

MARY'S SHRINE

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Mother of Sorrows

Mary's Shrine

BY REVEREND MONSIGNOR WALTER R. ROSSI, J.C.L.



The Pietà, the sculpture of Our Lady seated at the foot of the cross, cradling the lifeless body of her son in her lap, is perhaps the most famous work carved by Michelangelo and the only work which he signed. Commissioned in 1498 by the French Cardinal and Ambassador to the Holy See as a funerary monument, it occupied a space in the Chapel of Santa Petronilla, the Chapel of the King of France in the original Basilica of Saint Peter in Rome. The chapel was demolished with the construction of a new and larger basilica, begun by Pope Julius II. In the years that followed, the Pietà was moved to various locations inside the basilica before its current placement at the entrance of Saint Peter's.

It is recorded that as Michelangelo was carving the Pietà the cardinal donor reviewing the progress inquired, "Tell me, my son, how does the Madonna's face remain so young, younger than her son's?" "Your Grace," Michelangelo responded, "it seemed to me that the Virgin Mary would not age. She was pure; and so she would have kept her freshness of youth" (*The Agony and the Ecstasy*, pg. 301).

These words of Michelangelo ring true not only with his Pietà, but with every depiction of Our Lady by every artist. Mary is perpetually young, tender, and beautiful. In a word, Our Lady is "timeless." This National Shrine is testimony to this observation. Simply walk through Mary's Shrine and you will witness the "perpetual youth" of Our Lady in every statue or mosaic found in one of our eighty chapels and oratories in honor of the Blessed Mother. We are also fortunate to have an exact copy of the head of the Pietà in the Chapel of Saint Anthony Mary Claret.

It is because of this "timelessness" that Our Lady is a model for every generation and every time. Each and every person can relate to her no matter ethnicity, nationality, or station in life, as testified by the many chapels and oratories in this grand Marian church. Mary was a person just like us. She was an entirely human person.



She was from a simple town. She was a wife and mother. She had to do housework. She went to the well for water. She had to make clothes for her husband and son, Saint Joseph and Jesus, and she walked through the dusty hills of Judea. It appears that at least for a time, Mary also followed Jesus on his missionary journeys. Like some mothers, Mary had to bury her son as the image of the Pietà conveys. By today's standards, Our Lady did not have a "comfortable" life but one that was filled with challenges, just like so many people today.

Mary was not much different from any of us. As a matter of fact, Mary is very much like us and that is why Our Lady is a model for each of us. Mary's example is ageless, and her few recorded words reveal that Mary always responded in faith. "Behold, I am the handmaid of the Lord. May it be done to me according to your word" (Luke 1:38). "Do whatever he tells you" (John 2:5). Mary knew that if she trusted in God and remained faithful to him, God would remain faithful to her. Like the Blessed Mother, we, too, are called to remain faithful to God.

Pope Francis has reflected that we recognize Our Lady "as forever youthful, because she never aged through sin." The Holy Father then observes, "there is only one thing that makes us age, grow old interiorly: not age, but sin" (Angelus, December 8, 2017).

Because of original sin, our humanity is frail, we have our weaknesses and sometimes we fall into sin. As a result of original sin, we will also grow

old regardless of how many exercise programs, diets, medications, or plastic surgeries we might undergo to try stop the aging process. No matter what we do, because we are human, on this earth we will not be “Forever Young” as the words of the 1970’s song resounds.

We desire, however, to be forever young in eternity. This goal will be achieved through a life

of prayer, celebrating the sacraments, especially our reception of Holy Communion and avoiding sin. As we journey to our final destiny, Our Lady stands before us, assisting us through her example and intercession. She, who we address as “full of grace,” will help us receive all the graces we need on the way to everlasting life, where with her, we will have the “freshness of youth.” 🌹

Remembering Pope Benedict XVI

On December 31, 2022, the Vigil of the Solemnity of Mary, Mother of God, Pope Emeritus Benedict XIV passed away into eternity. Reflecting on his passing, Monsignor Walter Rossi, Rector of the Basilica, said:

“It is always sad when anyone dies, no matter how old or how young. At the passing of Pope Benedict XVI, we at Mary’s Shrine are sad because we knew him personally from his visit in 2008. Today, we offer prayers for his eternal rest, but also give thanks to God for his 71 years as a priest, his 45 years as a bishop, and his almost eight years as Pope—a life of service to the Church and God’s people. May he rest in peace and Our Lady usher him into the presence of her Son.”

