

The Virgin Of Guadalupe The History And Legacy Of One Of The Catholic Churchs Most Venerated Images

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Nuestra Señora de Guadalupe Para Niños - Lupita Vital 2011

As patroness of the Americas, there is no doubt that Our Lady of Guadalupe is one of the most recognized figures in the spiritual consciousness of Hispanics and non-Hispanics alike. Our Lady's apparitions to Juan Diego continue to be the strongest root of catholicism in Latinamerica as the devotion continues to be passed down to our younger generations. This booklet explores the rich history in an easy, bilingual format for children and gives the catechist or parent tips and guides along the way to help them present this rich story to their children. Como la patrona de las Americas, no hay duda que Nuestra Senora de Guadalupe es una de las figuras mas reconocidas y queridas en la vida espiritual de los hispanos. Las apariciones de la Virgen a Juan Diego han tenido un impacto muy importante y duradero en el fervor del catolicismo en Latinoamerica que seguimos transmitiendo de generacion a generacion. Este libro explorara las apariciones de Nuestra Senora de Guadalupe en un lenguaje sencillo y bilingue para ninos mientras tambien presenta una guia para que padres y catequistas les ayuden a entender y apreciar el gran regalo que ella es para nuestra fe catolica.

The Catholic Encyclopedia - Charles George Herbermann 1914

María of Guadalupe - Paul Badde 2008

Mexico, December 9, 1531. Ten years after the Spaniards conquered this land, on a hill on the outskirts of the capital, something inconceivable happens to Juan Diego, a native of the area. At dawn a heavenly figure comes to meet him, revealing herself as "Mary, mother of all men." To confirm the first vision, the Lady not only entrusts him with several messages. But, also, in the final vision, leaves her portrait mysteriously present on his tilma. It is the portrait of a young woman looking downward. She is clothed in a dress figured with roses and a mantle spangled with stars.

The Story of Guadalupe - Luis Lasso de la Vega 1998

The devotion to Our Lady of Guadalupe is one of the most important elements in the development of a specifically Mexican tradition of religion and nationality. This volume makes available to the English-reading public an easily accessible translation from the original Nahuatl, along with extensive critical apparatus dealing with various linguistic, orthographic, and typographical matters.

Mexican Phoenix - D. A. Brading 2001

Juan Diego, to whom the Virgin Mary appeared in 1531 miraculously imprinting her likeness on his cape, was canonised in Mexico in 2002 by Pope John Paul II. In 1999, the revered image of Our Lady of Guadalupe had been proclaimed patron saint of the Americas by the Pope. How did a poor Indian and a sixteenth-century Mexican painting of the Virgin Mary attract such unprecedented honours? Across the centuries the enigmatic power of the image has aroused fervent devotion in Mexico: it served as the banner of the rebellion against Spanish rule and, despite scepticism and anti-clericalism, still remains a potent symbol of the modern nation. This book traces the intellectual origins, the sudden efflorescence and the adamant resilience of the tradition of Our Lady of Guadalupe and will fascinate anyone concerned with the history of religion and its symbols.

The Lady of Guadalupe - Tomie dePaola 2013-06-18

A gorgeously depicted story of the Lady of Guadalupe and her love for the people of Mexico In stunning words and images, Tomie dePaola renders the beautiful story of the Mother of God appearing to an indigenous man in Mexico to teach true peace to the native people. In these visitations, the Lady of Guadalupe shows her great love for the Mexican people, and proves that culture need not be obliterated to bring the Christian faith to others. The beauty of the Lady's love is reflected in dePaola's spectacular watercolor illustrations. This is a fixed-format ebook, which preserves the design and layout of the original print book.

The Miraculous Flying House of Loreto - Karin Vélez 2019

In 1295, a house fell from the evening sky onto an Italian coastal road by the Adriatic Sea. Inside, awestruck locals encountered the Virgin Mary, who explained that this humble mud-brick structure was her original residence newly arrived from Nazareth. To keep it from the hands of Muslim invaders, angels had flown it to Loreto, stopping three times along the way. This story of the house of Loreto has been read as an allegory of how Catholicism spread peacefully around the world by dropping miraculously from the heavens. In this book, Karin Vélez calls that interpretation into question by examining historical accounts of the movement of the Holy House across the Mediterranean in the thirteenth century and the Atlantic in the seventeenth century. These records indicate vast and voluntary involvement in the project of formulating a branch of Catholic devotion. Vélez surveys the efforts of European Jesuits, Slavic migrants, and indigenous peoples in Baja California, Canada, and Peru. These individuals contributed to the expansion of Catholicism by acting as unofficial authors, inadvertent pilgrims, unlicensed architects, unacknowledged artists, and unsolicited cataloguers of Loreto. Their participation in portaging Mary's house challenges traditional views of Christianity as a prepackaged European export, and instead suggests that Christianity is the cumulative product of thousands of self-appointed editors. Vélez also demonstrates how miracle narratives can be treated seriously as historical sources that preserve traces of real events. Drawing on rich archival materials, *The Miraculous Flying House of Loreto* illustrates how global Catholicism proliferated through independent initiatives of untrained laymen.

