

Here is the Santo Stefano d'Aveto painting of what the true Tepeyac image looked like when it appeared on Juan Diego's ayate blanket:



FIGURA No. 2. Excelente pintura lograda con fundamento en el análisis al infrarrojo de la imagen original de Santa María de Guadalupe. Así es nuestra madre, sin retoques ni añadidos alguno. Image of Guadalupe Research Project (NASA).

Francis Johnston points out that some authorities believe that Mary looks more like a Jewess than a Mexican. Mexican women wore short sleeved square-necked blouses and skirts that reached below the knee but above the ankle.

Mary's gown is full length and long sleeved and her mantle is also full length as worn by Arab and Jewish women.

This belief is supported by one of the Guadalupe experts, Fray Jose de Guadalupe Mojica O.F.M. (the famous Mexican singer, actor turned priest). His autobiography, "Yo Pecador", was made into the movie in 1959.

To me this is how Mary truly presented herself: clothed in the manner that she was clothed when she was on earth. Not ornate with royal robes and ornamentation.

The text under the image is enlarged below and the last sentence states: **"This is our mother without retouches nor additions of any kind".**

Thousands of copies were painted by many artists before the retouches and additions. Where are they? In remote villages? churches? private homes? small museums? Surely this image at Santo Stefano d' Aveto is not the only one surviving As well as the one owned by Pope Pius IV where ever it is today.

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Santo Stefano d'Aveto <http://www.localidautore.com/paes/santo-stefano-d-aveto-2298.aspx>

The following is excerpted from the link :

Santo Stefano d'Aveto is a town in the province of Genoa, located in Val d'Aveto, on the shores of the river that has the same name, at about a 1000 meters above sea level, known since the fifties as a ski resort, fully equipped with modern facilities and artificial snow systems.

The Shrine of Our Lady of Guadalupe, whose cult was widespread in Italy thanks to the work of the Jesuit Fathers. The building, of the early XX century in Tuscan Gothic style, features one major nave, two aisles and an elegant polychrome façade. It is located just outside the town and preserves inside a painting of the Virgin of Guadalupe, donated by the Cardinal and Secretary of State Giuseppe Maria Doria Pamphili. According to the local history, the painting was donated by Admiral Giovanni Andrea Doria, nephew of the famous Andrea Doria Oneglia, after the battle of Lepanto in 1571.

continued on page 8

I have not found the church where the image is located. The internet link in page 7 only states that it is in the town Church of Santo Stefano de Aveto but I could not determine which one.

I did find this picture of a church that may be the one only because the painting above the door looks like the image without the additions. I will keep searching and try to contact someone in Santo Stefano de Aveto.



This is the plaque mentioned in the bibliography

- 1895 study by Professor D. Mariano Jacobo Rojas

It states that it is the site where Mary performed her **first miracle*** when she cured Juan Bernardino.

It also says that Mary asked to be called Santa Maria de Guadalupe. However many scholars believe that Mary did not say Guadalupe. In her discourse to Juan Bernardino **she said that she had come to crush the serpent of stone**; to crush idolatry. Notice the term "TEQUANTLAXOPEUH" "Tea-quantla-show-pay" "la que pisa la serpiente" which in english means, "she who

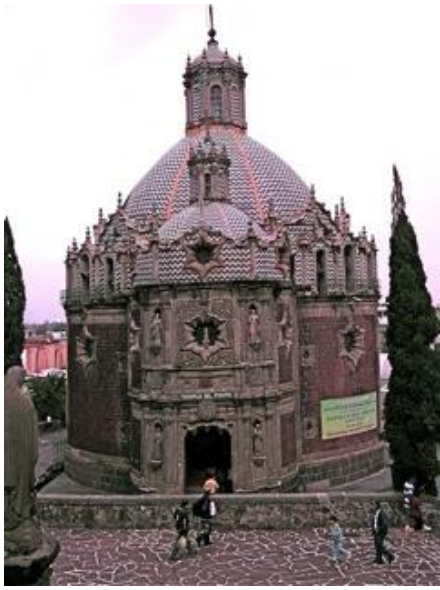
steps on the serpent". It is in bold capital letters as if to dispute the term Guadalupe above it. It is said that this was done because the indigenous people did not want to use the inaccurate term Guadalupe, from Spain, to describe their wonderful Lady from Tepeyac. But to keep the peace with the Spaniards both wordings were used.

