

GUADALUPE

* Mother of the
New Creation *

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The Text of the Nican Mopohua

* Title *

[1] Here we recount in an orderly way how the Ever-Virgin Holy Mary, Mother of God, our Queen, appeared recently in a marvelous way at Tepeyac, which is called Guadalupe.¹

* Summary *

[2] First she allowed herself to be seen by a poor and dignified person whose name is Juan Diego; and then her precious image appeared in the presence of the new bishop D. Fray Juan de Zumárraga. The many marvels that she has brought about are also told.

* The Situation of the City and Its Inhabitants *

[3] Ten years after the conquest of the city of Mexico, arrows and shields were put down; everywhere the inhabitants of the lake and the mountain had surrendered.

1. Tepeyac was the sacred mountain site of the goddess Tonantzin, where she had been venerated from time immemorial. Gradually it came to be known as Guadalupe. Why it came to be known as Guadalupe (from Our Lady of Guadalupe in Extremadura in Spain) is not known, but it was certainly known by that name by 1575. Gradually Our Lady became known by that name. In the redaction of the *Nican Mopohua*, the origins of the designation are attributed to Juan Bernardino.

[4] Thus faith started; it gave its first buds; and it flowered in the knowledge of the One through Whom We Live, the true God, Téotl.²

[5] Precisely in the year 1531, a few days after the beginning of December, a poor, dignified campesino was in the surroundings [of Tepeyac]. His name was Juan Diego. It was said that his home was in Cuauhtitlán.³

[6] And insofar as the things of God, all that region belonged to Tlatelolco.⁴

* First Encounter with the Virgin *

[7] It was Saturday, when it was still night. He was going in search of the things of God and of God's messages. [8] And when he arrived at the side of the small hill, which was named Tepeyac, it was already beginning to dawn.

[9] He heard singing on the summit of the hill: as if different precious birds were singing and their songs would alternate, as if the hill was answering them. Their song was most pleasing and very enjoyable, better than that of the coyoltotol or of the tzinizcan or of the other precious birds that sing.⁵

[10] Juan Diego stopped and said to himself: "By chance do I deserve this? Am I worthy of what I am hearing? Maybe I am dreaming? Maybe I only see this in my dreams? Where am I? [11] Maybe I am in the land of my ancestors, of the elders, of our

2. "Téotl" was the designation for the God of the Nahuatl while "true God" was the designation for the God of the Christian Spaniards. In using the phrase "true God, Téotl," the text is thus linking the God of the Nahuatl and the God of the Christians.

3. The use of the word "Cuauhtitlán" indicates that Juan Diego was from the place of the eagles, which was symbolic of the sun; it indicates he was from the land of the people of the sun. By saying he was from there, the text is pointing out that he would be explaining the things of God (see Siller Acuña, *Para comprender el mensaje*, 60).

4. This was an ancient ceremonial center that had become a center of Spanish evangelization and spiritual domination (see Siller Acuña, *Para comprender el mensaje*, 60).

5. Birds in Nahuatl thought indicate mediation between heaven and earth; the coyoltotol was the symbol of great fecundity.

grandparents? In the Land of Flower, in the Earth of our flesh? Maybe over there inside of heaven?"

[12] His gaze was fixed on the summit of the hill, toward the direction from which the sun arises: the beautiful celestial song was coming from there to here. [13] And when the song finally ceased, when everything was calm, he heard that he was being called from the summit of the hill. He heard: "Dignified Juan, dignified Juan Diego."

[14] Then he dared to go to where he was being called. His heart was in no way disturbed, and in no way did he experience any fear; on the contrary, he felt very good, very happy.

[15] He went to the top of the hill, and he saw a lady who was standing and who was calling him to come closer to her side. [16] When he arrived in her presence, he marveled at her perfect beauty. [17] Her clothing appeared like the sun, and it gave forth rays.

[18] And the rock and the cliffs where she was standing, upon receiving the rays like arrows of light, appeared like precious emeralds, appeared like jewels; the earth glowed with the splendors of the rainbow. The mesquites, the cacti, and the weeds that were all around appeared like feathers of the quetzal, and the stems looked like turquoise; the branches, the foliage, and even the thorns sparkled like gold.