In the Shadow of the Virgin - Gretchen D. Starr-LeBeau 2018-06-05

On June 11, 1485, in the pilgrimage town of Guadalupe, the Holy Office of the Inquisition executed Alonso de Paredes--a converted Jew who posed an economic and political threat to the town's powerful friars--as a heretic. Wedding engrossing narratives of Paredes and other figures with astute historical analysis, this finely wrought study reconsiders the relationship between religious identity and political authority in late-Medieval and early-modern Spain. Gretchen Starr-LeBeau concentrates on the Inquisition's handling of conversos (converted Jews and their descendants) in Guadalupe, taking religious identity to be a complex phenomenon that was constantly re-imagined and reconstructed in light of changing personal circumstances and larger events. She demonstrates that the Inquisition reified the ambiguous religious identities of conversos by defining them as devout or (more often) heretical. And she argues that political figures used this definitional power of the Inquisition to control local populations and to increase their own

authority. In the Shadow of the Virgin is unique in pointing out that the power of the Inquisition came from the collective participation of witnesses, accusers, and even sometimes its victims. For the first time, it draws the connection between the malleability of religious identity and the increase in early modern political authority. It shows that, from the earliest days of the modern Spanish Inquisition, the Inquisition reflected the political struggles and collective religious and cultural anxieties of those who were drawn into participating in it.

[Our Lady of Guadalupe](#) - Carl Anderson 2017-12-05

Nearly a decade after Spain's conquest of Mexico, the future of Christianity on the American continent was very much in doubt. Confronted with a hostile colonial government and Native Americans wary of conversion, the newly-appointed bishop-elect of Mexico wrote to tell the King of Spain that, unless there was a miracle, the continent would be lost. Between December 9 and December 12, 1531, that miracle happened, and it forever changed the future of the continent. It was then that the Virgin Mary famously appeared to a Native American Christian convert on a hilltop outside of what is now Mexico City. The image she left imprinted on his cloak or tilma has puzzled scientists for centuries, and yet Our Lady of Guadalupe's place in history is profound. A continent that just months before the apparitions seemed completely lost to Christianity suddenly and inexplicably embraced it by the millions. Our Lady of Guadalupe's message of love replaced the institutionalized violence of the Aztec culture, and built a bridge between two worlds — the old and the new — that were just ten years earlier engaged in brutal warfare. Today, Our Lady of Guadalupe continues to inspire the devotion of millions. From Canada to Argentina — and even beyond the Americas — one finds great devotion to her, and great appreciation for her message of love, unity and hope. Today reproductions of the Virgin's miraculous image can be seen throughout North and South America, in churches and homes, on billboards and even clothing apparel. Her shrine in Mexico City, where the miraculous image is housed to this day, is one of the most visited in the world. In *Our Lady of Guadalupe: Mother of the Civilization of Love*, Anderson & Chavez trace the history of Our Lady of Guadalupe from the sixteenth century to the present discuss of how her message was and continues to be an important catalyst for religious and cultural transformation. Looking at Our Lady of Guadalupe as a model of the Church and Juan Diego as a model for all Christians who seek to answer Christ's call of conversion and witness, the authors explore the changing face of the Catholic Church in North, Central, and South America, and they show how Our Lady of Guadalupe's message was not only historically significant, but how it speaks to contemporary issues confronting the American continents and people today.

Gerard of Abbeville, Secular Master, on Knowledge, Wisdom and Contemplation (2 vols) - Stephen M. Metzger 2017-04-24

In Gerard of Abbeville, Secular Master, on Knowledge, Wisdom and Contemplation, Stephen M. Metzger presents for the first time a comprehensive account of the life, works and theory of knowledge of the thirteenth-century theologian Gerard of Abbeville.