Becarra Tanco, who participated in the Apostolic Proceedings of 1666, concluded that Mary used the word "Tequantlaxopeuh," However, as stated before, the term Guadalupe has been entrenched throughout the world and it will remain. But it behooves people to know the truth even though they will always use Guadalupe.

HER EYES There are other articles about the image; one speaks of the eyes of Mary and that images are in her eyes showing Juan Diego and others. One internet site is: <http://www.sancta.org/eyes.html> . It tells of the first study of the eyes that was done by Alfonso Marcue in 1929 but was suppressed until 1951 when Jose Carlos Salinas Chavez investigated, 1956, Dr. Javier Torroella Bueno, MDS and Dr. Rafael Torrija Lavoignet, 1979, Dr. Jose Aste Tonsmann, Ph D. There is a link to a video of Dr. Tonsmann speaking of his findings. <http://www.sancta.org/videos.html>, it is the third one listed. His book is: "El Secreto de sus Ojos".

* The **second miracle**, Dec 12, was the Castilian roses on Tepeyac hill and the image on the ayate (two miracles?)

The **third miracle**, Dec 26, was the resurrection of a man that had been killed by an arrow when the people were over-celebrating, in a procession, the transfer of the sacred image from the old basilica to the small hermitage that had been built on the hill. Some men shot a volley of arrows into the air; one came down and struck the man dead. His body was carried to the image; the people prayed to Mary and she raised him from the dead. He then lived with Juan Diego, in a room that had been built at the hermitage, to help Juan Diego care for the site. His name is unknown. A painting is shown in the link on the next page below POCITO CHAPEL



POCITO CHAPEL

<http://www.virginmotherofguadalupe.com/our-lady-of-guadalupe/virgin-of-guadalupe>

THE SPRING: Between 1544 and 1548 Bishop .Zumarraga asked Juan Diego to show him exactly where the fourth apparition occurred. Juan walked around not sure when a spring suddenly gushed up to show the spot. The spring of Tepeyac has cured many people just as the spring at Lourdes, France.

POCITO CHAPEL – where a spring flowed from Tepeyac hill. This larger chapel was completed in 1791 where the original temple was built in the middle of the 17th Century. This chapel has a well inside where people collected water from the miraculous spring flowing from eastern side of Tepeyac Hill. This picture is from the article in the link below.

There are other pictures there of :

- Painting of the Miracle of the Dead Indian
- The Little Hill (Tepeyac) & Chapel
- Cross marks where Juan Diego lived his last years
- Tulpetlac– where Juan Diego lived with his uncle

Juan Diego was an Indian born in 1474 in [Cuauhtitlan](#) his native name was Cuauhtlatoatzin, it has been translated as “singing eagle”, “One who talks like an eagle” or “eagle that talks”. ****View a question at end of bibliography**
 Juan Bernardino was born circa 1460 and died May15, 1544. Juan Diego was born in 1474 died on May 30, 1548.
 Bishop Juan de Zumarraga was born in1468 and died on June 3, 1548.

TILMA tilmatli, manta, capa, abrigo, ayate

TEPEYAC also Tepeyacac and "Tepeaquilla is believed to have been a [Pre-Columbian](#) worship site for the [indigenous](#) mother [goddess Tonantzin](#). In [Nahuatl](#), Tepeyacac is a proper noun, a combination of tepetl ("mountain"), yacatl ("nose"), and the relational word -c, ("at"). According to [Nahuatl](#) scholars, "The term would generally be expected to mean a settlement on the ridge or brow of a hill. Since yacatl (the nose going first) often implies antecedence, here the word may refer to the fact that the hill is the first and most prominent of a series of three.