[19] He bowed before her, heard her thought and word, which were exceedingly re-creative, very ennobling, alluring, producing love. [20] She said: "Listen, my most abandoned son, dignified Juan: Where are you going?"

[21] And he answered: "My Owner and my Queen: I have to go to your house of Mexico-Tlatelolco, to follow the divine things that our priests, who are the images of our Lord, give to us." [22] Then she conversed with him and unveiled her precious will. She said: "Know and be certain in your heart,⁶ my most abandoned son, that I am the Ever-Virgin Holy Mary, Mother of the God of Great Truth, Téotl, of the One through Whom We Live, the Cre-

6. The heart is the active and dynamic center of the person; it is the symbolic place of ultimate understanding and certitude. Truth resides in the heart.

ator of Persons, the Owner of What Is Near and Together, of the Lord of Heaven and Earth.⁷

[23] "I very much want and ardently desire that my hermitage⁸ be erected in this place. In it I will show and give to all people all my love, my compassion, my help, and my protection, [24] because I am your merciful mother and the mother of all the nations that live on this earth who would love me, who would speak with me, who would search for me, and who would place their confidence in me. [25] There I will hear their laments and remedy and cure all their miseries, misfortunes, and sorrows.

[26] "And for this merciful wish of mine to be realized, go there to the palace of the bishop of Mexico, and you will tell him in what way I have sent you as messenger, so that you may make known to him how I very much desire that he build me a home right here, that he may erect my temple⁹ on the plain. You will tell him carefully everything you have seen and admired and heard.

[27] "Be absolutely certain that I will be grateful and will repay you; and because of this I will make you joyful; I will give you happiness; and you will earn much that will repay you for your trouble and your work in carrying out what I have entrusted to you. Look, my son the most abandoned one, you have heard my statement and my word; now do everything that relates to you."

[28] Then he bowed before her and said to her: "My Owner and my Queen, I am already on the way to make your statement and your word a reality. And now I depart from you, I your poor servant." Then he went down so as to make her commission a reality; he went straight to the road that leads directly to Mexico [City].

7. This litany of names is a most important revelation, for they are the same names that were mentioned by the Nahuatl theologians in their dialogues with the Spanish theologians and that were discredited by the Spanish evangelizers. They appeared in the purest preconquest theology of the Nahuatl. She reestablishes the authenticity and veracity of these holy names. The names refer to neither demons nor false idols; they are venerable names of God.

8. "Hermitage" could refer to a home for the homeless, an orphanage, a hospice—all would have a special meaning for a people who had been totally displaced and left homeless by the conquest.

9. Notice the progression from hermitage (home for the homeless), to a home (place of affectionate relationships), to a temple (the manifestation of the sacred). Thus, where everyone is welcomed is sacred earth.

* First Interview with the Bishop *

[29] Having entered the city, he went directly to the palace of the bishop, who had recently arrived as the lord of the priests; his name was Don Fray Juan de Zumárraga, a priest of Saint Francis.

[30] As soon as he [Juan Diego] arrived, he tried to see him [the lord bishop]. He begged his servants, his attendants, to go speak to him. After a long time, they came to call him, telling him that the lord bishop had ordered him to come in. As soon as he entered, he prostrated himself and then knelt. [31] Immediately he presented, he revealed, the thought and the word of the Lady from Heaven and her will. And he also told him everything he had admired, seen, and heard. When he [the bishop] heard all his words, his message, it was as if he didn't give it much credibility. [32] He answered him and told him: "My son, you will have to come another time; I will calmly listen to you at another time. I still have to see, to examine carefully from the very beginning, the reason you have come, and your will and your wish."

[33] He left very saddened because in no way whatsoever had her message been accomplished.

* Second Encounter with the Virgin *

[34] The same day, he returned [to Tepeyac]. He came to the summit of the hill and found the Lady from Heaven: she was waiting in the very same spot where he had seen her the first time.