The Virgin of Guadalupe - Charles River Charles River Editors 2018-02-26

*Includes pictures *Includes accounts describing the image and the theories surrounding its origins

*Includes online resources and a bibliography for further reading No other artwork in the world is comparable to the Virgin of Guadalupe. What makes this painting unique -located in the Basilica of Guadalupe, north of Mexico City- is not precisely its artistic quality, as is the case with the Mona Lisa by Leonardo or The Kiss by Gustav Klimt, nor its place in the evolution of painting. It clearly does not constitute a landmark in art history, and the most visited painting in the world is certainly not the summit or the harbinger of a new aesthetic movement, like Dalí's melting watches or Van Gogh's Starry Night. In fact, for some, the execution of the image is coarse and all its elements fit well known techniques. For others, it's merely a copy of a sculpture of the Virgin found in Spain. What distinguishes the Virgin of Guadalupe of Mexico is her universality: unlike any work of art in the world, it can be recognized by any local; it's certainly the most ubiquitous symbol in her country. It would be difficult to find a Mexican who cannot name her. Likewise, it would be complicated to find one who hasn't been at least once in his or her life before the image at the Basilica, either reluctantly or filled with devotion. The other thing that makes the Virgin of Guadalupe incomparable is her power to unite her nation, something that has been widely demonstrated throughout history. At different moments, and raised by different hands, the Virgin of

Guadalupe (never the original painting) has led the troops that changed the history of the territory now known as Mexico. Not even a few hours had passed after the start of the War of Independence when the rebel army was already carrying the image of Guadalupe; in the twentieth century the image was present at the indigenous rebellion in Chiapas in 1994 and also materialized during the Mexican "perestroika" of 2000, which ended the single-party regime that had lasted for seven decades. Going further back, during Mexico's Conquest, Hernán Cortés carried an image of the Virgin that, to the disinterested observer, is obviously the prototype of the Mexican Madonna. For some, Guadalupe is the work of a talented Indian painter, and this work was retouched and embellished by others in later centuries. The majority of scholars note how the image "appeared" at a very convenient time in Mexico's history, when evangelization functioned as the ideological arm of the material conquest of the Aztec empire. There are even reasons to wonder whether the image currently on display in Mexico City is the same as in the 17th century since it is known from testimonies of the time that Mary had a crown on her head. That means if it's the same, at the very least it's been retouched, doctored and tampered with again. Conversely, for the believers, the image was miraculously stamped on the tilma or cloak of a man named Juan Diego. Among the latter are most of the 17 million persons who visit the original every year in Mexico City, which makes it the most visited painting in the country, and certainly the world. By comparison, the Mona Lisa at the Louvre in Paris receives six million visitors per year. What nobody questions -believers, skeptics or atheists- is that the Virgin of Guadalupe has been the most important symbol, religious or not, in Mexico's history, a kind of non-official flag. Her influence has spread even to the Mexican diaspora, where it has become a sign of identity, pride and resistance among undocumented immigrants in the United States. For Mexicans, it's not necessary to be religious to believe in the power of the Virgin of Guadalupe as a unifying symbol and embodiment of national identity. *The Virgin of Guadalupe: The History and Legacy of One of the Catholic Church's Most Venerated Images* looks at the history of the image.

La Madre Del Maiz - Gilbert R. Cruz 2012

The story of Guadalupe conforms to Mary's maternal duty. The maternal duty of Mary towards men in no way obscures or diminishes this unique mediation of Christ; rather shows its power. For all the influences of Blessed Virgin Mary on men, originate, not from necessity, but from divine pleasure. They flow from the abundance of the merits of Christ, rest on his mediation, depend entirely on it, and draw its power from it. In no way do they impede the immediate union of the faithful with Christ. Rather they foster it. (Source: "Dogmatic Constitution of the Church" in *The Role of the Blessed Virgin Mary, Mother of God, in the Mystery of Christ in his Church* (Documents of the Vatican II, 1963 1965))

The Virgin of Guadalupe - John Annerino 2012

The Virgin of Guadalupe is a brilliant art book that celebrates a popular cultural icon, a venerable symbol of compassion, hope, and humility—and one of the most popular pieces of ancient art ever created. Featuring color photographs, bilingual English and Spanish captions, and an evocative essay, the book includes lyrical quotes from Aztec legends, miraculous apparitions, storied histories, and colorful folklore.

The Beautiful Lady - Pat Mora 2012-12-11

Grandma Lupita tells her granddaughter Rose and Rose's friend, Terry, the story about Our Lady of Guadalupe and the miracle that occurred near Mexico City in 1531. Includes facts about the event and its influence.