Pope Benedict XVI visited Mary’s Shrine on April 16, 2008, the first full day of his Apostolic Journey to the United States. During his visit, Pope Benedict XVI presided over Solemn Vespers, addressed the Bishops of the United States, and bestowed the Papal Rose upon the Basilica, a rare honor granted to a church or shrine of special significance.

On the day of the Holy Father’s passing, Cardinal Wilton Gregory, the Archbishop of Washington and Chairman of the National Shrine Board of Trustees, celebrated a Memorial



Photo by Mick Creffter

Pope Benedict XVI at Mary’s Shrine on April 16, 2008

Mass in the Basilica’s Great Upper Church. Apostolic Nuncio to the United States, Archbishop Christophe Pierre, later celebrated a Mass of Thanksgiving for the Life of Pope Benedict XVI on January 5, 2023, the date the Pope Emeritus was laid to rest at St. Peter’s Basilica in Rome. Both Masses are available for viewing on the National Shrine’s YouTube channel @MarysShrine. 🌹

MISSION STATEMENT

The Basilica of the National Shrine of the Immaculate Conception, a Catholic church dedicated to the patroness of our nation, is a place of worship, pilgrimage, evangelization and reconciliation. It offers visitors the occasion for a deepening conversion, a step forward in the journey to God, with Mary as the model for that journey. This monumental church, raised by Catholics of the United States because of their devotion to Mary the Mother of God, gives visibility to their faith and Catholic heritage. Mary’s Shrine invites people from across the country and beyond into the saving moment of faith, hope and charity, so that they may be reconciled and transformed into living symbols of Christ’s presence in the world. It is here that the faithful gather to worship God, give honor to Mary, and are sent to spread God’s word wherever they go. 🌹

National Prayer Vigil for Life

“Lord, our God, how wonderful your name in all the earth,” exclaimed Bishop Michael Burbidge, the Chairman of the United States Conference of Catholic Bishops Committee on Pro-Life Activities, who was the principal celebrant and homilist of the Opening Mass of the National Prayer Vigil for Life.

“Dear friends, today we have so much to celebrate. For the first time in the 49-year history of the March for Life, we can say that *Roe vs. Wade*, a blight on our nation, our system of justice, and our culture, is no more. This is a moment for joy and for gratitude... a moment to gather before our God to offer praise and thanksgiving for this great, longed for blessing.”

The first National Prayer Vigil for Life, post-Roe and post-Covid, brought more than 10,000 of the faithful to Mary’s Shrine from the Vigil’s Opening Mass, Eucharistic Procession, and National Holy Hour on January 19 through its Closing Mass on January 20, 2023.

While a time for celebration, Bishop Burbidge urged, “we must remember this is the beginning, not the end” and that “our efforts to defend life must be as tireless as ever”, “the most important work lies ahead... not only of changing laws but of changing hearts.”

“Here, in Mary’s home,” he said, “we ask for her powerful intercession, so that as we soon receive the Body and Blood of her Son, we will go forth tonight and then tomorrow in our nation’s capital, witnessing peacefully and courageously to the truth in love with childlike trust in the power of Jesus to heal and transform our minds, hearts, and the world in which we live.”

Immediately following the Opening Mass, Archbishop William Lori, Vice President of the United States Conference of Bishops, led a National Holy Hour for Life during which he offered the following reflection:

“Gazing with Eucharistic amazement, let us...



Catholic Standard/Mihoko Oweida

Eucharistic procession at the National Prayer Vigil for Life

realize in the depths of our hearts, how deeply God loves, respects, and cherishes our humanity—and the lengths to which he has gone to unite himself with every person without exception, and let us resolve anew to cherish and protect every human life at every stage of life, and to continue the work of building a true culture of love and life.”

Auxiliary Bishop Joseph Coffey of the Archdiocese of the Military Services celebrated the Closing Mass of the National Prayer Vigil for Life in which he shared similar sentiments to those of Bishop Burbidge and Archbishop Lori:

“We are pro-life because we are made in the image and likeness of God and that gives all human beings inherent dignity. That is why we value all life, not just the unborn but the sick, the elderly, the physically, mentally, and emotionally challenged, the poor, the migrants, those fleeing persecution. Jesus told us whatsoever we do to the least of our brothers and sisters, we do unto him.”