[35] When he saw her, he prostrated himself before her, he fell upon the earth and said: "My Owner, my Matron, my Lady, the most abandoned of my Daughters, my Child, I went where you sent me to deliver your thought and your word. [36] With great difficulty I entered the place of the lord of the priests; I saw him; before him I expressed your thought and word, just as you had ordered me. [37] He received me well and listened carefully. But by the way he answered me, as if his heart had not accepted it, [I know] he did not believe it. He told me: 'You will have to come another time; I will calmly listen to you at another time. I still have

to see, to examine carefully from the very beginning, the reason you have come, and your will and your wish.' [38] I saw perfectly, in the way he answered me, that he thinks that possibly I am just making it up that you want a temple to be built on this site, and possibly it is not your command.¹⁰

[39] "Hence, I very much beg you, my Owner, my Queen, my Child, that you charge one of the more valuable nobles, a well-known person, one who is respected and esteemed, to come by and take your message and your word so that he may be believed. [40] Because in reality I am one of those campesinos, a piece of rope,¹¹ a small ladder,¹² the excrement of people; I am a leaf;¹³ they order me around, lead me by force;¹⁴ and you, my most abandoned Daughter, my Child, my Lady, and my Queen, send me to a place where I do not belong.¹⁵ [41] Forgive me, I will cause pain to your countenance and to your heart; I will displease you and fall under your wrath, my Lady and my Owner."¹⁶

[42] The ever-venerated Virgin answered: "Listen, my most abandoned son, know well in your heart that there are not a few of my servants and messengers to whom I could give the mandate of taking my thought and my word so that my will may be accomplished. But it is absolutely necessary that you personally go and speak about this, and that precisely through your mediation and help, my wish and my desire be realized.¹⁷ [43] I beg you very

10. In the presence of those in power, the poor understand very well that they are not credible.

11. The reference is to the rope that was tied around the Indians' necks as they were chained and pulled around for forced labor.

12. The Indians were "stepped on" in the process by which others climbed the ladder of social and economic mobility. They were often used as beasts of burden.

13. Dried leaves were used to wipe oneself after a bowel movement.

14. The worst part of domination is that the oppressed begin to believe what those in authority say: that they are subhuman, inferior, incapable of dignified tasks, and a burden to society.

15. The text literally says "a place where I do not walk or put my foot upon." This is the Nahuatl expression for a place where one does not belong, that is, a place where one is not wanted or allowed in.

16. This is a perfect example of the soul-crushing victimization of the victims of society: They are made to feel guilty for their situation of misery and deserving of disgust and punishment.

17. Consistent with the Gospels and the beginnings of the apostolic movement, it is precisely through the mediation of the "nothings of this world" (1 Corin-

much, my most abandoned son, and with all my energy I command that precisely tomorrow you go again to see the bishop. [44] In my name you will make him know, make him listen well to my wish and desire, so that he may make my wish a reality and build my temple. And tell him once again that I personally, the Ever-Virgin Mary, the Mother of the God Téotl, am the one who is sending you there."

[45] Juan Diego answered her: "My Owner, my Lady, my Child, I will not cause pain to your countenance and your heart. With a very good disposition of my heart, I will go; there I will go to tell him truthfully your thought and your word. In no way whatsoever will I fail to do it; it will not be painful for me to go. [46] I will go to do your will. But it could well be that I will not be listened to; and if I am listened to, possibly I will not be believed. [47] Tomorrow in the afternoon, when the sun sets,¹⁸ I will return your thought and word to you, what the lord of the priests [has] answer[ed] me.

[48] "Now I take leave of you, my most abandoned Daughter, my Child, my Matron, my Lady, now you rest a bit." Then he went to his home to rest.

* Second Interview with the Bishop *

[49] The next day, Sunday, when it was still night, when it was still dark, he left his home and went directly to Tlatelolco to learn about the things divine, and to answer roll call so that afterward he could see the lord of the priests.

ans 1:28), through the "stone rejected by the builders of this world" (Acts 4:11), that the reign of God will erupt into this world. In the *Nican Mopohua*, the home-temple that the Lady requests is equivalent to the "kingdom" in the Gospel stories. It will begin through the mediation of the poor and the lowly of this world, to whom the kingdom belongs (see *Catechism of the Catholic Church*, no. 544). It is they who will invite all others into the new family home for God's children. The abandoned of this world act under the authority of God.

