THE SHRINE OF OUR LADY OF GUADALUPE

By Raymond Leo Cardinal Burke





His Eminence, Raymond Leo Cardinal Burke, has recently published a new book detailing, in his own words, the profound history, beauty, and purpose of the Shrine in La Crosse, Wisconsin. This beautiful 8 $\frac{1}{2}$ x 11" book will answer all your questions about devotion to Our Lady of Guadalupe and the Shrine itself. It includes:

- Rich reflections on the inspiration behind the Shrine
- ♣ Thoughtful insight into the meaning of pilgrimage
- ★ The history of the Shrine
- Detailed descriptions of each area of the Shrine from the Church to each stop along the Pilgrim Way
- * Explanations of the indulgences granted by pilgrimage to the Shrine and much more!

Whether as a tool to enrich your pilgrim experience or simply as a way to increase your knowledge and devotion to Our Lady of Guadalupe, this book will be your guide as you ascend to the heart of Our Lady.

The book is available in person at the Shrine or can be ordered from the Marian Catechist bookstore here:

floresmariae.com/collections/books/products/new-shrine-book ■

Join the Jubilee Pilgrims of Hope



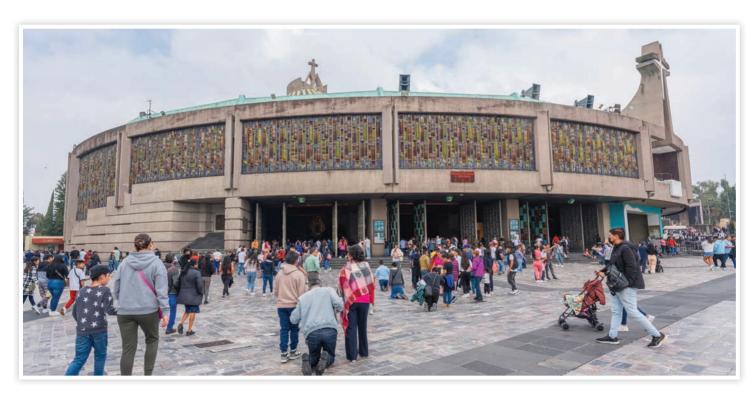
n the Roman Catholic tradition, a Holy Year, or Jubilee, is a great religious event. It is a year of forgiveness of sins and the punishment due to sin. It is a year of reconciliation between adversaries, of conversion and receiving the Sacrament of Reconciliation, and, consequently, of solidarity, hope, justice, commitment to serve God with joy and in peace with our brothers and sisters. A Jubilee year is, above all, the year of Christ, who brings life and grace to humanity.

The Law of Moses prescribed a special year for the Jewish people: "You shall hallow the fiftieth year and proclaim the liberty throughout the land, to all its inhabitants; it shall be a jubilee for you when each of you shall return to his property and each of you shall return to his family. This fiftieth year is to be a jubilee year for you; you will not sow, you will not harvest the un-gathered corn, you will not gather the untrimmed vine. The jubilee is to be a holy thing to you; you will eat what comes from the field." (Leviticus 25: 10-14).

The Jubilee is called a Holy Year, not only because it begins, is marked, and ends with solemn holy acts, but also because its purpose is to encourage holiness in life. It was convoked to strengthen faith, encourage works of charity and brotherly communion within the Church and in society, and to call Christians to be more sincere and coherent in their faith in Christ, the Savior.

In the Papal Bull of May 13, 2024, Pope Francis calls on all Christians to be Pilgrims of Hope. This is a virtue which must be sourced above all in the grace of God and in the fullness of His mercy. It is to be rediscovered in the signs of the times, which, encompassing "the yearning of human hearts in need of God's saving presence, ought to become signs of hope." (Spes non confundit, 7)

The Holy Father has declared that the gift of the Indulgence "is a way of discovering the unlimited nature of God's mercy. Not by chance, for the ancients, the terms 'mercy' and 'indulgence' were interchangeable, as expressions of the fullness of God's forgiveness,



Faithful pilgrims visit the Basilica of Our Lady of Guadalupe, Mexico City



which knows no bounds" (*Spes non confundit, 23*). The indulgence, therefore, is a Jubilee grace.

During the Ordinary Jubilee of 2025, all the faithful, who are truly repentant and free from any affection for sin, who are moved by a spirit of charity and who, during the Holy Year, purified through the sacrament of penance and refreshed by Holy Communion, pray for the intentions of the Supreme Pontiff, will be able to obtain from the treasury of the Church a plenary indulgence, with remission and forgiveness of all their sins, which can be applied in suffrage to the souls in Purgatory in the following ways:

I. PILGRIMAGES

The faithful, pilgrims of hope will be able to obtain the Jubilee Indulgence granted by the Holy Father if they undertake a pious pilgrimage:

- ★ To any sacred Jubilee site, and devoutly participating in Holy Mass
- ♣ In Rome, by visiting any one of the four major Papal Basilicas
- ♣ In the Holy Land, by visiting any one of the three basilicas
- In other ecclesiastical areas, by visiting the Cathedral or other church or sacred place designated by the local Ordinary.