“Jesus knows and loves us,” Bishop Coffey said, and “he will give us the courage and the strength to continue to march for life and to fight for those most vulnerable among us.”

At the National Prayer Vigil’s conclusion, Monsignor Walter Rossi, Rector of the Basilica, thanked all those present at Mary’s Shrine and those who participated via television, radio, and livestream. He prayed, “May God bless us and Mary Immaculate, Our Lady of Guadalupe, safeguard the lives of all, especially the unborn.” 🌹

UPCOMING PILGRIMAGES TO MARY’S SHRINE

April 29 Conventual Franciscan Pilgrimage

May 6 Asian and Pacific Island Catholics

May 21 Our Lady of Lujan

May 21 Archdiocese for the Military Services, U.S.A.

May 27 Mother of Miracles

June 24 Filipino Pilgrimage

July 22 African National Eucharistic Congress

August 15 Catholic Golden Age Pilgrimage

Mary's Shrine Milestones

Sister Bernadette Kozyra, SSMI, a sacristan at Mary's Shrine for more than 15 years, celebrated the 60th anniversary of her entrance into religious life with the Sisters Servants of Mary Immaculate. On her anniversary, Sister Bernadette quoted the founder of her community, "If I would be allowed to choose this kind of life a thousand times, I would always choose this life." – *Blessed Honorat Kozminski*. During the celebration of her diamond jubilee, Monsignor Walter Rossi, Rector of the Basilica, commended Sister Bernadette "for her many years of dedication and service" and prayed "that God may continue to bless her in the years ahead!" For more information on Sister Bernadette, her community, and life of service, please visit <https://www.nationalshrine.org/blog/celebrating-sister-bernadettes-diamond-jubilee/>.



Photo by Alex Cranstoun

Dr. Peter Latona, the Basilica's Director of Music, was honored for his 25 years of service to Mary's Shrine by Monsignor Walter Rossi, Rector of the Basilica. Monsignor Rossi presented Dr. Latona with a triptych featuring St. Cecilia, the patron saint of music and musicians, and other artwork from the Chapel of St. Cecilia located in the Crypt Church of the Basilica. Dr. Latona is an award-winning organist, conductor, composer, and improviser, renowned for providing the highest standard of sacred music within the context of the Roman Catholic Liturgy at Mary's Shrine and beyond. For more information on Dr. Latona and the National Shrine's sacred music program that he directs, please visit <https://www.nationalshrine.org/sacred-music/>.



Photo by Alex Cranstoun

UPCOMING BASILICA BROADCASTS ON EWTN *(all times Eastern)*

ALSO LIVESTREAMED AT [NATIONALSHRINE.ORG/MASS](https://www.nationalshrine.org/mass)

April 2	Palm Sunday	12 noon
April 6	Choral Meditations on Eucharistic Themes	5:30 pm
April 6	Holy Thursday – Mass of the Lord's Supper	6 pm
April 7	Choral Meditations on the Passion of the Christ	2:30 pm
April 7	Good Friday – Liturgy of the Lord's Passion	3 pm
April 8	Solemn Easter Vigil	8 pm
April 9	Easter Sunday	12 noon
April 9	Easter Sunday Spanish	2:30 pm
May 28	Pentecost	12 noon
June 11	The Most Holy Body and Blood of Christ	12 noon
Aug 15	Assumption of the Blessed Virgin Mary	12 noon

THE INCARNATION APSE OF THE CRYPT CHURCH

Geraldine M. Rohling, PhD, MAEd, DSG
Archivist-Curator Emerita

The Crypt Church is both beautiful and poignant in its simplicity. The mingling of the soft earth tones of the Guastavino tiles with the “other worldly” luster of the Pewabic ceramics, is an experience in art that is known only to the Crypt Church of the National Shrine. This marriage of the art of Rafael Guastavino (1842-1908) with that of Mary Chase Perry Stratton (1867-1961) is to be found nowhere else in the world.

In this crypt space the rhythms of the Romanesque architecture are at play in the three apsidal arches adorned with the heralding angels. The pilgrim, journeying from one apse to the next, is greeted each time by an angel with trumpet “springing” from the base line of the arch to its pinnacle where it is greeted by its mirror image. Each duet trumpets a tenet of the faith inscribed on the soffit of each great arch and developed within the iconography of each apse.

