

## NOTES

### On early Guadalupe development.

#### History

Talk on December 15, 2007

1. Antonio Valeriano, Indian governor of San Juan Tenochtitlan, Original author of the Nican Mopohua, *Mexican Phoenix, Our Lady of Guadalupe: Image and Tradition across Five Centuries*, by D.A. Brading, Cambridge University Press, (2001) p.40.
2. Luis de Cisneros wrote the *History ... of the Holy Image of Our Lady of Los Remedios (1621)*, p. 47, Brading. He did not hesitate to compare the image to the Ark of the Covenant and to Moses' rod. In his book he mentioned: "The oldest is that of Guadalupe ... p54, Brading.
3. Miguel Sánchez, wrote *Imagen de La Virgen María Madre de Dios de Guadalupe (1648)*. Brading, p. 55, where he presented the first published account of the Virgin's apparitions and the miraculous origin of her image.
4. Laso de la Vega, published *Nican mopohua. (1649)* Brading p. 81 -. Huei tlamahuicoltica ... (the Great Happening...), 'here is recounted...'
5. Mateo de la Cruz wrote: *Account of the Miraculous Apparition of the Holy Image of the Virgin of Guadalupe of Mexico (1660)*. By 1662, it was reprinted in Madrid at the instance of Pedro Galvez, a member of the Council of the Indies. It was a "concise, readable outline of the apparitions and the miracles, explicitly extracted from Sanchez, which purged the narrative of all scriptural allusions but skillfully retained the colloquies between Juan Diego and Mary. ... He argued that the image possessed all the iconographical attributes of Mary in her Immaculate Conception, a doctrine anticipated in prophecy by St. John in his descriptions of the Woman of the Apocalypse." He also made comparisons to the Our Lady of Guadalupe in Extremadura. Brading, p 76, 77.
6. Francisco de Florencia, a Jesuit, wrote *Polestar of Mexico (1688)*. *Polestar of Mexico* "carried a lengthy approbation written by Jeronimo de Valladolid, the then vicar at Tepayac, who echoed Sanchez in affirming that the Guadalupe image was a copy of that seen in vision by St. John on Patmos, only then to argue that if the original vision had placed a seal on the primitive church in Asia, the copy had sealed the foundation of the primitive church of 'our America'.
7. Francisco de Siles (1666), collected depositions of Guadalupe, and was assisted by Dr. Antonio de Gama. They were commissioned (1663) by the Cathedral chapter and joined by the city council of Mexico, p. 77 Brading.

8. Francisco de la Maza, *Mexican Guadalupanism* (1953) defined Sanchez, Laso de la Vega, Becerra Tanco and Florencia as the four evangelists of the Virgin of Tepeyac.
9. Luis Becerra Tanco contributed a deposition in 1666 that was published by Francisco de Siles as the *Miraculous Origin of the Sanctuary of Our Lady of Guadalupe*. A later version was published posthumously in 1675 by Antonio de Gama under the title of *Mexico's Happiness*. It was in *Mexico's Happiness* that Luis Becerra Tanco effectively translated the *Nican mopohua*, p.91, Brading. While Tanco's work raised as many questions as it answered, and while much of what he proposed was rejected or ignored (see Brading p. 94-95), "it was to Becerra Tanco's thesis that defenders of the Guadalupe tradition turned for support." The Trappist Scholar and Historian Martinus Cawley, ocsa is working on a biography of Luis Becerra Tanco. Cawley considers Sanchez, Vega, Cruz, and Tanco as the Evangelists, and Florencia like a St. Paul, as Florencia popularized Guadalupe in Spain and Rome. Brading: at p. 104 stated: "It thus followed that the Guadalupe narrative essentially depended on 'the immemorial tradition, constant and never interrupted, communicated from fathers to son, since the beginning of this wonderful Apparition'"

#### History:

1. Discovery of small statute in Estremadura Spain in 13th Century.
2. Royal Monastery established 1389.
3. Christopher Columbus visits with King Ferdinand (1452-1516) and Queen Isabella (1451-1504) approximately 1486.
4. Hernán Cortez grew up near the Monastery
5. 1521 Conquest of Mexico by Hernán Cortez
6. 1531 Apparition to Juan Diego and the Picture on his Tilma
7. 1810 Miguel Hidalgo begin the Independence movement from Spain The "Grito de Dolores"
8. 1848 Treaty with United States, Guadalupe Hidalgo
9. 1987 US Bicentennial (200 years US Constitution) and NM Diamond Jubilee (75 years statehood) Guadalupe event
10. Guadalupe Institute a New Mexico non-profit corporation, formed, July 15, 1988.

December 15, 2007, short summary of talk by Michael L. Keleher.

When I was invited to speak at the Los Angeles Latino Museum of History, Art and Culture December 15, 2007, I was asked to talk about the Guadalupe Institute. The Guadalupe Institute was formed in 1988, after one of many programs celebrating the 75 years of New Mexico Statehood, called the New Mexico Diamond Jubilee, while also celebrating 200 years of the U.S. Constitution. Martin Kelly, now deceased, was the organizer of Guadalupe '87. He produced 5 subsequent events. Their Programs as well as subsequent Programs are published on the [guadalupe-institute.org](http://guadalupe-institute.org) web site under Prior Events.