II. PIOUS VISITS TO SACRED PLACES

Likewise, the faithful can obtain the Jubilee Indulgence if, individually or in a group, they devoutly visit any Jubilee site and there, for a suitable period of time, engage in Eucharistic adoration and meditation, concluding with the Our Father, the Profession of Faith,

and invocations to Mary, the Mother of God, so that in this Holy Year everyone "will come to know the closeness of Mary, the most affectionate of mothers, who never abandons her children" (*Spes non confundit*. 24).

The faithful who are truly repentant of sin but who cannot participate in the various solemn celebrations, pilgrimages and pious visits for serious reasons can obtain the Jubilee Indulgence under the same conditions if, united in spirit with the faithful taking part in person, they recite the Our Father, the Profession of Faith, and other prayers in conformity with the objectives of the Holy Year, in their homes or wherever they are confined, offering up their sufferings or the hardships of their lives;

III. WORKS OF MERCY AND PENANCE

In addition, the faithful will be able to obtain the Jubilee Indulgence if, with a devout spirit, they participate in popular missions, spiritual exercises, or formation activities on the documents of the Second Vatican Council and the Catechism of the Catholic Church, held in a church or other suitable place, according to the mind of the Holy Father.

THE JUBILEE LOGO

The Jubilee 2025 logo was chosen from over 300 submissions. It is a simple and universal image, understandable by people of all cultures and religions, encapsulating an invitation for all to walk together towards a better future, guided by faith and the will to build a better world marked by mercy and fraternity. This hope is underscored by the motto of the Jubilee 2025, prominently displayed in green at the bottom: "Pilgrims of Hope."



Our Lady of Guadalupe,

The Solace of Migrants

By Bishop Juan Miguel Betancourt, SEMV





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

n the history of the Church, few signs represent comfort and hope as powerfully as Mary, Our Lady of Guadalupe. Her image, rich with profound meaning, provides solace to millions of her children, especially migrants. As the patroness of the Americas, her devotion resonates with those who cross borders in search of safety, opportunity, and a better life for their families. Our Lady's patronage echoes anew at a time when the global migration crisis continues to grow, with millions of men, women, and children forced to leave their homes due to violence, economic hardship, or environmental devastation.

Pope Francis recently called on the faithful to be aware of the struggles that migrants face. He emphasizes that they should not be treated as mere statistics but as individuals with stories, dreams, and rights. He urges society to embrace migrants not as outsiders but as brothers and sisters, reminding the Church that "we are all pilgrims on this earth, sharing the journey of life."



Indeed, Mary, as the Solace of Migrants, shines as a unique archetype of this care and solidarity. Her appearance in 1531 proved God's care for the marginalized, particularly the indigenous people who suffered during the conquest. The image of Mary on Juan Diego's tilma transcended cultural boundaries, illustrating that God's love is universal, embracing individuals from all backgrounds, nations, ethnicities, and circumstances. For today's migrants, the image of Our Lady of Guadalupe holds special significance. Just as Mary provided comfort to those in distress in the past, she continues to offer solace to those who, like the Holy Family, are compelled to leave their homes in search of refuge.

The Holy Family can definitely be regarded as a migrant family. The Gospel of Matthew (2:13-15) recounts how Joseph, Mary, and the infant Jesus fled to Egypt to escape King Herod's persecution. This journey was not easy; it was fraught with distress, uncertainty, and hardship. Mary and Joseph, along with the infant Jesus, encountered the challenges of migration as they sought safety in a foreign land. The Holy Family's flight to Egypt serves as a poignant reminder of the vulnerability of migrants throughout history, including in the present day.

The Holy Family's migration experience resonates with millions of displaced people worldwide. They were compelled to leave their homes due to persecution, just as many migrants today flee violence, war, oppression, or environmental degradation. Reflecting on the Holy Family's journey reminds us that migration is not merely a modern issue but one deeply entrenched in the story of salvation itself. Mary, who embraced her role as the mother of Jesus and core of the family, serves as a beacon of hope for migrant families today. Just as she with St. Joseph cared for the Son of God in the most vulnerable circumstances, the Virgin continues to extend her maternal protection to those enduring hardships.

The Church has consistently taught that the human person is at the center of all social, economic, and political life. This instruction highlights that the migrant is not merely a victim of circumstances but a person created in God's image, deserving of respect and compassion. The Virgin Mary embodies this teaching as an example of compassion and maternal care.