Our Lady of Guadalupe - John F. Moffitt 2006-07-25

According to legend, on December 8, 1531, the Virgin Mary appeared to the newly Christianized Juan Diego on the Mexican hill of Tepeyacac. As proof of her divine visit, she miraculously imprinted her image upon his mantle. That image, known as Our Lady of Guadalupe, has become a symbol of national consciousness in Mexico and a talisman for Mexican Americans. Yet its notable features include obviously European artistic techniques. How is it that Renaissance styles are employed in a 16th century Mexican icon supposedly not made by human hands? Looking beyond the divine explanation for the Lady's existence, author John Moffitt uses historical and artistic detective work to determine the work's earthly origin. Originally published in Spanish, this volume provides an in-depth study of Our Lady of Guadalupe. It places the work within the context of art history as well as local contemporary events. The mundane origin of the painting is fully traced and investigated as well as the proliferation of the legend which led to the eventual

canonization of Juan Diego as the first native Mexican saint. Appendices provide crucial related Spanish-language texts by Miguel Sanchez (1648) and Luis Laso de la Vega (1649, originally published in Nahuatl). Numerous illustrations are included.

Before Guadalupe - Louise M. Burkhart 2001

The introduction of the Virgin Mary to the native peoples of Mexico is often closely associated with Our Lady of Guadalupe, the principal Mexican Marian devotion. Historical evidence indicates that the Mexican shrine was not established until the 1560s, the legend was virtually unknown until its initial publication in Spanish in 1648 and in Nahuatl the following year; and native people did not participate in the devotion to any extensive degree until after the mid-seventeenth century. How, then, was devotion to the Virgin actually introduced to Nahuas during the first decades of Christian evangelization? This book addresses this question through the presentation of Nahuatl-language devotional texts relating to Mary, texts through which Nahuas learned about the Virgin and expressed their own developing devotion to her. The wide range of Nahuatl literature on the Virgin shows that Nahuas were introduced to, and to varying degrees participated in, the full-blown medieval and Renaissance devotion to Mary, adapted into their own language. Native scholars participated in the composition of much of this material. Nahuatl text and English translation are presented in parallel columns. Each text is preceded by introductory commentary that explicates the European background of the material and its new meanings and uses in the Mexican context.

Theologies of Guadalupe - Timothy Matovina 2018-12-03

"Theologies of Guadalupe examines theological writings about Mexico's most renowned religious tradition from the colonial era to the present. It also explores how the Guadalupe cult rose above all others in colonial Mexico and emerged from a local devotion to become a regional, national, and then international phenomenon"--

The Paradise Garden Murals of Malinalco - Jeanette Favrot Peterson 1993-03-01

The valley of Malinalco, Mexico, long renowned for its monolithic Aztec temples, is a microcosm of the historical changes that occurred in the centuries preceding and following the Spanish conquest in the sixteenth century. In particular, the garden frescoes uncovered in 1974 at the Augustinian monastery of Malinalco document the collision of the European search for Utopia with the reality of colonial life. In this study, Jeanette F. Peterson examines the murals within the dual heritage of pre-Hispanic and European muralism to reveal how the wall paintings promoted the political and religious agendas of the Spanish conquerors while preserving a record of pre-Columbian rituals and imagery. She finds that the utopian themes portrayed at Malinalco and other Augustinian monasteries were integrated into a religious and political ideology that, in part, camouflaged the harsh realities of colonial policies toward the native population. That the murals were ultimately whitewashed at the end of the sixteenth century suggests that the "spiritual conquest" failed. Peterson argues that the incorporation of native features ultimately worked to undermine the orthodoxy of the Christian message. She places the murals' imagery within the pre-Columbian tlacuilo (scribe-painter) tradition, traces a "Sahagún connection" between the Malinalco muralists and the native artists working at the Franciscan school of Tlatelolco, and explores mural painting as an artistic response to acculturation. The book is beautifully illustrated with 137 black-and-white figures, including photographs and line drawings. For everyone interested in the encounter between European and Native American cultures, it will be essential reading.

Guadalupe Mysteries - Grzegorz Gorny 2016-10-30

Our Lady of Guadalupe is the most beloved symbol of Mexican Catholicism, and devotion to her is widespread in the USA. While she has entranced and encouraged Mexican Catholics for several centuries, believers and even nonbelievers the world over are inspired and intrigued by her. Millions of pilgrims visit her shrine in Mexico City every year. Both Pope John Paul II and Pope Francis have travelled there to pray for her motherly intercession. And scientists from many disciplines have studied the amazing attributes of her mysterious image. In this glorious, lavishly illustrated book, the renowned author-photographer team Grzegorz Gorny and Janusz Rosikon take the reader on an illustrated pilgrimage to Our Lady of Guadalupe. They tell the amazing story of her apparition to Juan Diego in 1531 and its dramatic impact upon the destiny of an entire people. They interview the various experts on the image and reveal its symbolic

messages, those of the past and those speaking to us today.