Ref: Diaz, B., 1963, The Conquest of New Spain, London: Penguin Books [ISBN 0140441239](#)

“The Virgin painted herself horizontally”

Original ayate was 89 inches long by 61 inches high

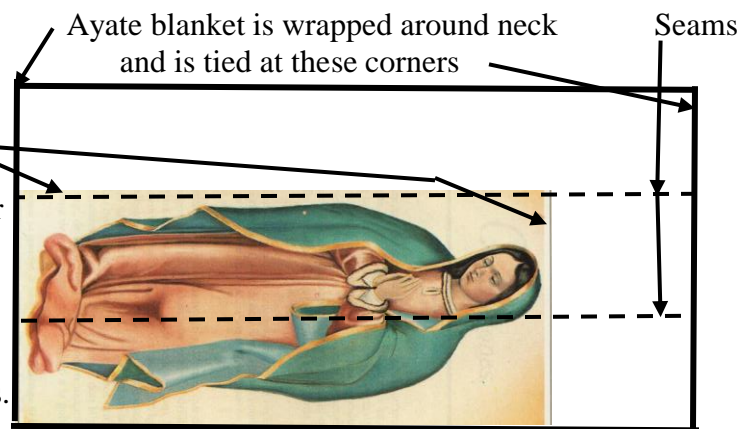
After this seam was removed it was 89” x 41”

Later it was cut here to mount in the present frame

"La Virgen se pinto horizontalmente" States a book

from Mexico titled Enciclopedia Guadalupeana one of four encyclopedias about Guadalupe. I found the books right here in Chicago at the Newberry Library, 60 W. Walton. I found the article, on this topic, on page 102 of the first volume. What a feeling of accomplishment !!!

The sites below have information about the encyclopedias.



http://www.worldcat.org/search?q=Enciclopedia+Guadalupeana&qt=owc_search The next site lists libraries that have copies
http://www.worldcat.org/title/enciclopedia-guadalupeana-tematica-historica-onomastica/oclc/33104432&referer=brief_results

The site below has an explanation, by John Riedell, of why Mary’s image was not created vertically. Juan Diego was about 63” tall so deducting 11” for his head and neck and 3” up from the ground left only **49”** of vertical space on Juan’s body to accommodate the **56”** height of the image. If the image was vertical, then Mary’s head would have been crumbled up in the folds, of the ayate, at the neck and there would be two horizontal seams instead of one vertical seam. <http://www.holymary.info/thewaytheimageappeared.html>

On a previous date I had Mary in the center of the ayate above, but after rereading John Riedell article I moved it to the left as his article explains.

Judge for yourself

continued on page 10

The bibliography is listed from the writings of others that I have used in this paper. I have not read all of them. Perhaps someone out there can do further research with an open mind. Let me know what you find.

Also if some links herein do not work anymore, let me know.