The north apse, “the Promise,” tells of the Incarnation, the “Word made flesh.” It is the New Testament realization of “the Prophecy,” the Advent of the Messiah, depicted in the west apse. The Incarnation of God is the distinguishing sign of the Christian faith. “Great is the mystery of devotion, [God] was manifested in the flesh” (1 Timothy 3: 16). As presented in this apse, the Incarnation is more than the birth of Jesus, but the totality of his life on earth. The story of the

“Word made flesh” is presented in a well thought out plan of iconography, which, as Bishop Shahan once wrote, is “legible decoration.”



Geraldine M. Rohling

Hail Mary

The soffit of the north arch carries three ceramic medallions and four inscription panels. At the center is the medallion of the Mother and Child with the sublime greeting “*Salve Regina*.” In the Liturgy of the Hours, the *Salve Regina* is the last chant of the day sung at Compline and it is the final prayer of the Rosary. By design, the text of the *Hail Mary*, the principal prayer of the Rosary, is divided and dispersed among the capstones of each column throughout this apse.

To the left and right of Mary are medallions of



Geraldine M. Rohling

Mary and Child

her mother Anna (Anne) and her kinswoman Elizabeth, each facing her respective chapel. The four inscription panels are from the Gospels of Matthew and Luke. Ornamenting the vaulted ceiling of the apse are four biographical panels of Jesus, which relate to the stories and symbols within the apse.

Jesus in the Temple (Luke 2: 46) is unique to Luke. On the return trip of the Holy Family from Jerusalem, Jesus stayed behind to converse with the teachers in the Temple. The emphasis on the age of Jesus, the encounter with the rabbi, and the dialogue with his parents, suggests that Jesus was ending his religious education with his parents, his life as a child, and beginning that of an adult within the community. The account carries overtones of the coming of age or confirmation rite of young boys within Judaism.

Jesus heals the daughter of Jairus (Matthew 9:18, 23-25, Mark 5: 21-43; Luke 8: 40-56), a representation that was rare in Christian art, except within the byzantine and medieval “life cycles” of Jesus.

Jesus raises Lazarus (John 11: 1-45), a foretaste of the resurrection of Jesus (Lazarus was in a tomb sealed by a great stone). Lazarus is one of the two most common themes in the catacombs, the other is the Good Shepherd.

The Ascension of Jesus into Heaven (Luke 24: 50-53; Acts 1: 1-11), the final appearance of the resurrected Jesus as told in Scripture. It signifies the end of the earthly life of Jesus.



Geraldine M. Rohling

The Lamb of God

The first inscription panel tells of the annunciation of the angel to Joseph, “And she shall bring forth a son and thou shalt call his name Jesus (Matthew 1: 21). In Judaism, names are a key component of life and tradition. In both announcements, first to Mary and then to Joseph, the angel states the name that the child

is to be given: Jesus. After the presentation in the temple, Simeon, and the prophetess Anna, both devout Jews, “named” the child Jesus as the redemption promised by God.

The first frieze in the north apse is that of the *Agnus Dei* or the *Lamb of God* standing atop the mystic mountain with a nimbus, the symbol of the radiant light and glory of God, around its head. The victory banner, the cross and shroud, are the emblems of the death and resurrection of Jesus and the Sacrament of Eucharist. Its position next to the chapel of Saint Elizabeth is perfect, as it is her son, John the Baptist, who “names” his relative, Jesus, as “the Lamb of God” (John 1: 29). The *Agnus Dei* was one of the favorite symbols of the early Church and the most frequently used symbol for Jesus. The New Testament Book of Revelation counts twenty-nine references to Jesus as the Lamb of God. It is the dominant title for Jesus.

The second inscription panel tells of the visitation of the shepherds at the birth of Jesus, “And they found Mary and Joseph and the Infant lying in a manger (Luke 2: 16). The frieze to the right of the chapel speaks of another visitation, the *Adoratio Magorum* or *The Adoration of the Magi*.