The Virgin of Guadalupe and the Conversos - Marie-Theresa Hernández 2014-07-15

Hidden lives, hidden history, and hidden manuscripts. In *The Virgin of Guadalupe and the Conversos*, Marie-Theresa Hernández unmask the secret lives of conversos and judaizantes and their likely influence on the Catholic Church in the New World. The terms converso and judaizante are often used for descendants of Spanish Jews (the Sephardi, or Sefarditas as they are sometimes called), who converted under duress to Christianity in the fourteenth and fifteenth centuries. There are few, if any, archival documents that prove the existence of judaizantes after the Spanish expulsion of the Jews in 1492 and the Portuguese expulsion in 1497, as it is unlikely that a secret Jew in sixteenth-century Spain would have documented his allegiance to the Law of Moses, thereby providing evidence for the Inquisition. On a Da Vinci Code - style quest, Hernández persisted in hunting for a trove of forgotten manuscripts at the New York Public Library. These documents, once unearthed, describe the Jewish/Christian religious beliefs of an early nineteenth-century Catholic priest in Mexico City, focusing on the relationship between the Virgin of Guadalupe and Judaism. With this discovery in hand, the author traces the cult of Guadalupe backwards to its fourteenth-century Spanish origins. The trail from that point forward can then be followed to its interface with early modern conversos and their descendants at the highest levels of the Church and the monarchy in Spain and Colonial Mexico. She describes key players who were somehow immune to the dangers of the Inquisition and who were allowed the freedom to display, albeit in a camouflaged manner, vestiges of their family's Jewish identity. By exploring the narratives produced by these individuals, Hernández reveals the existence of those conversos and judaizantes who did not return to the "covenantal bond of rabbinic law," who did not publicly identify themselves as Jews, and who continued to exhibit in their influential writings a covert allegiance and longing for a Jewish past. This is a spellbinding and controversial story that offers a fresh perspective on the origins and history of conversos.

The Virgin of Guadalupe - Maxwell E. Johnson 2002

"In *The Virgin of Guadalupe*, Lutheran minister Maxwell E. Johnson recognizes that this tradition is important not only to Latin American Catholics but also to all Latin American Christians. Acknowledging the significance (if not, necessarily, the historical accuracy) of the appearance of the Virgin is not simply a Roman Catholic need but a necessity for all Christian churches among whom the Hispanic presence is growing.

Our Lady of Guadalupe - Francisco Serrano 1998

A retelling of the legend of Our Lady of Guadalupe, seen by a Mexican peasant only ten years after the fall of the Aztec Empire in 1531.

The Image of Guadalupe - Jody Brant Smith 1994

The world-renowned Image of Our Lady of Guadalupe has mystified and evoked the adoration of millions since its first appearance in Mexico City in 1531. The origin of the Image has baffled believer and skeptic alike. In his unparalleled examination of the Guadalupe mystery, Professor Jody Brant Smith, equally sensitive to the demands of objectivity and reverence, diligently applies current techniques of scientific and historical scrutiny like that used in investigating the Shroud of Turin to determine if the Image is attributable to myth or miracle. Here he continues his discussion of the enigmatic origin and history of the Image and offers new insight from his career-long exploration of the Guadalupan mystery.

Laudato Si' - Pope Francis 2020-10-06

Laudato Si' is Pope Francis' second encyclical which focuses on the theme of the environment. In fact, the Holy Father in his encyclical urges all men and women of good will, the rulers and all the powerful on earth to reflect deeply on the theme of the environment and the care of our planet. This is our common home, we must take care of it and love it - the Holy Father tells us - because its end is also ours.

The Story of Our Lady of Guadalupe Empress of the Americas - C. Lourdes Walsh 2005-09-01

This is a book about the apparitions of Our Lady of Guadalupe to a poor Aztec, Juan Diego, near Mexico city, ten years after the Spanish conquest.

The Wonder of Guadalupe - Francis Johnston 1993-11

This relatively short book is widely regarded as the best on the apparition of Our Lady in 1531 in Mexico City. Tells the complete story, from the Conquest of Mexico and the conversion of the Aztecs, through the

development of the devotion and into the modern era. Shows that the picture is not a painting, but more like a photograph, and how under normal circumstances it should have disintegrated in 20 or 30 years. Describes several miracles that saved it and the remarkable power of the devotion. An enthralling story and an essential devotion.

