

**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:**



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, Friar 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 simple 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 middle 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 wherever it is today.**

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).

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**Santo Stefano d'Aveto** <http://www.localidautore.com/paesi/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.**

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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.

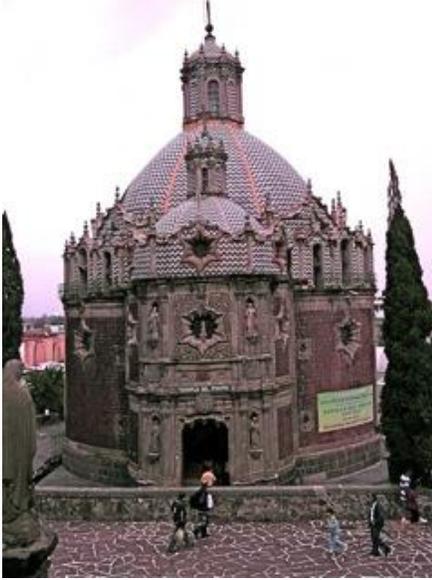
It also says that Mary asked to be called Santa Maria de Guadalupe. However, many scholars believe that Mary did not say Guadalupe. In her discourse to Juan Bernardino **she said that she had come to crush the serpent of stone**; to crush idolatry. Notice the term "TEQUANTLAXOPEUH" "Tea-quantla-show-pay"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

Juan Bernardino was born circa 1460 and died May 15, 1544. Juan Diego was born in 1474 died on May 30, 1548. Friar (Bishop) Juan de Zumarraga was born in 1468 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](#)