The historical progression of Guadalupe is not only interesting, but arguably inspired. According to St. John's Gospel, in the beginning was the Word, and the Word was made flesh, and dwelt among us. Some 70 or so years after the Incarnation, St. John on the Island of Patmos wrote the Apocalypse. In Revelations 12:1-9, he mentions: "a great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars."<sup>1</sup> Miguel Sanchez, in his Imagen de La Virgen María Madre de Dios de Guadalupe (1648), used that description as a pencil sketch for his description of the image of Guadalupe. Without rancor or bias, he honored the Spanish by the Conquest, the Indigenous by the location Tepayac, and the Church by the biblical references. Nationalism was added by Miguel Hidalgo and others. The Guadalupe tradition is embedded in the history of the United States conquest of Mexico by the treaty of Guadalupe Hidalgo.

Similarly, the history of drafting the U.S. Constitution is not only interesting, but arguably inspired. Catherine Drinker Bowen's Miracle at Philadelphia, Little Brown and Company, 1986, suggests this remarkable document was inspired. She describes an impasse during deliberations. A delegate suggested prayer. Agreement was reached. It was decided to keep prayer within the convention. From that moment forward, the delegates continued, and drafted the Constitution. This unique document, along with the Declaration of Independence, with its statement that all men are created equal, and endowed by their Creator with certain unalienable Rights among which are life, liberty and the pursuit of happiness was drafted in the city of Brotherly Love, Philadelphia. St.

---

<sup>1</sup> WOMAN CLOTHED WITH THE SUN

Revelations. 12:1-9 New American Bible 1970: A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. Because she was with child, she wailed aloud in pain as she labored to give birth. Then another sign appeared in the sky: it was a huge dragon, flaming red, with seven heads and ten horns; on his heads were seven diadems. His tail swept a third of the stars from the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, ready to devour her child when it should be born. She gave birth to a son – a boy destined to shepherd all the nations with an iron rod. Her child was caught up to God and to his throne. The woman herself fled into the desert, where a special place had been prepared for her by God; there she was taken care of for twelve hundred and sixty days. (It is interesting that Miguel Sanchez in his Imagen referenced New Mexico as the place the woman fled).

John in the Apocalypse wrote letters to Angels in seven cities, one of which was Philadelphia, Revelation 3:7.<sup>2</sup>

Conclusion: Both Guadalupe and Philadelphia, have a reference in the Book of Revelations or Apocalypse. By the Declaration, the Colonies declared life, liberty and happiness as a goal. It is the first and perhaps only time happiness is a stated government goal. Admittedly, joining a celebration of historical and cultural aspects of Guadalupe and at the same time celebrating long delayed statehood for conquered territory, with celebration of the Constitution of the conqueror, did not anticipate the formation of a non-profit corporation with the combined message of Guadalupe and the U.S. Constitution<sup>3</sup>. The two have much in common, not the least of which are the references in the Book of Revelations.

---

<sup>2</sup> PHILADELPHIA

Revelations. 3: 7-13 New American Bible 1970: To the presiding spirit of the church in Philadelphia, write this: "The holy One, the true, who wields David's key, who opens and no one can close, who closes and no one can open, has this to say: I know your deeds; that is why I have left an open door before you which no one can close. I know that your strength is limited; yet you have held fast to my word and have not denied my name. I mean to make some of Satan's assembly, those self-styled Jews who are not really Jews but frauds, come and fall down at your feet; they will learn of my love for you in that way. Because you have kept my plea to stand fast, I will keep you safe in the time of trial which is coming on the whole world, to test all men on earth. I am coming soon. Hold fast to what you have lest someone rob you of your crown. I will make the victor a pillar in the temple of my God and he shall never leave it. I will inscribe on him the name of my God and the name of the city of my God, the new Jerusalem which he will send down from heaven, and my own name which is new. Let him who has ears heed the Spirit's word to the churches!"

<sup>3</sup> The Constitution was by no means a given. The convention was called for May 14, 1787, but a quorum was not present until May 25. George Washington was chosen president (presiding officer). The states certified 65 delegates, but 10 did not attend. The work was done by 55, not all of who were present at all sessions. Of the 55 attending delegates, 16 failed to sign, and 39 actually signed September 17, 1787, some with reservations. Some historians have said 74 delegates (9 more than the 65 actually certified) were named, and 19 failed to attend. These 9 additional persons refused the appointment, were never delegates, and were never counted as absentees. Washington sent the Constitution to the Continental Congress, and that body September 28, 1787 ordered it sent to the legislatures, "in order to be submitted to a convention of delegates chosen in each state by the people there of."

The Constitution was ratified by votes of state conventions as follows: Delaware, December 7, 1787, unanimous; Pennsylvania, December 12, 1787, 46 to 23; New Jersey, December 18 1787, unanimous; Georgia, January 2, 1788, unanimous; Connecticut, January 9, 1788, 128 to 40; Massachusetts, February 6, 1788, 187 to 168; Maryland, April 28, 1788, 63 to 11; South Carolina, May 23, 1788, 149 to 73; New Hampshire, June 21, 1788, 57 to 46; Virginia, June 25, 1788, 89 to 79; New York, July 26, 1788, 30 to 27. Nine states were needed to establish the operations of the Constitution "between the states so ratifying the same," and New Hampshire was the 9<sup>th</sup> state. The government did not declare the Constitution in effect until the first Wednesday in March 1789, which was March 4. After that, North Carolina ratified it on Nov. 21, 1789, 194 to 77; and Rhode Island, May 29, 1790, 34 to 32. Vermont in convention ratified it on January 10, 1791, and by act of Congress approved on Feb. 18, 1791, as admitted into the Union as the 14th state, March 4, 1791. (Source: The World Almanac and Book of Facts, 2008.)