Geraldine M. Rohling

Adoration of the Magi

The story of the magi is told only by Matthew (2: 1-12). The only number he gives is for the gifts, not the magi. Early depictions of this event include anywhere from 2 to 12 magi, sometimes even more. This scene with two magi is modeled on that from the third century, as found in the Roman catacomb of Peter and Marcellinus. The significance of the magi is that it is the fulfillment of an Old Testament prophecy of the coming of the Messiah, particularly that by the prophet Balaam (Numbers 22), who foretold the coming marked by a star, as shown in the west apse. The importance is further stated by the Council of Trent, when it referenced the magi in its decree concerning the Holy Eucharist,

THE INCARNATION APSE OF THE CRYPT CHURCH

“For in this sacrament we believe the same God to be present ... whom the Magi ‘falling down adored’” (*Most Holy Eucharist*, Ch. 5, §878). This emblem is also to the left of the chapel of Saint Joseph. The spouse of Mary stands with the miraculous blossoming staff in hand, framed by the Latin text, “A faithful man shall be much praised; and he that is the keeper of his Lord, shall be glorified” (Proverbs 28:20; 27:18). The image and text illustrate the “fiat” of Joseph to the will of God and establishes the Davidic line. “Joseph, son of David, do not be afraid to take Mary your wife” (Matthew 1: 20).

The *Fractio Panis* or *Breaking of the Bread* guides the pilgrim from the early “hidden” life of Jesus, to his public ministry, death, resurrection, and ascension. This image is modeled after one of the oldest Eucharistic frescos.



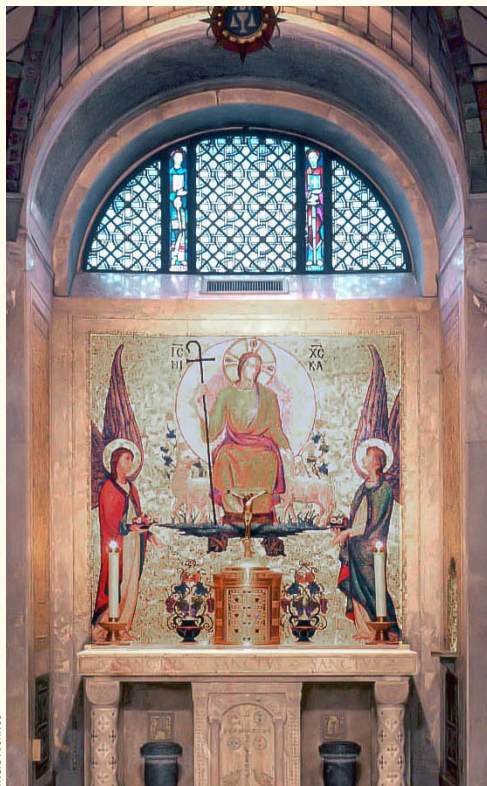
Geraldine M. Rohling

Breaking of the Bread

It depicts Jesus and two disciples and is evocative of the Emmaus story as told by Luke (24: 13-35). The fish on the table and the baskets of bread on either side recalls the two times Jesus fed the multitude as told by Matthew (14: 13-21; 15: 32-39). Appropriately, the segment of the *Hail Mary* on the capstones reads: “And blessed is the fruit.”

The third inscription panel, “For this day is born to you a savior who is Christ the Lord in the city of David” (Luke 2: 11), is an announcement to a group of shepherds. Quite possibly the same sheep herders whose flocks will provide the lambs for Passover. Symbolism abounds. The importance of the announcement is in the title and name: “savior” and “Christ the Lord.” In the gospels, “savior” is used only two other times: first in the Magnificat of Mary (Luke 1:47) and then in the last line of the story of the Samaritan woman (John 4: 42). It is a word of selectiveness and consequence as this paucity affirms. The name “Christ the Lord” tells us that “the anointed one,” Jesus, is God. That this extraordinary message would first be proclaimed to shepherds prompts the pilgrim to pause and consider its correlation with the

Lamb of God and the other preceding symbols and scenes. It is not by default then, but by design, that the center chapel of this apse is that of the Good Shepherd and the Altar of the Blessed Sacrament: the “Logos-Shepherd.”



BNSIC Archives

The *Baptisma* or *Baptism*, bookends the chapel of the Good Shepherd.



Geraldine M. Rohling

Baptism

This image is that of Jesus, as indicated by the presence of the dove and angel, standing in the waters of the Jordan, being baptized by John. Jesus is depicted as a youth and John as an elder. Matthew, chapter 3, records the baptism of Jesus as the beginning of his public ministry. To the right is the chapel of John the Evangelist, “the disciple whom Jesus loved,” a description found only in the gospel of John. Along with Peter and James, John was one of the “inner three.” Jesus invited the three to accompany him into the home of Jairus, the leader of the

synagogue, where Jesus reveals his authority over death. It is also a story of faith in Jesus as the savior.