18. "In the afternoon, when the sun sets," is the Nahuatl expression for coming to an end of a period of life and the expectation of something new that is about to begin. It is an expression of hope. Here it could easily mean, "Tomorrow, hoping that something new will take place..."

[50] Around ten in the morning, when they had gathered together and heard mass and answered roll call and the poor had been dispersed, Juan Diego went immediately to the house of the lord bishop.

[51] And when he arrived there, he made every effort to see him, and with great difficulty he succeeded in seeing him. He knelt at his feet; he cried and became very sad as he was communicating and unveiling before him the thought and the word of the Lady from Heaven, hoping to be accepted as her messenger and believing that it was the will of the Ever Virgin to have him build a dwelling in the place where she wanted it.

[52] But the lord bishop asked him many questions; he interrogated him as to where he saw her and all about her so as to satisfy his heart. And he told the lord bishop everything.

[53] But even though he told him everything, all about her figure, all that he had seen and admired, and how she had shown herself to be the lovable Ever Virgin and admirable mother of our Lord and our Savior Jesus Christ,¹⁹ yet, he still did not believe him.

[54] He [the bishop] told him that he could not proceed on her wishes just on the basis of his word and message. A sign from her would be necessary for the bishop to believe that he [Juan Diego] was indeed sent by the Lady from Heaven. [55] When Juan Diego heard this, he told the bishop: "My patron and my lord, what is the sign that you want? [When I know, I can] go and ask the Lady from Heaven, she who sent me here." The bishop was impressed that he was so firm in the truth, that he did not doubt anything or hesitate in any way. He dismissed him.

[56] And when he had left, he [the lord bishop] sent some people from his household in whom he trusted, to follow him and observe where he went, what he saw, and with whom he was speaking. And so it was done. [57] And Juan Diego went directly down the road.

19. Note that it is Juan Diego who recognizes her as the mother of Jesus Christ. She never mentions this in her conversations with him. It is he who makes the connection and thus announces to his people that the mother of their Nahuatl God "Téotl" and the mother of the Spanish God "Dios" is likewise the mother of the one and only savior of all, Jesus Christ.

His followers took the same route. Close to the bridge of Tepeyac, in the hillside, they lost sight of him; they kept looking for him everywhere, but they could not find him anyplace.

[58] Thus they returned infuriated and were angered at him because he frustrated their intentions. [59] In this state of mind, they went to inform the lord bishop, creating in him a bad attitude so that he would not believe him; they told him that he was only deceiving him; that he was only imagining what he was coming to say; that he was only dreaming; or that he had invented what he was coming to tell him. They agreed among themselves that if he were to come again, they would grab him and punish him harshly, so that he would not lie again or deceive the people.

* Juan Diego Takes Care of His Uncle *

[60] On the next day, Monday, when Juan Diego was supposed to take something to be the sign by which he was to be believed, he did not return, because when he arrived home, one of his uncles, named Juan Bernardino, had caught the smallpox and was in his last moments.

[61] First he went to call a doctor, who helped him, but he could do no more because he [Juan Bernardino] was already gravely ill. [62] Through the night, his uncle begged him that while it was still dark, he should go to Tlatelolco to call a priest to come and hear his confession and prepare him well because he felt deeply in his heart that this was the time and place of his death, that he would not be healed.

* Third Encounter with the Virgin *

[63] And on Tuesday, when it was still night, Juan Diego left his home to go to Tlatelolco to call a priest.

[64] And when he arrived at the side of Mount Tepeyac at the point where the road leads out, on the side on which the sun sets, the side he was accustomed to take, he said: [65] "If I take this

road, it is quite possible that the Lady will come to see me as before and will hold me back so that I may take the sign to the lord of the priests as she had instructed me. [66] But first I must attend to our affliction and quickly call the priest. My uncle is agonizing and is waiting for him."

[67] He then went around the hill; he climbed through the middle; and he went to the other side, to the side of the sunrise, so as to arrive quickly into Mexico, and to avoid the Lady from Heaven delaying him. [68] He thought that having taken this other route, he would not be seen by the one who cares for everyone.

[69] He saw her coming down from the top of the hill; and from there, where he had seen her before, she had been watching him. She came to him at the side of the hill, blocked his passage, and, standing in front of him, said: "My most abandoned son, where are you going? In what direction are you going?"

