

International Crusade for Holy Relics USA

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THE GUARDIAN

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GUADALUPE RELIC TO TOUR U.S. DIOCESES



LOS ANGELES - The Tilma of Tepeyac Tour will make available a piece of St. Juan Diego's tilma - the cloth that holds the image of Our Lady of Guadalupe - to approximately two dozen dioceses around the country over the next several months for public veneration. The tour is being organized by the Apostolate for Holy Relics (AHR - www.apostolateforholyrelics.com).

Roger Cardinal Mahony of Los Angeles, has authorized the relic's loan to the AHR until December 8, 2003 for this purpose. The relic - likely the only one in the United States - was given to Archbishop John Cantwell of Los Angeles by the Archbishop of Mexico City, Luis Maria Martinez in 1941. It has been kept in the archives of the Archdiocese of Los Angeles under the care of Msgr. Francis Weber. Plans are underway for it to be permanently enshrined in the Cathedral in Los Angeles.

The faithful believe that the image on the tilma, or cloak, of a poor Indian named Juan Diego was miraculously created by the Virgin Mary in 1531. The image, which continues to baffle scientists, is now the most recognizable religious symbol in Latin America, and devotion to Our Lady of Guadalupe is a favorite of Catholics

throughout the Americas.

This is the first year that Catholics have been able to honor Juan Diego as a saint, and his first celebrated feast day will be held on December 9, 2003. St. Juan Diego was canonized in July 2002 in front of an enormous crowd of over 5 million people. As many as 20 million people visit the shrine in Mexico City annually, making it the most visited in the world.

"The tour will promote devotion to the Mother of God, especially through devotion to the Rosary in this year proclaimed by the Pope to be the Year of the Rosary," said AHR Vice President Andrew Walther. "Especially during this tumultuous time in our history, we hope that this pilgrimage will give those people who cannot go on pilgrimage to Mexico City an opportunity to share in the graces and blessings bestowed by the Our Lady of Guadalupe, the Mother of God and the Empress of the

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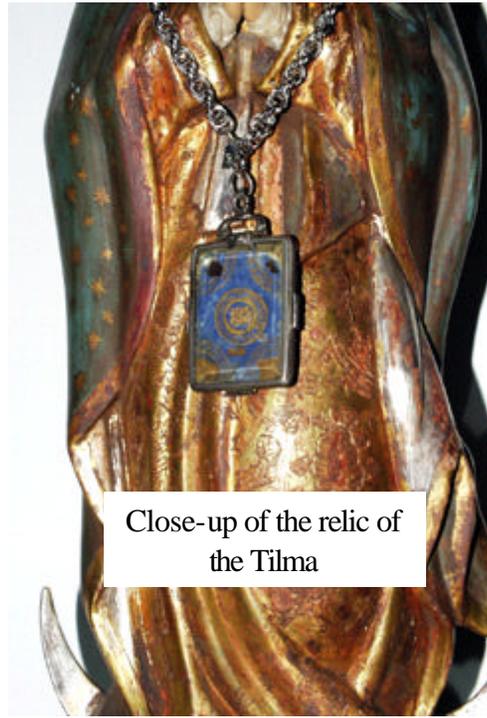
Americas.”

“We also hope that people will take the faith and devotion of St. Juan Diego as a model for their own lives,” he said.

The AHR is non-profit, tax exempt, public benefit corporation based in Los Angeles, Calif. It is dedicated to educating the public about the saints, sponsoring devotion to and veneration of the saints, and preserving important pieces of Catholic heritage.