Our Lady of Everyday Life - María Del Socorro Castañeda-Liles 2018-03-01

For Mexican Catholic women in the United States, devotion to Our Lady of Guadalupe-La Virgen is a necessary aspect of their cultural identity. In this masterful ethnography, María Del Socorro Castañeda-Liles considers three generations of Mexican-origin women between the ages of 18 and 82. She examines the Catholic beliefs the women inherited from their mothers and how these beliefs become the template from which they first learn to see themselves as people of faith. She also offers a comprehensive analysis of how Catholicism creates a culture in which Mexican-origin women learn how to be "good girls" in a manner that reduces their agency to rubble. Through the nexus of faith and lived experience, these women develop a type of Mexican Catholic imagination that helps them challenge the sanctification of shame, guilt, and aguante (endurance at all cost). This imagination allows these women to transgress strict notions of what a good Catholic woman should be while retaining life-giving aspects of Catholicism. This transgression is most visible in their relationship to La Virgen, which is a fluid and deeply engaged process of self-awareness in everyday life.

The Virgin of Guadalupe - Gustavo Vazquez-Lozano 2016-10-06

*Includes pictures*Includes accounts describing the image and the theories surrounding its origins*Includes online resources and a bibliography for further readingNo other artwork in the world is comparable to the Virgin of Guadalupe. What makes this painting unique -located in the Basilica of Guadalupe, north of Mexico City- is not precisely its artistic quality, as is the case with the Mona Lisa by Leonardo or The Kiss by Gustav Klimt, nor its place in the evolution of painting. It clearly does not constitute a landmark in art history, and the most visited painting in the world is certainly not the summit or the harbinger of a new aesthetic movement, like Dali's melting watches or Van Gogh's Starry Night. In fact, for some, the execution of the image is coarse and all its elements fit well known techniques. For others, it's merely a copy of a sculpture of the Virgin found in Spain. What distinguishes the Virgin of Guadalupe of Mexico is her universality: unlike any work of art in the world, it can be recognized by any local; it's certainly the most ubiquitous symbol in her country. It would be difficult to find a Mexican who cannot name her. Likewise, it would be complicated to find one who hasn't been at least once in his or her life before the image at the Basilica, either reluctantly or filled with devotion. The other thing that makes the Virgin of Guadalupe incomparable is her power to unite her nation, something that has been widely demonstrated throughout history. At different moments, and raised by different hands, the Virgin of Guadalupe (never the original painting) has led the troops that changed the history of the territory now known as Mexico. Not even a few hours had passed after the start of the War of Independence when the rebel army was already carrying the image of Guadalupe; in the twentieth century the image was present at the indigenous rebellion in Chiapas in 1994 and also materialized during the Mexican "perestroika" of 2000, which ended the single-party regime that had lasted for seven decades. Going further back, during Mexico's Conquest, Hernán Cortés carried an image of the Virgin that, to the disinterested observer, is obviously the prototype of the Mexican Madonna. For some, Guadalupe is the work of a talented Indian painter, and this work was retouched and embellished by others in later centuries. The majority of scholars note how the image "appeared" at a very convenient time in Mexico's history, when evangelization functioned as the ideological arm of the material conquest of the Aztec empire. There are even reasons to wonder whether the image currently on display in Mexico City is the same as in the 17th century since it is known from testimonies of the time that Mary had a crown on her head. That means if it's the same, at the very least it's been retouched, doctored and tampered with again. Conversely, for the believers, the image was miraculously stamped on the tilma or cloak of a man named Juan Diego. Among the latter are most of the 17 million persons who visit the original every year in Mexico City, which makes it the most visited painting in the country, and certainly the world. By comparison, the Mona Lisa at the Louvre in Paris receives six million visitors per year. What nobody questions -believers, skeptics or atheists- is that the Virgin of Guadalupe has been the most important symbol, religious or not, in Mexico's history, a kind of

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Pathways of Power - Eric R. Wolf 2001-01-03

This collection of essays was devised by the author to study how anthropology brought the study of complex societies and world systems in to its purview.

Visualizing Guadalupe - Jeannette Favrot Peterson 2014-02-01

The Virgin of Guadalupe is famously migratory, traversing continents and crossing and recrossing oceans. Guadalupe's earliest cult originated in medieval Iberia, where Our Lady of Guadalupe from Extremadura, Spain, played a significant role in the reconquista and garnered royal backing. The Spanish Guadalupe accompanied the conquistadors as part of the spiritual arsenal used to Christianize the Americas, where new images of the Virgin acted as catalysts to implant her devotion within multiethnic constituencies. This masterful study by Jeanette Favrot Peterson traces the transmission of Guadalupe as la Virgen de ida y vuelta from Spain to the Americas and back again, analyzing how the Spanish and Mexican titular images, and a selection of the copies they inspired, operated within the overlapping spheres of religion and politics. Peterson explores two central paradoxes: that only through a material object can a divine and invisible presence be authenticated and that Guadalupe's images were made to work for enacting revolutionary change while preserving the colonial status quo. She examines the artists who created images of Guadalupe, their patrons, and the diverse viewing audiences for whom those images were intended. This exegesis reveals that visual evidence functioned on a par with written texts (treatises, chronicles, and sermons of ecclesiastical officialdom) in measuring popular beliefs and political strategies.