Holy Mother Church also teaches that migrants should not be viewed as a threat but rather as individuals seeking refuge from poverty, violence, or disaster. They deserve the same rights and opportunities as all human beings. The message is clear: migrants are not faceless individuals; they are our brothers and sisters in need of care, protection, and support. In this context, Our Lady of Guadalupe is the perfect symbol of this call to embrace the migrant, as she embodies God's protection and love for the vulnerable.

Moreover, the Church calls on all people of goodwill to advocate for policies and practices that promote human dignity and solidarity. This statement prompts a response from governments or institutions and from every individual. It urges all of us to stand in solidarity with migrants and take practical steps to ensure they are treated with the respect they deserve. Reflecting on our Blessed Mother's life and her role in the salvation of humanity reminds us of our duty to care for our migrant brothers and sisters.

In these challenging times, when the plight of migrants is so evident, we are called to be instruments of hope, compassion, and solidarity. Our Lady of Guadalupe's maternal care serves as a guiding light, offering comfort to those navigating the difficult journey of migration. May her intercession inspire us to create a more just, compassionate, and welcoming world for everyone, especially those forced to leave their homes for a better life.



QUEEN OF THE AMERICAS GUILD CONFERENCE

Our Lady of Guadalupe, 'Mother of the Lord of Heaven, the Lord of Earth'

(Nican Mopohua, NO. 26)

HOSTED BY HIS EMINENCE RAYMOND LEO CARDINAL BURKE October 17 & 18, 2025 | Open to Everyone

JOIN THE OUEEN OF THE AMERICAS GUILD FOR A 2-DAY CONFERENCE / RETREAT EXAMINING THE THEORY OF GUADALUPE AND THE FLOWER WORLD PROPHECY. THE ANNUAL CONFERENCE FOR THE OUEEN OF THE AMERICAS GUILD IS OPEN TO ALL THOSE WHO WISH TO ENHANCE THEIR FAITH AND LEARN MORE ABOUT THIS IMPORTANT TOPIC.





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 in the Flower World Prophecy. 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 also serves on the Queen of the Americas Guild Board of Directors.



Joseph Gonzalez

Joseph studied classical guitar from Theodore Norman and composition for motion picture and television from famed film composer David Raksin (*Laura*, *Forever Amber*) at UCLA. After touring with several groups, Joseph started off his career by becoming

music director of Luis Valdez's (*La Bamba*, *Zoot Suit*) much heralded theater company El Teatro Campesino. There, he composed the music score for *La Pastorela*, a PBS Great Performances Christmas special, launching a career composing pieces performed by such artists as Los Lobos, Jose Feliciano, Kronos String Quartet, and Linda Rondstadt as well as working and collaborating with Quentin Tarantino and Slash from Guns 'n Roses.

His symphonic and choral work, *Misa Azteca*, was performed for a sold-out crowd at Carnegie Hall, earning a standing ovation in February 2011. Opening Mexico's prestigious Festival Cervantino Internacional and having been performed at the American Cathedral in Paris, the Sorbonne, the Sydney Opera House, the St. Denis Music Festival, and most recently a packed Walt Disney Concert Hall, *Misa Azteca* has touched and inspired people throughout the world. Joseph and his wife, Monique, are co-authors of *Guadalupe and the Flower World Prophecy: How God Prepared the Americas for Conversion Before The Lady Appeared*, an exciting new interpretation of American prehistory which lays the groundwork for a prophetical reinterpretation of the Guadalupe narrative.



Monique Gonzalez

Monique González has studied classical voice with various notable vocal instructors, including Alfred Binod. She has been a professional cantor at several prominent churches in Los Angeles, New York City, and Ann Arbor, Michigan. Monique has worked in marketing and promotions for various Catholic apostolates, including *YOU!*

Magazine, Legatus, Defenders of the Catholic Faith, and Ave Maria Radio. She has racked up a sizable credit list as music editor and score production coordinator for several movies and feature documentaries. She has produced internationally recorded full-orchestral scores, including the award-winning PBS documentary Children of Giant, and was a singer on the Peabody Award-winning miniseries Latino Americans. She authored the libretto for the three-act opera Sueños de Béjar (Dreams of Béjar).



Karl Keating

Karl Keating holds advanced degrees in theology and law. For more than four decades, he has worked in Catholic apologetics, and he was the founder of the apostolate Catholic Answers. He has written twenty books, including bestsellers such as Catholicism and Fundamentalism and What Catholics Really Believe. His most recent books

are *Sun, Storm, and Solitude* (a memoir of his pilgrimage along Italy's 200-mile Cammino di San Benedetto) and *1054 and All That* (a lighthearted—and illustrated—history of the Catholic Church). He lives in San Diego but spends much time hiking and backpacking in the High Sierra and Grand Canyon.