- Padre Jose de la Luz Silva Dec. 12, 1984 Guadalupe mass homily St. Agnes church in Brighton Park, Chicago.
 - http://etymonline.com/index.php?allowed_in_frame=0&search=Guadalupe&searchmode=none Etymology.
 - Nican Mopohua by the Indian Antonio Valeriano. It is in the Lennox Library, New York, USA.
<http://www.virgendeguadalupe.org.mx/apariciones/Nican%20Mopohua/Nican%20Mopohua%20ingles.htm>
 - Inin Huey Tlamahuizoltzin (“Behold a great wonder”). ● Becarra Tanco, Apostolic Proceedings of 1666.
 - 1675 Becarra Tanco, Felicidad de Mexico. ● Fr. Folrencia, Estrella del Norte, 1688.
 - Professor D. Mariano Jacobo Rojas, National Museum Department of Nahuatl, 1895.
 - La Nacionalidad Mexicano y La Virgen de Guadalupe, 1931.
 - 1895 Study by Professor D. Mariano Jacobo Rojas concluding that Mary did not say “Guadalupe”.
 - A paper by Helen Behrens, circa 1953 concluding that Mary did not say “Guadalupe”
 - This site lists 31 writings including Helen Behrens. http://campus.udayton.edu/mary/resources/guad_bib,
 - Book: The Wonder of Guadalupe, Francis Johnston, 1981. He supports Prof. Rojas and Helen Behrens.
 - Article by John Riedell supporting Professor D. Mariano Jacobo Rojas, Helen Behrens’ and Francis Johnston’s findings of the misinterpretation of the term Guadalupe <http://www.holymary.info/didshesayguadalupe.html>
 - Santa Maria de Guadalupe, Spain <http://www.solt3.org/guadalupespain.htm>
 - Villuercas mountain range: http://www.hotelazar.com/entorno9_eng.html
 - Real Monasterio de Santa Maria de Guadalupe <http://www.monasterioguadalupe.com/>
 - http://www.loamagazine.org/nr/catholic_church/the_appearitions_on_tepeyac.html Love One Another magazine.
 - <http://www.virginmotherofguadalupe.com/our-lady-of-guadalupe/virgin-of-guadalupe> Pocito Chapel.
 - <http://www.sancta.org/juandiego.html>
 - Article by Johnnette S. Benkovic <http://womenofgraceblog.com/?p=808>
 - La Virgen Maria de Guadalupe of Loboc, Phillipines <http://www.flickr.com/photos/28994831@N08/4233440012/>
 - National shrine of Our Lady of Guadalupe [BVM Guadalupe] Market City, National Capital Region, Philippines.
http://www.rcam.org/news/2010/archdiocesan_shrine_of_our_lady_of_guadalupe_declared_national_shrine_on_may31.html
 - This is a list of National shrines in the Philippines: <http://www.gcatholic.com/churches/data/shrinePH.htm>
 - Our Lady of Guadalupe: Historical sources. L’Osservatore Romano
<http://www.ewtn.com/library/MARY/LADYGUAD.HTM> lists dozens of other good sources.
 - <http://www.sancta.org/eyes.html> Our Lady’s eyes. ● Dr. Jose Aste Tonsmann, Ph D. "El Secreto de sus Ojos”
 - <http://www.sancta.org/videos.html> Video of Dr. Tonsmann speaking of the eyes.
 - Diaz, B., 1963, The Conquest of New Spain, London: Penguin Books, [ISBN 0140441239](https://www.isbn-international.org/view/title/140441239) Tepeyac term.
 - Unknown author at A & D site <http://www.diomedes.com/guadpresentacion.htm>
 - <http://www.jornada.unam.mx/2002/12/10/02an1cul.php?origen=cultura.html>
 - <http://www.ewtn.com/library/MARY/LADYGUAD.HTM>
 - <http://www.sancta.org/table.html> it is part of this site: ● <http://www.sancta.org/>
 - http://en.wikipedia.org/wiki/Category:Marian_shrines
 - <http://www.holymary.info/thewaytheimageappeared.html> "La Virgen se pinto horizontalmente...,"
 - http://www.worldcat.org/search?q=Enciclopedia+Guadalupana&qt=owc_search Enciclopedia Guadalupana
 - http://www.worldcat.org/title/enciclopedia-guadalupana-tematica-historica-onomastica/oclc/33104432&referer=brief_results Chicago area Library lists for Enciclopedia Guadalupana.
 - https://images.search.yahoo.com/yhs/search?p=Our+Lady+of+Guadalupe+Constellations&hsimp=yhs-att_001&hspart=att&nost=1&tab=organic&ri=71 Images
- ** A question in Catholic Answers <http://forums.catholic.com/forumdisplay.php?f=77&order=desc&page=4> asked whether Juan Diego Bernardino of Ocotlán, Tlaxcala, Jalisco Mexico (1541) http://www.miraclehunter.com/marian_appearitions/approved_appearitions/ocotlan/index.html was the same Juan Diego of Tepeyac (1531). They were two different men.

Anecdote:

Many Mexicans that have a child born on December 12 would name it Guadalupe. My youngest granddaughter was born on December 12 but my daughter said no. She would not name her Guadalupe because it means Wolf River,