Healing the Daughter of Jairus

The fourth inscription panel, “And she brought forth her first born Son and wrapped him up in swaddling clothes” (Luke 2: 7). This is the second sentence of the two-sentence account of the birth of Jesus given by Luke. It is striking in its simplicity and humanity. After giving birth, Mary followed the practice of the day which included smoothing the baby with olive oil, placing his arms at his sides, and swaddling or wrapping him in strips of cloth. There is a strange foreboding in this description, as at the end of this same gospel, Luke records a similar event at the burial of Jesus, as does Matthew and John.

Pastor bonus or the Good Shepherd. It is in the gospel of John that Jesus identifies himself and his mission, “I am the good shepherd. A good



The Good Shepherd

shepherd lays down his life for the sheep” (John 10: 11). This good shepherd does not simply put himself in harm’s way but deliberately, of his own free will, lays down his life for his sheep. It is well noted that this is the last teaching of Jesus recorded by John before the crucifixion. As a symbol among the early Christians, it was the Good Shepherd that carried the soul to Paradise. Appropriately, the *Hail Mary* phrase on the capstone reads, “Pray for us sinners.”



Geraldine M. Rohling

Bread and Fish

Panis et Pices or Bread and Fish is from the catacomb of Callistus, second century, and is almost identical, except for the symbol of the water. This emblem represents the miracle of the loaves and the fishes, which in the early Christian community was looked upon as the foremost symbol of Eucharist. We learn from Augustine that the Greek word *ICHTHYS* or “fish,” the dominant figure in the frieze, is an acronym for “the mystical name of Jesus the Christ” (*The City of God*, 23). Tertullian, explaining the fish and the water, tells us “We, little fishes, after the image of our *ichthys*, Jesus Christ, are born in the water [of baptism]” (*Baptismo*, 1).

The heralding angel next to this frieze, leads the pilgrim back to the vault ceiling. There, the mystery of the “Word made flesh” concludes his earthly ministry: *The Ascension of Jesus into Heaven* (Luke 24: 50-53 Mark 16: 19-20). Jesus, now seated at the right hand of the Father, begins to prepare a place for us and to send us his Spirit as he promised.



The Ascension

Geraldine M. Rohling

This coming Lent and Easter, make a private pilgrimage to the north apse. Bring your Bible, your Rosary, perhaps even this issue of *Mary’s Shrine*, and spend an hour or so in the Crypt Church contemplating the “Word made Flesh” in your personal salvation history. 🙏

GIFTS FROM MARY'S SHRINE

OUR LADY of MT. CARMEL SCAPULAR

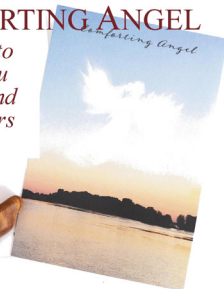
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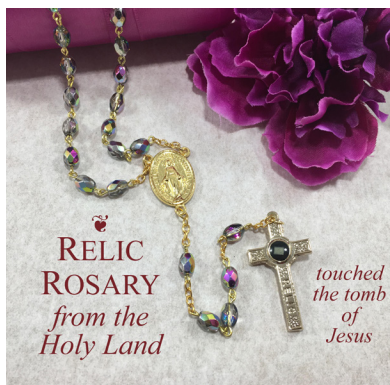
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GIFTS FROM MARY'S SHRINE



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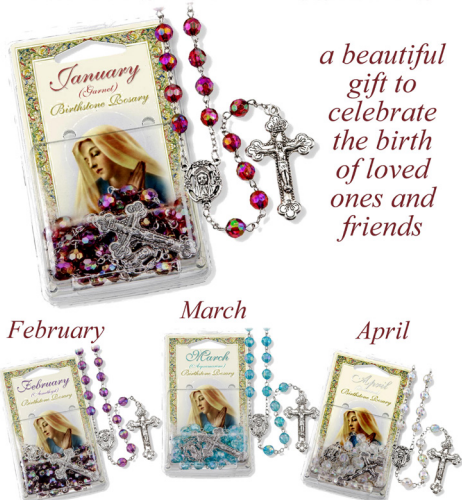


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Her protection
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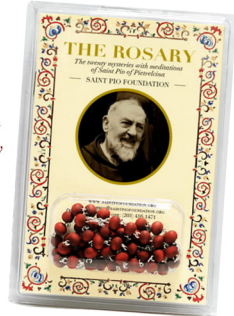
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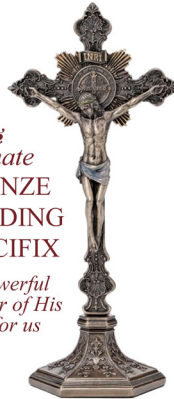
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GIFTS FROM MARY'S SHRINE