FRIDAY, OCTOBER 17

9:30-11 AM	Conference check-in	9:30 AM	Speaker — Karl Keating
11:15 AM	Boxed lunch (pre-purchase required)	10:30 AM	Refreshment break
11:45 AM	Rosary/Confessions available	11:00 AM	Speaker — Joseph & Monique Gonzalez
12:15 PM	Opening Mass — Main Celebrant His Eminence	11:45 AM	Rosary/Confessions available
	Raymond Leo Cardinal Burke	12:15 PM	Holy Mass — Main Celebrant His Eminence
2:00 PM	Speakers — Joseph & Monique Gonzalez		Raymond Leo Cardinal Burke
3:00 PM	Exposition	1:30 PM	Lunch buffet
4:00 PM	Benediction/Reposition	2:30 PM	Keynote address — His Eminence Raymond
5:30 PM	Cocktail ½ hour — (Cash bar)		Leo Cardinal Burke
6:00 PM	Dinner with honored guests His Eminence Raymond	3:00 PM	Exposition
	Leo Cardinal Burke, Joseph & Monique Gonzalez,	4:00 PM	Benediction/Reposition
	and Karl Keating		
	limited seating – pre-registration required – Culina		

REGISTER ONLINE AT: WWW.QUEENOFTHEAMERICASGUILD.ORG



CONFERENCE & DINNER PACKAGE

Mariana (catered)

Includes conference attendance Friday & Saturday and Friday evening gourmet dinner at Culina Mariana Cafe with Cardinal Burke, Most Rev. Joseph & Monique Gonzalez, and Karl Keating. 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.

SATURDAY, OCTOBER 18

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.



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GENERAL INFORMAT	ION			
Name(s):				Yes!
(If multiple names, please attach list)		I would like to attend the		
Address:				conference October 17 & 18, 2025.
City:				Cancellation
State:	Zip:	For Conference & Hotel packages, no refunds will be given on the hotel portion after September		
Tel. #: ()				
E-mail:		20. All other cancellations will be refunded only if		
				notification is received by October 10.
PACKAGE OPTIONS				Directions
Item	# Attending	Price/pp	Total	The Shrine's physical address is 5250 Justin Road,
Conference & Dinner		\$125.00		La Crosse, WI 54601. From I-90, exit onto US-53 S
Value Package (no Friday dinner	·)	\$65.00		via Exit 3 towards La Crosse. US-53 becomes 3rd Street South, which becomes South Avenue, then
Hotel, Conference				Mormon Coulee Road. Watch for signs for Hwys
& Dinner Package	\$300.00			14/61. 14/61 turns left (East). Justin Road is the third
Cinale Hetel Deem Cumplement		¢17F 00		road on the right. Take Justin road south until you
Single Hotel Room Supplement		\$175.00		see the Shrine sign on the right.
Friday Box Lunch		\$18.00		Send registration form with payment to:
Please choose: ☐ Veggie ☐ Tur	key			Rebecca Nichols, National Coordinator Queen of the Americas Guild
TOTAL DUE:				311 Kautz Rd., St. Charles, IL 60174 Phone: (630) 584-1822 Fax: (630) 587-2200 E-mail: staff@queenoftheamericasguild.org REGISTER ONLINE AT:
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2024 Queen of the Americas Guild Conference Recap

Shrine of Our Lady of Guadalupe | La Crosse, Wisconsin



A s in recent years, mid-October weather proved to be the perfect attraction to a joyous group of pilgrims who joined us for our annual conference at the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin. Held on October 18 & 19, 2024, the theme of the conference was "Our Lady of Guadalupe, Mother of the Church," 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.

The first talk of the afternoon was by Dr. Michael Pakaluk, a noted Catholic scholar, author, and Ordinary Professor of Ethics and Social Philosophy at the Catholic University of America. His topic of "Finding Mary in the Gospel of St. John" was an in-depth and fascinating look at the Gospel. 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, along with Drs. Michael and Catherine Pakaluk. Taking place at the Shrine's Culina Mariana, 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.



Dr. Michael Pakaluk



Dr. Catherine Pakaluk

Due to an unforeseen schedule change, Dr. Catherine Pakaluk kindly stepped in to deliver Saturday morning's address. Dr. Pakaluk is an economist and Associate Professor at the Catholic University of America in Washington, DC. She is the author of the acclaimed book, Hannah's Children, the Women Quietly Defying the Birth Dearth. She is married to our other speaker, Dr. Michael Pakaluk, and together, they have 14 children. The theme of Dr. Pakaluk's talk was "Hannah's Promise, Mary's Fiat: How Faith (not Policy) Answers the Crisis of Low Births," was an interesting and informative summary of the theories presented in her book.

After a brief break, another talk was presented by Dr. Michael Pakaluk. Dr. Pakaluk spoke on "Our Lady of Guadalupe and John's Gospel," which again dove deeply into the Gospel but this time with a focus on Our Lady of Guadalupe. Dr. Pakaluk's academic look at this topic was enjoyed by all.

