



MISSIONARY IMAGE OF OUR LADY OF GUADALUPE COMES TO ASCENSION THIS TUESDAY EVENING.

All of us remember where we were when we heard what happened to the Twin Towers in New York on 9/11. I am sure hardly any of you remember where you were when you heard the news that Karol Wojtyla of Poland was elected Pope in October 1978. Actually, I do remember. I was in Mexico City with my cousin visiting the Basilica of Our Lady of Guadalupe.

The Story of Our Lady of Guadalupe

On December 9, 1531, Our Blessed Mother appeared as the pregnant mother of God to Juan Diego. Juan Diego, now St. Juan Diego, was traveling over a hill called Tepeyac on his way to Mass in honor of Our Lady. While on his way, Mary appeared to him as a young Native American maiden dressed like a princess. She spoke to Juan Diego in his native language and told him to go visit his bishop, a Franciscan named Juan de Zumarraga and tell him that it was Mary's wish that the bishop build a chapel on the hill where Mary appeared. Needless to say the Bishop was very skeptical. He told Juan Diego that if he saw the lady again to ask her for a sign. Three days later on December 12th, when Juan Diego was traveling over the hill, Mary appeared to him again. He told Mary that the bishop needed a sign. Mary provided Juan with some roses. The hill was barren and no roses ever grew there. Juan placed the roses in his tilma (a cloak worn around his neck) and rushed off to the bishop. When Juan Diego opened his tilma in the bishop's presence, the roses fell to the ground and the bishop fell to his knees. On Juan Diego's tilma appeared a picture of Mary as she had appeared to him on the hill of Tepeyac.

Mary's appearance as an Aztec Princess was a powerful sign to the millions of poor oppressed Aztec's of God's care and love for them. Prior to Mary's apparition, the Franciscan priests had only succeeded to evangelize a handful of the Aztecs. In fact, they resented Christianity as the 'white man's religion' of their Spanish oppressors. Shortly after Mary's visit, literally millions of Aztecs were baptized into the Catholic faith.

It has been scientifically established that the miraculous image of Mary is not a painting. If it were, it should have rotted twenty years later, but it has not decayed after 460 years without any preservatives. In 1921 the tilma

survived unscratched from a bomb blast set up directly underneath it by Mexican anti-Catholics.

Some year ago, Pope John Paul proclaimed Our Lady of Guadalupe as the Mother of the Americas. She has also been called Our Lady of Guadalupe the Star of the New Evangelization - the "future path of the church as the great continent of America." John Paul also said: "Now Our Lady accompanies each one of her daughters and sons with her motherly presence. I ask her to 'visit' as a 'pilgrim of faith' - each and every diocese, parish and family in America."

The Missionary Image

I only became acquainted with the Missionary Image recently when I saw Dan Lynch interviewed on EWTN. Dan is a retired Judge in the state of Vermont and the Director of the Apostolate of the Missionary Image. I sent for information on the visitation of the Image to a parish. When I received the information I put it aside thinking maybe I would look into this at some future time. But then a week later a coordinator of Missionary Image in the Southeast called me to say that they had an opening on January 15th.

The four Missionary Images are actual 4' x 6' replicas of the original Miraculous image of Our Lady which she left on Juan Diego's tilma. The images have visited over a thousand parishes in the USA. Many blessings, even conversion and healings have been reported as the faithful gathered to venerate the Missionary Image of Our Lady of Guadalupe.

Tuesday Evening Program

- We will begin at 6:30 pm by showing a DVD of Dan Lynch's interview by Johnette Benkovic. I found the interview very interesting and informative. During the interview Dan explains all of the very fascinating symbols in the Image - symbols which spoke very powerfully to the Aztec people and led them to Mary as their true Queen and them to Jesus. Prior to Mary's visit, the Aztecs worshipped a goddess and offered her human sacrifice. After Mary's visit human sacrifice ended. Because of this the coordinators of the Missionary Image Apostolate have taken the Image to the site of many abortion clinics—where human sacrifice continues today. Dan Lynch says that twenty abortion clinics were closed down in our country after the visitation of the Image.

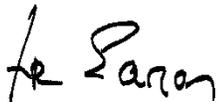
- 7:15 PM Prayer Service and Veneration of the Presence of the Missionary Image. There will be an opportunity to touch and venerate the Image just as we touch and venerate the wood of the cross on Good Friday.

The 1962 Extraordinary Form of the Mass

This past July, Pope Benedict issued an apostolic letter which expanded possibilities for celebrating the “Extraordinary Form of the Mass” as it appeared in the 1962 Roman Missal. For those interested in experiencing *The 1962 Extraordinary Form of the Mass*, it is held once a month at All Souls Parish in Sanford.

In a recent article in *Priest Magazine*, Msg. Joseph Champlin, well known liturgist included in his monthly column a summary of the major differences between the two forms of the Mass

Have a blessed week



COMPARISON
**The Newsletter of the Committee on the Liturgy, May/June 2007, summarized
 the major differences between the two forms of the *Missale Romanum*:**

Extraordinary Form 1962

Includes 1% of Old Testament

Includes 17% of New Testament

Begins with prayers at the foot of the altar prayed privately by priest and server

One Eucharistic prayer: the Roman Canon

Faithful usually receive Holy Communion under only one kind

Last Gospel and prayers to St. Michael the Archangel included in closing rites.

Preserves prayers and rites of 1570 with some changes

Only clerics or “altar boys” perform liturgical ministry

Ordinary Form (2007)

Includes 14% of Old Testament

Includes 71% of New Testament

Begins with greeting and communal penitential rite.

Nine Eucharistic Prayers, the first of which is the Roman Canon

Allows for distribution of Holy Communion under both kinds to the faithful

Closing rites include Prayer after Communion, Blessing and Dismissal

Simplifies prayers and rites in the light of contemporary research and understanding.

Restores lay liturgical ministries and encourages careful differentiation of roles.