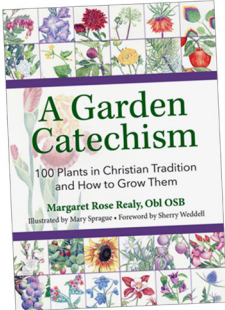
Scapular Necklace & Bracelet

Mary appeared to St. Simon in a vision, held out a scapular and said to him, 'he who dies in this will not suffer eternal fire'.

- 639 14kt gold plated necklace 20" \$29.95
- 640 14kt gold plated Bracelet fits up to 7 1/2" \$21.95

A GARDEN CATECHISM

100 Plants in Christian tradition and how to grow them



by Margaret Rose Realy grounded in Catholic history, this book is perfect for beginning and experienced gardeners alike, this unique resource combines the heritage of our Faith and the Joy of gardening

642 \$34.95

The joy of sharing wooden hand painted Pysanky Easter Eggs every egg a unique work of art



Made in the Ukraine

The egg is an ancient symbol of new life and rebirth. St. Augustine first described Christ's Resurrection from the dead as a chick bursting from an egg

641 \$6.95ea



Made in Italy

Vermeil Gold over Sterling

MIRACULOUS MEDAL ROSARY BRACELET

643 24kt gold plated over sterling. \$36.95

Please visit our website at nationalshrineshops.com



SCAPULAR Bracelet & Necklace

Mary appeared to St. Simon in a vision, held out a scapular and said to him, 'he who dies in this will not suffer eternal fire'

- 644 Necklace 20" \$29.95
- 645 Bracelet fits up to 7 1/2" \$21.95



647 Olivewood St Benedict One Decade Rosary Made in the Holy Land \$9.95

Ladybug Rosary Bracelet

with story card



646 \$9.95



Lourdes Miraculous MARY NECKLACE Our Lady pray for us



hand made in Lourdes France



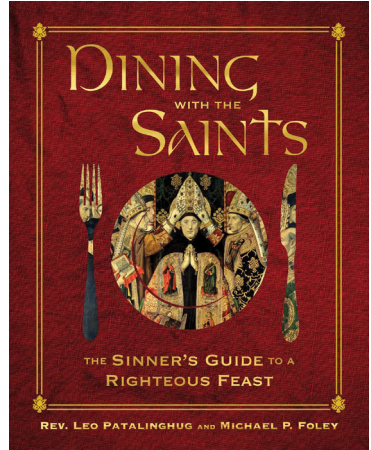
648 \$89.95

GIFTS FROM MARY'S SHRINE

Stemless Wine Glasses



649 Divine Intervention 650 Daily Red
651 Forgive me Father 15oz \$14.95ea



652 New Hardcover Book \$39.95



653 Mug 15oz \$12.95

GOLDEN LITTLE PICTURES



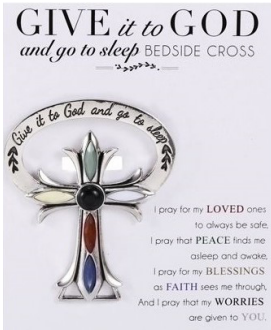
Saint Michael



Divine Mercy



Our Lady of Grace



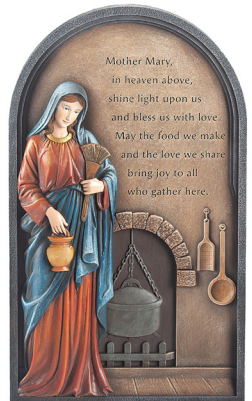
654 Give it to God Small Cross on Card \$12.95



658 St Joseph 661 St Michael
659 St Francis 662 St Padre Pio
660 St Therese \$15.95ea

Kitchen MADONNA Prayer Plaque

Mother Mary, in Heaven above, shine light upon us and bless us with love. May the food we make and the love we share bring joy to all who gather here.