Guadalupe: a River of Light - Carlos Caso-Rosendi 2018-02

Our Lady of Guadalupe in Mexico is one of the most popular apparitions of the Blessed Virgin Mary in the whole world. Only a few people know that the Virgin Mary appeared to a Spanish shepherd called Gil Cordero several hundred years before appearing to St. Juan Diego on Tepeyac Hill. The story of the image that Gil Cordero found buried in Extremadura, Spain harks back to the first century. According to well-attested traditions, the first miraculous image of Our Lady of Guadalupe was carved by St. Luke, the author of the Gospel According to St. Luke, and the Acts of the Apostles. Famous men, like Christopher Columbus, Hernan Cortez, Pedro de Alvarado, Alfonso XI of Spain, King Ferdinand, and Queen Isabella had a strong devotion to Our Lady of Guadalupe. When the Virgin Mary appeared to St. Juan Diego in 1531, the name "Our Lady of Guadalupe" already had a long record of miraculous events. This book traces the story of Our Lady of Guadalupe to the days of St. Luke, then to the apparition of Our Lady on Tepeyac Hill, the entrance in history of the miraculous tilma of St. Juan Diego, and the extraordinary scientific investigations that have left so many scientists baffled, and caused the conversion of one Nobel Prize scientist to Catholicism. Our Lady of Guadalupe has a message for all of us in this generation. Millions have found Christ through her advocacy. Hers is perhaps the most astonishing story of our age.

Holy Rover - Lori Erickson 2017-09-01

"Whether describing mystical visions or the rhythms of everyday life, Erickson turns the spiritual journey into a series of exciting transformations." —Publishers Weekly (starred review) From her childhood on an Iowa farm, Lori Erickson grew up to travel the world as a writer specializing in holy sites/journeys that led her on an ever-deepening spiritual quest. In *Holy Rover*, she weaves her personal narrative with descriptions of a dozen pilgrimages. Along the way, Erickson encounters spiritual leaders who include the chief priest of the Icelandic pagan religion of Asatru, a Trappist monk at Thomas Merton's Gethsemani Abbey, and a Lakota retreat director at South Dakota's Bear Butte. Both irreverent and devout, *Holy Rover* includes images of holy sites around the world taken by several of the nation's leading travel photographers. Travel writer, Episcopal deacon, and author of the *Holy Rover* blog at *Patheos*, Erickson is an engaging guide for pilgrims eager to take a spiritual journey. Her book describes travels that changed her life and can change yours, too.

Our Lady of Guadalupe - Stafford Poole 2017-12-05

"A revised and expanded edition of this seminal history of the origins of the Guadalupe apparitions"--

Provided by publisher.

Diosa de Las Américas - Ana Castillo 1996

A collection of writings about the Lady of Guadalupe, how she shaped the lives and images of women, reflections on sightings and miracles connected with her, and the uniting of Native American and Spanish faiths through her

Our Lady of Guadalupe - Jeanette Rodriguez 2010-07-05

Our Lady of Guadalupe is the most important religious symbol of Mexico and one of the most powerful female icons of Mexican culture. In this study, based on research done among second-generation Mexican-American women, Rodriguez examines the role the symbol of Guadalupe has played in the development of these women. She goes beyond the thematic and religious implications of the symbol to delve into its relevance to their daily lives. Rodriguez's study offers an important reinterpretation of one of the New World's most potent symbols. Her conclusions dispute the common perception that Guadalupe is a model of servility and suffering. Rather, she reinterprets the symbol of Guadalupe as a liberating and empowering catalyst for Mexican-American women.