AHR ANNOUNCES TILMA OF TEPAYAC TOUR

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Close-up of the relic of the Tilma

The Holy Lance

(Catholic Encyclopedia: New Advent
<http://www.newadvent.org/cathen/08773a.htm>)

We read in the Gospel of St. John (xix, 34), that, after our Saviour's death, "one of the soldiers with a spear [lancea] opened his side and immediately there came out blood and water". Of the weapon thus sanctified nothing is known until the pilgrim St. Antoninus of Piacenza (A.D. 570), describing the holy places of Jerusalem, tells us that he saw in the basilica of Mount Sion "the crown of thorns with which Our Lord was crowned and the lance with which He was struck in the side". The mention of the lance at the church of the Holy Sepulchre in the so-called "Breviarus", as M. de Mely points out (Exuviae, III, 32), is not to be relied on. On the other hand, in a miniature of the famous Syriac manuscript of the Laurentian Library at Florence, illuminated by one Rabulas in the year 586, the incident of the opening of Christ's side is given a prominence which is highly significant. Moreover, the name Longinus -- if, indeed, this is not a later

addition -- is written in Greek characters (LOGINOS) above the head of the soldier who is thrusting his lance into our Saviour's side. This seems to show that the legend which assigns this name to the soldier (who, according to the same tradition, was healed of ophthalmia and converted by a drop of the precious blood spurting from the wound) is as old as the sixth century. And further it is tempting, even if rash, to conjecture that the name Logginos, or Logchinos is in some way connected with the lance (logche). Be this as it may, a spear believed to be identical with that which pierced our Saviour's body was venerated at Jerusalem at the close of the sixth century, and the presence there of this important relic is attested half a century earlier by Cassiodorus (In Ps. lxxxvi, P.L., LXX, 621) and after him by Gregory of Tours (P.L., LXXI, 712). In 615 Jerusalem was captured by a lieutenant of the Persian King Chosroes. The sacred relics of the Passion fell into the hands of the pagans, and, according to the "Chronicon Paschale", the point of the lance, which had been broken off, was given in the same year to Nicetas, who took it to Constantinople and deposited it in the church of St.



Statue of St. Longinus and reliquary of the Holy Lance (St. Peter's Basilica)

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The spearhead of the Holy Lance of Hapsburg

Sophia. This point of the lance, which was now set in an "yeona", or icon, many centuries afterwards (i. e., in 1244) was present by Baldwin to St. Louis, and it was enshrined with the Crown of Thorns (q. v.) in the Sainte Chapelle. During the

French Revolution these relics were removed to the Bibliotheque Nationale, and, although the Crown has been happily preserved to us, the other has now disappeared.