663 Kitchen Madonna Plaque 9" \$45.95

GIFTS FROM MARY'S SHRINE

ROSARY BRACELET



stretch and wrap to wear comfortably

Five Decade Rosary with clear faceted beads, rose gold tone Miraculous Medals and Crucifix

664 \$19.95

LOURDES LILY ROSARY by Ghirelli

Made in Italy

Gold plated Centerpiece of the Immaculate Conception



Bohemian faceted glass beads, pearly finish

beautiful Crucifix with lilies, Polished Gold plated finish with hand-enameled inserts

665 \$115.95

Blue MADONNA Hearts Rosary & Rosary Bracelet



keep our Lady close to your heart

666 Rosary \$34.95

667 Bracelet \$19.95

MIRACULOUS MEDAL NECKLACES

Sterling Silver

Gold over Sterling



668 Sterling Silver 18" chain 1" medal \$79.95

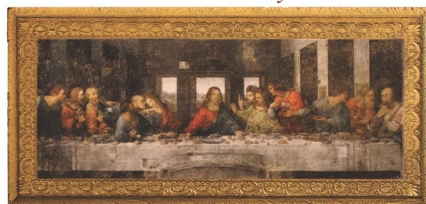
669 14kt Gold over sterling 18" chain 1" medal \$79.95

FLORENTINE ICONS

Italian San Damiano Cross Virgin and Child and The Last Supper



Made in Italy



671 San Damiano Crucifix 5"x7" \$169.95

672 Madonna and Child 4"x5" \$69.95

673 Last Supper 11"x5" \$89.95



One decade OLIVE WOOD ROSARY with COMFORT CROSS

beautiful to see and comforting to hold

handmade in Bethlehem

670 \$7.95

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VISIT OUR NATIONAL SHRINE SHOPS WEBSITE AT WWW.NATIONALSHRINESHOPS.COM

LEAVING A LEGACY REMEMBERING THE NATIONAL SHRINE IN YOUR WILL

For many, charitable giving is an act of faith grounded in confidence in God's abundance and motivated by a desire to create additional resources for accomplishing God's work.

Leaving a legacy gift to the Basilica of the National Shrine of the Immaculate Conception offers the opportunity to pass on not only your assets but also the values that have guided your life.

Remembering the National Shrine in your estate planning is a wonderful way to put your values into action, ensuring that Mary's House is maintained for future generations as a center of worship and devotion as a personal legacy.

To remember the Basilica of the National Shrine in your will, you may contact your attorney or financial advisor for assistance in making a bequest. Or, you may simply include the following in your will:

I give, devise, and bequeath to the Basilica of the National Shrine of the Immaculate Conception, a body corporate of the District of Columbia, and located in Washington, D.C., (the sum of _____) or (____ % of rest residue, and remainder of my estate) or (____ shares of _____) or all my right, title and interest in the following described property _____).

Please feel free to contact the Basilica at 202-526-8300 if we can provide you with further information or assistance.

Thank you for your prayerful consideration and continued support of Mary's Shrine.

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OF THE IMMACULATE CONCEPTION
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**MARY'S
SHRINE**

A publication of the Basilica of the National Shrine of the Immaculate Conception

Reverend Monsignor Walter R. Rossi
RECTOR

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DIRECTOR OF PILGRIMAGES

Reverend Ismael N. Ayala
DIRECTOR OF LITURGY

Reverend Raymond A. Lebrun, O.M.I.
SPIRITUAL DIRECTOR

Jacquelyn Hayes
DIRECTOR OF COMMUNICATIONS

Location
400 Michigan Avenue, NE
Washington, DC 20017
Tel: 202-526-8300
info@nationalshrine.org
www.nationalshrine.org

Shrine Hours
6 am - 6 pm

Sunday Masses
4:30 pm (Saturday Vigil)
7:30 am, 9 am, 10:30 am
*12 noon (Solemn Mass with Choir)
*2:30 pm (Spanish)
4:30 pm

Sunday Confessions
10 am - 12 noon
1:15 pm - 2:15 pm (Spanish)
2:30 pm - 4:30 pm

Monday-Friday Masses
7 am, 8 am, 12:10 pm, 5:15 pm

Saturday Masses
7 am, 8 am, 12:10 pm, 4:30 pm (Vigil)

Monday-Saturday Confessions
9 am - 12 noon
3 pm - 5 pm

Holy Days
Please contact the Basilica for Holy Day Schedules.

Guided Tours
Monday - Saturday
9 am, 10 am, 11 am, 1 pm, 2 pm, 3 pm
No Guided Tours on Sunday.

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Cover photo by Robert Isaacson