The Virgin of Guadalupe and the Conversos - Marie-Theresa Hernández 2014-07-15

Hidden lives, hidden history, and hidden manuscripts. In *The Virgin of Guadalupe and the Conversos*, Marie-Theresa Hernández unmasks the secret lives of conversos and judaizantes and their likely influence on the Catholic Church in the New World. The terms converso and judaizante are often used for descendants of Spanish Jews (the Sephardi, or Sefarditas as they are sometimes called), who converted under duress to Christianity in the fourteenth and fifteenth centuries. There are few, if any, archival documents that prove the existence of judaizantes after the Spanish expulsion of the Jews in 1492 and the Portuguese expulsion in 1497, as it is unlikely that a secret Jew in sixteenth-century Spain would have documented his allegiance to the Law of Moses, thereby providing evidence for the Inquisition. On a Da Vinci Code - style quest, Hernández persisted in hunting for a trove of forgotten manuscripts at the New York Public Library. These documents, once unearthed, describe the Jewish/Christian religious beliefs of an early nineteenth-century Catholic priest in Mexico City, focusing on the relationship between the Virgin of Guadalupe and Judaism. With this discovery in hand, the author traces the cult of Guadalupe backwards to its fourteenth-century Spanish origins. The trail from that point forward can then be followed to its interface with early modern conversos and their descendants at the highest levels of the Church and the monarchy in Spain and Colonial Mexico. She describes key players who were somehow immune to the dangers of the Inquisition and who were allowed the freedom to display, albeit in a camouflaged manner, vestiges of their family's Jewish identity. By exploring the narratives produced by these individuals, Hernández reveals the existence of those conversos and judaizantes who did not return to the "covenantal bond of rabbinic law," who did not publicly identify themselves as Jews, and who continued to exhibit in their influential writings a covert allegiance and longing for a Jewish past. This is a spellbinding and controversial story that offers a fresh perspective on the origins and history of conversos.

Our Lady of Guadalupe - Manuela Testoni 2001

In this work the author examines the ancient sources pertaining to the apparitions of Mary on the hill called Tepeyac (near Mexico City) from December 9-12, 1531, and also the historical testimony of the event from the beginning of the sixteenth century to the present day. The author concentrates first of all on the historical dimension, in order later to manifest the theological and anthropological content of the message of Guadalupe, where Mary and the prophetic figure of Juan Diego are placed in relief. After resolving the critical problem, the apparitions are studied from a theological point of view. The fundamental value of these apparitions becomes evident when we scrutinize the popular religiosity of the Mexican people, where symbol and myth, faith and culture, are intermingled, enabling us to discover the beauty and reality of Aztec theology manifested in the language of Mary, in the flowers miraculously blooming on the hillside and in the beautiful song of the birds. The historical figure of Juan Diego, the chosen ambassador of the Blessed Virgin, has been neglected for too long. Besides bringing the reader up-to-date regarding studies, ancient and new, made about Juan Diego, the biographical material found here reveals why, when Pope John Paul II conferred the title of Blessed on Juan Diego in May 1990, he proclaimed him patron of the indigenous people of Mexico and the poor of the world everywhere. "This work is the fruit of a direct and attentive reading of the sources and a wide variety of authors. In my opinion, there is little that could be added for a pastoral knowledge of the Virgin of Guadalupe." (Gianni Colzani) Book jacket.

Our Lady of Guadalupe and the Conquest of Darkness - Warren H. Carroll 1983

Standard histories on the Age of Colonization tell a sad story of the ills inflicted on indigenous peoples by exploitative Western powers. This book offers a realistic corrective. The Spanish conquest of the New World is shown vividly—in its fervor and exuberance, but most importantly, with its central evangelical and civilizing impulse that transformed the Americas from savagery into a central part of Christendom.

Our Lady of Guadalupe and Saint Juan Diego - Eduardo Chávez 2006

Provides an account of the Guadalupan Event in which the Virgin Mary is said to have appeared to Juan Diego Cuauhtlatotzin, a native Mexican, in 1531, investigates the evidence that supports Juan Diego's account, and discusses the lasting cultural effects of the apparition.

Performing Piety - Elaine A. Peña 2011-06-12

The Virgin of Guadalupe, though quintessentially Mexican, inspires devotion throughout the Americas and around the world. This study sheds new light on the long-standing transnational dimensions of Guadalupan worship by examining the production of sacred space in three disparate but interconnected locations—at the sacred space known as Tepeyac in Mexico City, at its replica in Des Plaines, Illinois, and at a sidewalk shrine constructed by Mexican nationals in Chicago. Weaving together rich on-the-ground observations with insights drawn from performance studies, Elaine A. Peña demonstrates how devotees' rituals—pilgrimage, prayers, and festivals—develop, sustain, and legitimize these sacred spaces. Interdisciplinary in scope, *Performing Piety* paints a nuanced picture of the lived experience of Guadalupan devotion in which different forms of knowing, socio-economic and political coping tactics, conceptions of history, and faith-based traditions circulate within and between sacred spaces.