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, "Our Lady of Guadalupe: Compassionate Mother of the Various Lineages of Men." As always, His Eminence's erudite and unique look at the subject at hand left pilgrims with a deeper understanding of Our Lady.

After His Eminence's keynote, 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. ■

FR. EDWARD NEMETH JOINS THE QUEEN OF THE AMERICAS GUILD BOARD OF DIRECTORS



Fr. Edward Nemeth

he Queen of the Americas Guild is pleased to announce the addition of Fr. Edward Nemeth to the Guild's Board of Directors. As the newly appointed Executive Director of the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin, Fr. Nemeth is a natural fit for the Guild.

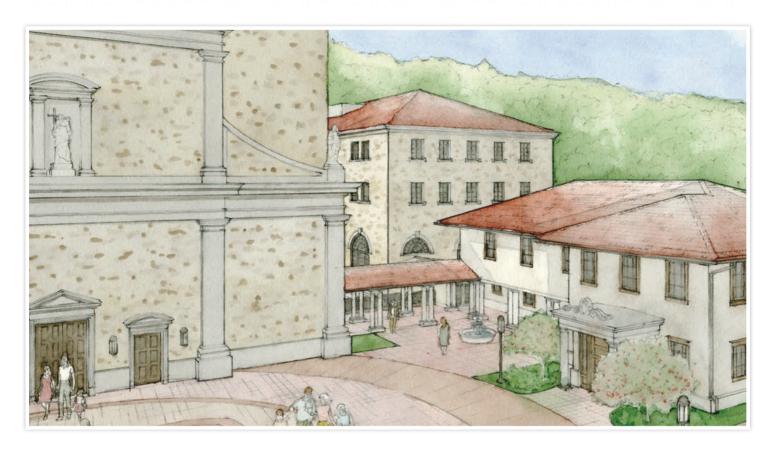
Cardinal Burke is especially pleased to welcome Father Nemeth as a student and long-time friend. It was Cardinal Burke, then Archbishop of Saint Louis, who ordained Father Nemeth for the Archdiocese of Saint Louis on May 24, 2008. "To have Father Nemeth as Executive Director, with his youth and energy and great competence, is a great gift. It fills me with so much joy and so much confidence about the future," stated Cardinal Burke.

Father Nemeth completed his priestly formation at Kenrick-Glennon Seminary, earning the degrees of Master in Divinity and Master of Arts in Theology. Following ordination, Father Nemeth's priesthood has been centered around the mission of Catholic education. His first assignment as parochial vicar at St. Joseph-Imperial was also paired with the role of chaplain and theology teacher at St. Pius X High School in Festus, Missouri. After prayerful discernment, Father Nemeth transitioned into fulltime educational ministry, remaining at St. Pius X High School. During his service, the need arose to address serious financial concerns surrounding the high school's future. Father Nemeth worked diligently with Partners in Mission, a Catholic consulting firm that assists schools, parishes, and (arch)dioceses in the realm of development and advancement. Father Nemeth served in various capacities in the high school, including a year as President. Using the lessons learned through his work with Partners in Mission, St. Pius X High School is a thriving, authentically Catholic school with a sound financial future.

In 2017, Archbishop Robert Carlson asked Father Nemeth to take his passion for Catholic advancement and serve as Pastor of Ste. Genevieve Catholic Parish in Ste. Genevieve, Missouri, and Sts. Philip and James Parish in River aux Vases, Missouri, and also serve as President of Valle Catholic Schools, a pre-K-12 school system. Facing similar financial challenges, Father Nemeth employed those same skills to bring the parish and school out of debt and address concerns surrounding aging facilities. During phases of Archdiocesan restructuring, in 2023, he also became the pastor of Sacred Heart Parish in Ozora, Missouri, and Our Lady Help of Christians Parish in Weingarten.

With Cardinal Burke's full support, Fr. Nemeth joins the Shrine as the monumental project of building the Saint Juan Diego Pilgrim house begins. Please keep him in your prayers for his priestly works and the continued success of the Shrine and the Queen of the Americas Guild.

Shrine of Our Lady of Guadalupe Breaks Ground on Pilgrim House



n October 7, 2024, the memorial of Our Lady of the Rosary, ground was broken for the Saint Juan Diego Pilgrim house at the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin. After years of extensive praying, planning, and fundraising, the ceremony was led by Cardinal Raymond Burke, while the choir chanted the Salve Regina.

Currently, the Shrine receives over 100,000 visitors a year, often from far beyond Wisconsin. Pilgrims have long expressed a desire to be able to stay on the Shrine grounds, rather than at a hotel in La Crosse or elsewhere, in order to more fully experience "coming away" on retreat, to spend time with Our Lord in a sacred place. To fulfill these wishes, the Saint Juan Diego Pilgrim House was conceived and developed. Here, pilgrims will be able to stay right beside the Shrine Church. The Pilgrim House will also include a chapel and convent for religious sisters, who will care for the guests and pray for them and the Shrine's mission. In addition, a dining hall and conference rooms will provide a setting for events currently being held in the crypt of the Shrine Church.