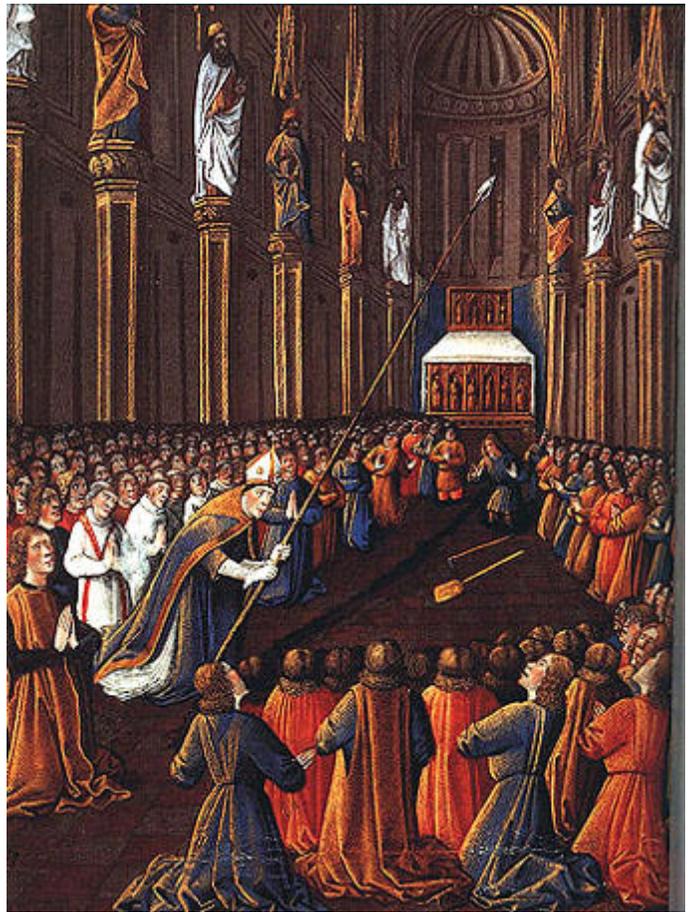
As for the second and larger portion



of the lance, Arculpus, about 670, saw it at Jerusalem, where it must have been restored by Heraclius, but it was then venerated at the church of the Holy Sepulchre. After this date we practically hear no more of it from pilgrims to the Holy Land. In particular, St. Willibald, who came to Jerusalem in 715, does not mention it. There is consequently some reason to believe that the larger relic as well as the point had been conveyed to Constantinople before the tenth century, possibly at the same time as the Crown of Thorns. At any rate its presence at Constantinople seems to be clearly attested by various pilgrims, particularly Russians, and, though it was deposited in

various churches in succession, it seems possible to trace it and distinguish it from the companion relic of the point. Sir John Mandeville, whose credit as a witness has of late years been in part rehabilitated, declared, in 1357, that he had seen the blade of the Holy Lance both at Paris and at Constantinople, and that the latter was a much larger relic than the former.

Whatever the Constantinople relic was, it fell into the hands of the Turks, and in 1492, under circumstances minutely described in Pastor's "History of the Popes", the Sultan Bajazet sent it to Innocent VIII to conciliate his favour towards the sultan's brother Zizim, who was then the pope's prisoner. This relic has never since left Rome,



where it is preserved under the dome of St. Peter's. Benedict XIV (De Beat. et Canon., IV, ii, 31) states that he obtained from Paris an exact drawing of the point of the lance, and that in comparing it with the larger relic in St. Peter's he was satisfied that the two had originally formed one blade. M. Mély published for the first time in 1904, an accurate design of the Roman relic of the lance head, and the fact that it has lost its point is as conspicuous as in other, often quite fantastic, delineations of the Vatican lance. At the time of the sending of the lance to Innocent VIII, great doubts as to its authenticity were felt at Rome, as Burchard's "Diary" (I, 473-486, ed. Thusasne) plainly shows, on account of the rival lances known to be preserved at Nuremberg, Paris, etc., and on account of the supposed discovery of the Holy Lance at Antioch by the revelation of St. Andrew, in 1098, during the First Crusade. Raynaldi, the Bollandists, and many other authorities believed that the lance found in 1098 afterwards fell into the hands of the

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Turks and was that sent by Bajazet to Pope Innocent, but from M. de Mely's investigations it seems probable that it is identical with the relic now jealously preserved at Etschmiadzin in Armenia. This was never in any proper sense a lance, but rather the head of a standard, and it may conceivably (before its discovery under very questionable circumstances by the

crusader Peter Bartholomew) have been venerated as the weapon with which certain Jews at Beirut struck a figure of Christ on the Cross; an outrage which was believed to have been followed by a miraculous discharge of blood.

Another lance claiming to be that which produced the wound in Christ's side is now preserved among the imperial insignia at Vienna and is known as the lance of St. Maurice. This weapon was used as early as 1273 in the coronation ceremony of the Emperor of the West, and form an earlier date as an emblem of investiture. It came to Nuremberg in 1424, and it is also probably the lance, known as that of the Emperor Constantine, which enshrined a nail or some portion of a nail of the Crucifixion. The story told by William of Malmesbury of the giving of the Holy Lance to King Athelstan of England by Hugh Capet seems to be due to a misconception. One other remaining lance reputed to be that concerned in the Passion of Christ is preserved at Cracow, but, though it is alleged to have been there for eight centuries, it is impossible to trace its earlier history.

Next Issue
of the
Guardian
will be in
July 2003

The ICHRusa Prayer Group is attached to the Monastery of Fr. Symeon (ICHR member)