[70] Did he become embarrassed a bit? Was he ashamed? Did he feel like running away? Was he fearful? He bowed before her, greeted her, and said: "My Child, my most abandoned Daughter, my Lady, I hope you are happy. How did the dawn come upon you? Does your body feel all right, my Owner and my Child? [71] I am going to give great pain to your countenance and heart. You must know, my Child, that my uncle, a poor servant of yours, is in his final agony; a great illness has fallen upon him, and because of it he will die.

[72] I am in a hurry to get to your house in Mexico; I am going to call one of the beloved of our Lord, one of our priests, so that he may go and hear his confession and prepare him. [73] Because for this have we been born, to await the moment of our death. [74] But if right now I am going to do this, I will quickly return here; I will come back to take your thought and your word. My Matron, and my Child, forgive me, have a little patience with me; I do not want to deceive you, my most abandoned Daughter, my Child. Tomorrow I will come quickly."

[75] After hearing Juan Diego's discourse, the most pious Virgin answered: "Listen and hear well in your heart, my most abandoned son: that which scares you and troubles you is nothing; do not let your countenance and heart be troubled; do not fear that sickness



or any other sickness or anxiety. [76] Am I not here, your mother? Are you not under my shadow and my protection? Am I not your source of life? Are you not in the hollow of my mantle where I cross my arms? Who else do you need?²⁰ [77] Let nothing trouble you or cause you sorrow. Do not worry because of your uncle's sickness. He will not die of his present sickness. Be assured in your heart that he is already healed." (And as he learned later on, at that precise moment, his uncle was healed.)

[78] When Juan Diego heard the thought and word of the Lady from Heaven, he was very much consoled; his heart became peaceful. He begged her to send him immediately to see the lord of the priests to take him his sign, the thing that would bring about the fulfillment of her desire, so that he would be believed.

[79] Then the Lady from Heaven sent him to climb to the top of the hill where he had seen her before. [80] She said to him: "Go up, my most abandoned son, to the top of the hill, and there, where you saw me and I gave you my instructions, there you will see many diverse flowers: cut them, gather them, put them together. Then come down here and bring them before me."

[81] Juan Diego climbed the hill, and when he arrived at the top, he was deeply surprised. All over the place there were all kinds of exquisite flowers from Castile, open and flowering.²¹ It was not a place for flowers, and likewise it was the time when the ice hardens upon the earth. [82] They were very fragrant, as if they were filled with fine pearls, filled with the morning dew. [83] He started to cut them; he gathered them; he placed them

20. Notice the five identifying statements — each one deepening and expanding the meaning of the previous one. Before she had identified herself as the Mother of God; now she introduces herself as the mother of Juan Diego and of the poor; "shadow" is an image-word meaning authority; "hollow of her mantle" refers to tender service as the quality of true authority; the crossing of the arms indicates the cross of sticks that produces fire, out of which new divine life is born; Juan Diego is the firstborn of the new creation; nothing else is needed (see Siller Acuña, *Para comprender el mensaje*, 83–84).

21. Note the insistent reference to "the top of the hill" — a contrast to the top of the pyramid-temple where the old priests ascended to offer human sacrifices. Now Juan Diego (who represents the new priests) ascends to discover beautiful flowers in the place where he had first heard the heavenly music — a true place of divine-human encounter.

in the hollow of his mantle. [84] And the top of the hill was certainly not a place where flowers grew; there were only rocks, thistles, thorns, cacti, mesquites; and if small herbs grew there, during the month of December, they were all eaten up and wilted by the ice.

[85] Immediately he went down; he went to take to the Queen of Heaven the various flowers that he had cut. When she saw them, she took them in her small hands; and then he placed them in the hollow of his mantle.²²

[86] And she told him: "My most abandoned son, these different flowers are the proof, the sign, that you will take to the bishop. In my name tell him that he is to see in them what I want, and with this he should carry out my wish and my will.

[87] "And you, you are my ambassador; in you I place all my trust.²³ With all my strength [*energía*] I command you that only in the presence of the bishop are you to open your mantle, and let him know and reveal to him what you are carrying. [88] You will recount everything well; you will tell him how I sent you to climb to the top of the hill to go cut the flowers, and all that you saw and admired. With this you will change the heart of the lord of the priests so that he will do his part to build and erect my temple that I have asked him for.