Duncan Stroik, architect of the Shrine Church and now the Pilgrim House as well, spoke at the ceremony: "Our goal is to continue the beauty of the exterior of this building, the stone, the craft, even the iconography of the exterior that soars, and then on the inside to be hospitable, to be a place of prayer, of retreat, of inspiration in conferences and so on ... dedicated to the mysteries of Our Lady and her Son. Beauty, beauty that will save the world."

In his opening prayer, Cardinal Burke stated, "In all things we must seek the help of God, so that in complete reliance on His will, we may do everything for His glory, and for the salvation of many souls." Fr. Edward Nemeth, Executive Director of the Shrine, added, "Today begins a new season in the life of the Shrine, as we bring another phase of her pilgrimage to completion. As we break ground on the Saint Juan Diego Pilgrim House today, let us move forward in faith, let us move forward in confidence that indeed the Lord does build this house."



Am I Not Here, I, Who Am Your Mother?

By Clarke Ross

ong ago, as Juan Diego spoke with Our Lady during a series of extraordinary apparitions, she uttered the words that would change an entire continent: "Am I not here, I, who am your mother?"

These simple yet profound words ignited a remarkable period of conversion—more than ten million people embraced the Catholic faith in a matter of years. To this day, over twenty million pilgrims visit her shrine annually, all drawn by the same miraculous image that countless experts insist bears no mark of human artistry.

Surprisingly, after nearly five centuries, the rough cactus-fiber tilma on which the image appears has not deteriorated in the slightest.

Before the Blessed Mother's apparitions, the indigenous peoples of Mesoamerica had spent four thousand years searching for the divine. The Olmec (2500 B.C. – 400 B.C.), Maya (2000 B.C. – 1521 A.D.), Teotihuacan (250 B.C. – 600 B.C.), Nahua (600 A.D. – 1521 A.D.), and Aztec or Mexica (1300 A.D. – 1521 A.D.) each contributed to a spiritual tapestry that evolved from pagan and polytheistic beliefs toward something resembling monotheism.

Across these centuries, their vision of a heavenly realm—what they called the "Flower World"—centered on one all-powerful deity, Teotl, the god of near and far. In their quest for truth, they asked how anyone might enter that Flower World after death, and they especially wondered whether it was a privilege reserved for the elite or whether the path lay open to all.

By the time Christianity arrived, this longing for salvation and life beyond mortal bounds had already laid fertile ground for a new faith.

Despite the zeal of fifty Franciscan priests, progress in converting the people had been painfully slow, as multiple marriages, concubinage, and slavery were deeply interwoven into local customs.

Then Our Lady's apparitions took place. The impact was immediate and powerful: throngs of people came from great distances, eager not only to see the wondrous image on Juan Diego's tilma but also to embrace its meaning. Hundreds wanted to touch it, kiss it, and express their devotion in any way they could. They asked for baptism, and soon millions were seeking instruction in the faith.

An early account of these events appears in "Nican Mopohua" ("Here It Is Told"), written by Laso de la Vega in 1649, in which he describes

how eight million indigenous persons entered the Church in a comparatively short time.

Over the centuries, scientists, skeptics, and professional artists have all puzzled over the tilma's inexplicable qualities. The cloth, woven from cactus fibers that normally disintegrate within twenty years, remains perfectly intact. The pigments cannot be identified or



Clarke Ross

sourced, and under close examination, they appear to hover just above the fabric rather than resting on it.

Even more astonishing are the findings that the tilma seems to maintain a steady temperature of 98.6 degrees Fahrenheit, that placing a stethoscope over Mary's womb registers a heartbeat of about 115 beats per minute, and that shining light into the painted eyes triggers what appear to be natural responses—a contraction of the retinas, as though they were alive.

NASA scientists who studied the image of her eyes reported the reflection of nine figures, including Bishop Juan de Zumárraga, reacting in stunned amazement at the moment of the unveiling.

These and other wonders, thoroughly documented, continue to stir devotion and scholarship alike. Those seeking further insights may consult *Guadalupe and the Flower World Prophecy by González* (Sophia Institute Press) or *Guadalupe Mysteries: Deciphering the Code* by Górny & Rosikon (Ignatius Press).

This October, as creation around us grows quieter and the year's final harvest draws to a close, we recall how Our Lady's gentle words sparked a revolution of the heart for an entire people.

In her tender voice, we hear a mother's love, calling us to a deeper faith and a renewed understanding that we, too, are always under her care.

"Am I not here, I, who am your mother?" she asks, and the echo of that question—filled with warmth and promise—offers a timeless invitation to draw nearer to the God who loves us all.



The Real Presence is Really Real

By Fr. John Hardon, SJ Reprinted with permission of Immaculata Magazine*



he most fundamental question to ask about the Blessed Sacrament is, "Who is the Holy Eucharist?" And the correct answer is: The Holy Eucharist is Jesus Christ.

BONES, NERVES, AND ALL

There is more behind this answer than many Catholics realize. When the Council of Trent in the sixteenth century defined the meaning of the Eucharist, it declared that "the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and therefore the whole Christ, is truly, really and substantially contained in the Sacrament of the Holy Eucharist."

Shortly after Trent, Pope St. Pius V authorized the publication of the *Roman Catechism*, which built on the Council of Trent and explained its teachings for the pastors of the Church. Regarding the Real Presence, the pastors were told to explain that "in this sacrament is contained not only the true Body of Christ—and that means everything that goes to make up a true body, such as bones, nerves, and so on—but also Christ whole and entire." Consequently, the Eucharist contains Jesus Christ in the fullness of his divinity and completeness of his humanity.

Jesus is therefore in the Blessed Sacrament, said the catechism, "whole and entire: the Soul, the Body and Blood of Christ, with all

their component parts. In Heaven, a complete human nature is united to the divine nature in one person. It is a denial of the Faith to suppose that in this sacrament there is anything less."

SIX-PART STATEMENT OF FAITH

It is not speculation but a cold, revealed fact that the Holy Eucharist is the Son of God who became the Son of Mary. Whatever makes Christ, Christ, is in the Eucharist: nothing less.

Consequently, when we speak of "transubstantiation," we mean that the whole substance of bread and wine, its "breadness" and "wineness," is replaced by the living and glorified Jesus Christ. What remains of what had been bread and wine is only their external properties that can be perceived by the senses. As the Greek Fathers of the Church say, the *ousia*, or being, of bread and wine is changed into the being or reality of Jesus. On the altar after the consecration, there is no longer bread and wine but the same Jesus who was crucified, died, and rose from the grave, and who will come in his glory on the last day to judge the living and the dead.

Is there any real difference between Jesus in Heaven and Jesus in the Eucharist? No, it is the same Jesus. The only difference



is in us. We now on earth cannot see or touch him with our senses. But that is not a limitation in *him*; it is a limitation in *us*.

Jesus is really now on earth in the Eucharist. Jesus is really now on earth in the Eucharist. Jesus is really now on earth in the Eucharist. Jesus is really now on earth in the Eucharist. Jesus is really now on earth in the Eucharist. Jesus is really now on earth in the Eucharist. Jesus is really now on earth in the Eucharist.

The foregoing six statements, repeated and separately emphasized, explain why the Catholic Church has defended the reality of the Real Presence so strenuously through the centuries.

What else could she do? She believes that our Lord's promise, "I will be with you all days, even to the end of the world," is being literally fulfilled in every tabernacle in the world. He is in our midst with all that makes him man, including his pulsating Sacred Heart. And he is here to continue his work of redemption by giving us the light and strength we need to serve him with all our heart.

OUR DUTY TO RESPOND

We speak correctly of believing in the Real Presence. But we should grow in our understanding of what this implies.

The living, breathing Jesus Christ is in the Blessed Sacrament. This is the reality. When we speak of presence, however, we are saying something more. Two people may be really near each other physically, but not present to each other spiritually. To be present to someone means to have another person in mind by being mentally aware of his existence, and to have him in one's heart by loving that person.

What, then, is the most important implication of our belief that Jesus is on earth in the Holy Eucharist? It is our duty to cultivate an awareness of this fact and to act on the awareness with love.

OUR LIMITATIONS, NOT JESUS'

When we sing the *Tantum Ergo* at benediction, we ask, "that our faith may supply for what our senses cannot perceive." What are we saying? We profess to believe that Jesus is in the Eucharist with all the qualities of his risen humanity, although our senses cannot perceive what we know, on faith, is true. But we must make ourselves mentally conscious of this reality and voluntarily respond to what we believe.

Jesus is on earth in the Blessed Sacrament. Why? In order that we might come to him now no less than his contemporaries did in first-century Palestine. If we thus approach him in loving faith, there is no limit to the astounding things he will do.

Why not? In the Eucharist, he has the same human lips that told the raging storm, "Be still!" and commanded Lazarus, "Come forth!"

There are no limitations to Christ's power, as God, that he exercises through his humanity in the Eucharist. The only limitation is our weakness of faith or lack of confidence in his almighty love.



n the Feast of Our Lady of Guadalupe last December 12, Archbishop Cordileone of San Francisco announced the launch of a new initiative to prepare for the 500th Anniversary of the apparition, Project Guadalupe 2031. In response to a call from Pope Francis for a nine-year Novena preparation for the anniversary, Archbishop Cordileone wants this initiative to be more well-known in this part of the continent:

"I urge all members of the pilgrim Church in the Americas, pastors and faithful," Pope Francis said, "to participate in this celebratory journey that aims to promote an encounter with God through Our Lady of Guadalupe, for the renewal of the social and ecclesial fabric of these peoples and communities."