[89] As soon as the Lady from Heaven had given him her command, he immediately took to the road that leads to Mexico. He was in a hurry and very happy; his heart felt very sure and secure; he was carrying with great care what he knew would [bring about] a good end. He was very careful with that which he carried in the hollow of his mantle, less anything would fall out. He was enjoying the scent of the beautiful flowers.

22. He brings the flowers (truth) to her; she touches them (confirms the truth) and places them under his care. Note contrast to verse 76.

23. The Indian was considered to be unworthy of any trust, one who imagined things and easily lied and hence one who should be dominated and punished (see vv. 31, 32, 37, 38, 46, 54, 56, 57, 58, 59); the Lady from Heaven reverses this and brings out the ultimate truth about the Indians: they are the most trusted ambassadors of heaven. The Indians, who were declared unworthy of ordination by church regulations, were to be the trusted ambassadors — spokespersons — of God.

* Third Interview with the Bishop *
and the Apparition of the Virgin

[90] Upon arriving at the palace of the bishop, he ran into the doorkeepers and the other servants of the king of the priests. He begged them to go tell him [the bishop] that he wanted to see him; but none of them wanted to; they did not want to pay attention to him, both because it was still night and they knew him: he was the one who only bothered them and gave them long faces;²⁴ [91] and also because their fellow workers had told them how they had lost him from their sight when they had been following him. He waited for a very long time.²⁵

[92] When they saw that he had been standing with his head lowered²⁶ (very sad) for a long time, that he was waiting in vain for them to call him, and that it seemed that he carried something in the hollow of his mantle, they approached him to see what he had and satisfy their hearts.

[93] And when Juan Diego saw that it was impossible to hide from them what he was carrying, that he would be punished for this, that they would throw him out or mistreat him, he showed them just a little of the flowers.

[94] When they saw that they were all different flowers from Castile and that it was not the season for flowers, they were very astonished, especially by the fact that they were in full bloom, so fresh, so fragrant, and very beautiful. [95] Three times they tried to grab some of them and take them from him, [96] but they could not do it because when they were about to grab them, they did not

24. Note the reappearance of the clause "when it was still night," which refers to the moment at which the new creation is about to begin. However, those whose livelihood and identity depend on the structures of the old creation, that is, the structures of domination, try to prevent the new creation. The rise and liberation of the poor always shake the structures of unjust domination and oppression, and those who rely on those structures try everything within their means to keep that liberation from coming about.

25. The poor and undignified of the world are always made to wait. Everyone else comes before them. It is as if they do not count.

26. In preconquest art, prisoners appeared with their heads lowered. This was indicative of their shameful condition, the condition of one who was totally subjected to the will of others.

see any more real flowers, but only painted or embroidered ones, or flowers sewn in his mantle.²⁷

[97] Immediately they went to tell the lord bishop what they had seen, and that the poor little Indian who had already come many times wanted to see him, and that he had been waiting for a very long time. [98] Upon hearing this, the lord bishop realized this meant the despicable man had the proof to convince him and bring about what he was coming to ask for.

[99] Immediately he ordered that he be brought in to see him. As soon as he [Juan Diego] entered, he knelt before him [the bishop] as he had done before, and once again he told him everything he had seen and admired and also her message.

[100] He said to him: "My owner and my lord, I have accomplished what you asked for; I went to tell my Matron, my Owner, the Lady from Heaven, Holy Mary, the precious Mother of God Téotl, how you had asked me for a sign in order to believe me, so that you might build her temple where she is asking you to erect it. [101] And besides, I told her that I had given you my word that I would bring you a sign and a proof of her will that you want to receive from my hands. When she received your thought and your word, she accepted willingly what you asked for, a sign and a proof so that her desire and will may come about.

[102] "And today when it was still night, she sent me to come and see you once again. But I asked her for the sign and the proof of her will that you asked me for and that she had agreed to give to me. Immediately she complied.

[103] "She sent me to the top of the hill, where I had seen her before, so that there I might cut the flowers from Castile. After I had cut them, I took them to the bottom of the hill. And she, with her precious little hands, took them; she arranged them in the hollow of my mantle, so that I might bring them to you, and deliver them to you personally. [104] Even though I knew well that the top of the hill was not a place where flowers grow, that only

27. In Nahuatl, "sewn in his mantle" meant something had become part of one's innermost being.

stones, thistles, thorns, cacti and mesquites abound there, I still was neither surprised nor doubted. [105] As I was arriving at the top of the hill, my eyes became fixed: It was the Flowering Earth!²⁸ It was covered with all kinds of flowers from Castile, full of dew and shining brilliantly. Immediately I went to cut them. [106] And she told me why I had to deliver them to you: so that you might see the sign you requested and so that you will believe in her will; and also so that the truth of my word and my message might be manifested. Here they are. Please receive them."

[107] He unfolded his white mantle, the mantle in whose hollow he had gathered the flowers he had cut, and at that instant the different flowers from Castile fell to the ground. In that very moment she painted herself: the precious image of the Ever-Virgin Holy Mary, Mother of the God Téotl, appeared suddenly, just as she is today and is kept in her precious home, in her hermitage of Tepeyac, which is called Guadalupe.²⁹

* Conversion of the Bishop *

[108] When the lord bishop saw her, he and all who accompanied him fell to their knees and were greatly astonished. They stood up to see her; they became saddened; their hearts and their minds became very heavy.

[109] The lord bishop, with tears and sadness, prayed to her and begged her to forgive him for not having believed her will, her heart, and her word.

[110] When he stood up, he untied the mantle from Juan Diego's neck, the mantle in which had appeared and was painted the Lady from Heaven. Then he took her and went to place her in his oratory.

28. "Flowering Earth" was the Nahuatl expression for the place where ultimate truth resides.

29. See footnote 1, p. 5 above.

* The Construction of the Hermitage *

[111] Juan Diego spent one more day in the home of the bishop, who had invited him [to stay]. And on the next day he said: "Let us go to see where it is the will of the Lady from Heaven that the hermitage be built."

[112] Immediately people were invited to construct and build it. And when Juan Diego showed where the Lady from Heaven had indicated that the hermitage should be built, he asked permission to leave. [113] He wanted to go home to see his uncle Juan Bernardino, the one who had been in his final agony, whom he had left to go to Tlatelolco to call a priest to come, hear his confession, and prepare him well, the one who, the Lady from Heaven had said, had been healed. But they did not let him go alone; they accompanied him to his home.

* The Fourth Apparition and First Miracle *

[114] When they arrived, they saw his uncle who was well and with no pains. [115] He [Juan Bernardino] was very much surprised that his nephew was so well accompanied and honored, and he asked him why they were honoring him so much.

[116] He told him how when he had left him to go call a priest to come to hear his confession and prepare him well, the Queen of Heaven appeared to him over there, at Tepeyac, and sent him to Mexico to see the lord bishop so that he would build her a home at Tepeyac. [117] And she told him not to be troubled because his uncle was healed, and he was very consoled.

[118] And the uncle said that this was true, that it was precisely then that she had healed him, and he had seen her exactly as she had shown herself to his nephew, and that she had told him that he [Juan Bernardino] had to go to Mexico to see the bishop. [119] And [she told him] also that when he went to see the bishop, he would reveal all that he had seen and would tell him in what a marvelous way she had healed him and that he [the bishop] would

call and name that precious image the Ever-Virgin Holy Mary of Guadalupe.

[120] They took Juan Bernardino to the bishop so that he might speak and witness before him. [121] And, together with his nephew Juan Diego, he was hosted by the bishop in his home for several days, until the hermitage of the Queen and Lady from Heaven was built at Tepeyac, where Juan Diego had seen her.

*** The Entire City before the Virgin ***

[122] And the lord bishop transferred to the major church the precious image of the Queen and Lady from Heaven; he took her from the oratory of his palace so that all might see and venerate her precious image.

[123] The entire city was deeply moved; they came to see and admire her precious image as something divine; they came to pray to her. [124] They admired very much how she had appeared as a divine marvel, because absolutely no one on earth had painted her precious image.