As part of the project, the Mass of the Americas, a Marian Unity Mass, will be celebrated in different venues around the country, especially ones that are dedicated to Our Lady of Guadalupe. The Mass of the Americas incorporates popular Mexican songs to Our Lady of Guadalupe but within the context of sacred music. Composed by Frank La Rocca, most of the Mass is in Latin, with some Spanish

and English as well. The communion meditation, the Hail Mary, is composed in Nahuatl, the language of the Aztec people, because La Rocca wanted to sacralize the language that Our Lady spoke to St. Juan Diego. The end result is a very mystic experience, which unifies through its sacred beauty.

The Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin, will be hosting the Mass of the Americas on August 5, 2025. On October 7, the Feast of Our Lady of the Rosary, the Mass will be celebrated at the Shrine of Our Lady of Guadalupe in Mexico City, followed by the National Shrine of Our Lady of Guadalupe in Dallas on her feast day next December 12.

Another part of Project Guadalupe is home enthronement. Similar to the enthronement of the Sacred Heart and Immaculate Heart, people are encouraged to have a ritual for the enthronement of Our Lady of Guadalupe and to have her image in their homes. More information and a free enthronement kit can be found at: www.projectguadalupe.org

In Memoriam Alan Mapleton

1949 - 2024





In Memoriam - Alan Napleton, 1949 - 2024

The Queen of the Americas Guild is sad to announce the passing of our longtime associate and friend, Alan Napleton.

Alan passed away peacefully at his home in Denton, TX, on December 2, 2024.

A man of unwavering Catholic faith, Alan was deeply devoted to his family, friends, and his mission to serve the church. In 1997, he founded the Catholic Marketing Network, a platform to unite Catholic organizations and businesses. He also served as President of Basilica Press and Viva Guadalupe, and as Executive Director for the Archbishop Fulton J. Sheen Foundation.

Alan served as a board member for the Queen of the Americas Guild for many years and was deeply involved in our pilgrimages and property in Mexico. His deep devotion to Our Lady of Guadalupe made him an enthusiastic champion for the Guild's work. Fittingly, Alan's funeral Mass was held on the Feast of Our Lady of Guadalupe, December 12, 2024. He will be greatly missed by those of us at the Guild and all who knew him. May God rest his soul. ■





HIS HOLINESS, POPE FRANCIS DECEMBER 17, 1936 – April 21, 2025

is Holiness, Pope Francis, history's first Latin American Pope, passed away on Easter Monday, April 21, 2025. After his recent 38-day stint in Rome's Gemelli hospital for treatment of a respiratory crisis, Pope Francis suffered a stroke and heart failure at home.

Pope Francis (born Jorge Mario Bergoglio) was born in Buenos Aires, Argentina, to a family of Italian origin. After a severe illness in 1958, he was inspired to join the Jesuits and was ordained a Catholic Priest in 1969. From 1973 through 1979, he was the Jesuit provincial superior in Argentina. After becoming the Archbishop of Buenos Aires in 1998, he was created a Cardinal by Pope John Paul II in 2001.

Following the resignation of Pope Benedict XVI in February of 2013, he was elected as Pope on March 13, choosing the name Francis in honor of St. Francis of Assisi.

Throughout his papacy, Francis was known for his humility, emphasis on God's mercy, and concern for the poor and downtrodden. At times, Pope Francis' progressive views on marginalized groups, war, and social justice caused some strife within the church. But no one can argue that he was not a faithful and humble servant of the Lord. As a Cardinal, he lived in a small apartment, cooked his own meals, and used public transportation. Even as Pope, he chose to reside in the Domus Sanctae Marthae (house of St. Martha) guesthouse instead of the papal apartments of the Apostolic Palace.

Pope Francis' funeral was held on Saturday, April 26, 2025, in the public square at St. Peter's Basilica. He chose to be buried in a niche tomb at the basilica of Santa Maria Maggiore, to which he had a special devotion. He is the first pope to be buried outside the Vatican since Pope Leo XIII in 1903.

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Pope Francis, "the People's Pope," will be greatly missed. May God rest his soul.



In Memoriam
Pope Francis
December 17, 1936 – April 21, 2025

O God, faithful rewarder of souls, grant that your departed servant Pope Francis, whom you made successor of Peter and shepherd of your Church, may happily enjoy forever in your presence in heaven the mysteries of your grace and compassion, which he faithfully ministered on earth.

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



Amen.

In honor of His Holiness, Pope Francis, the Queen of the Americas Guild has produced a new holy card, shown here. It is available on our website at www.queenoftheamericasquild.org

