

WORLD DAY  
HOLY MARY  
OF GUADALUPE  
SHIELD AND PATRONESS  
OF OUR LIBERTY



Archdiocese  
of Mexico



**KNIGHTS  
OF COLUMBUS**  
IN SERVICE TO ONE. IN SERVICE TO ALL.



The **Archdiocese of Mexico City**, with some 9 million Catholics, is the largest archdiocese in the world. Founded as a diocese in 1527, its history goes back to the early European explorers in the New World. Its founding bishop was Franciscan Friar Juan de Zumárraga, who in 1531 received a message from layman Juan Diego and the miraculous tilma of Our Lady of Guadalupe. In 1546, the diocese was elevated to the status of metropolitan see (archdiocese), which today is headed by His Eminence Norberto Cardinal Rivera Carrera, Primate of Mexico. The miraculous tilma which bears the image of Our Lady of Guadalupe is enshrined in the Basilica of Our Lady of Guadalupe within the archdiocese.

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The **Institute of Guadalupan Studies** was created by the Archdiocese of Mexico City and the Movement for the Canonization of Saint Juan Diego, soon after he was canonized on July 31, 2002. The Institute continues to research Saint Juan Diego's life and the Guadalupan event, and to bring the saint's message of hope to the attention of the world.



The **Knights of Columbus** was founded in 1882 by Father Michael J. McGivney, a parish priest at Saint Mary's Church in New Haven, Connecticut. Now honored by the Church as a Venerable Servant of God, Father McGivney created the Knights of Columbus as a fraternal benefit society to provide financial security and religious support to the Catholics of his day. The Order has grown into the world's largest lay Catholic organization with more than 1.78 million members and 13,000 councils worldwide.



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## His Holiness Pope Benedict XVI



Benedict XVI before a statue of Saint Juan Diego presenting the sign to Bishop Fray Juan de Zumarraga, Vatican City



His Eminence Norberto Cardinal Rivera Carrera



# The Rosary of Guadalupan Love

By Msgr. Dr. Eduardo Chávez

## Introduction

*The Rosary of Guadalupan Love* is, without a doubt, a great gift from God sent through the Mother of God, the Blessed Virgin Mary. It all began in 2008 when I was invited by the Pontifical International Marian Academy to speak about the Virgin of Guadalupe in Lourdes, France, where I was able to proclaim the encounter between God and mankind which occurred between December 9 and 12, 1531 through Our Lady of Guadalupe.

I had arrived at Lourdes a day before, and I remember well how praying of the rosary in that sanctuary made such an impression on me that night. It was an evening of great spirituality where people flowed like a river of light, each carrying with him or her a candle. "Hail Marys" and "Our Fathers" were intoned, along with prayers in different languages; however, by God's love, and through the Blessed Virgin Mary, Mother of the Church, we were all able to understand one another and, as one, praise, glorify, beseech, and give thanks to God.

A year and a half, later that spirit-filled memory bombarded my mind during a flight from the state of Durango, Mexico to the state of Jalisco, Mexico land of martyrs who gave testimony to their faith by spilling their own blood, exclaiming: "Long live Christ the King! Long live the Virgin of Guadalupe!" I was inspired with the possibility of having a similar rosary procession using the entirety of Tepeyac hill and the atrium of the Basilica of Guadalupe. So I began to outline my ideas for the possible form such a "Guadalupan Rosary" would take.

It occurred to me that it should have eight stations in order to proclaim that which we know as the "Eighth Day," Sunday, the Lord's Day, and thus by praying the *Rosary of Guadalupan Love*, we would proclaim the resurrection of Jesus Christ Our Lord. I incorporated into seven of the stations the essential parts of the seven sacraments, culminating with the eighth station: *The Church, Sacrament of Salvation*. Moreover, the stations should also integrate the essential parts of the *Nican Mopuhua*, the original Nahuatl language narration of the appearance of Our Lady of Guadalupe, which makes specific reference to each sacrament.

I was pleasantly surprised to realize that, both on Tepeyac hill and in the atrium of the Basilica of Guadalupe, there already exist specific and exact places for these stations.

Some days later, I met with Mr. Carl Anderson, Supreme Knight of the Knights of Columbus, the largest fraternal, family and service society in the world, and I mentioned to him this idea. He immediately became excited about it. We promptly wrote to His Eminence, Cardinal Norberto Rivera Carrera, Archbishop Primate of Mexico, and the worthy successor to Friar Juan de Zumárraga, the Bishop at the time of Our Lady's appearance in 1531, who gladly accepted this project.

After much work, we offer you here the *Rosary of Guadalupean Love*, which, may be prayed in person on pilgrimage here to Tepeyac hill, or in your home, your parish, or your prayer group; bringing together your family, your children, your parish group, the members of your apostolate, your community. Wherever you gather you will be together with Our Lady of Guadalupe, spiritually present at the same places where she appeared. She will be with all of you in the depths of your heart, in the depths of your life, so that her voice, her breath, may ever bring you to Jesus Christ Our Lord. Remember her profound words: *"Fear not. Am I not here, I who have the honor and joy to be your Mother? Are you not in my shadow and under my protection? Am I not the source of your joy? Are you not in the hollow of my mantle, in the crossing of my arms? Do you need anything more?"*

These words remind me of an indigenous saying which parents would say to their children, and in which I believe the ideas of the Virgin of Guadalupe can be seen: *"My zocoyotito, to the boy, my palomita, to the girl; born of me you are my necklace of fine gems, my Quetzal feathers. Be honest, be true, be not two-faced, be of one heart, always know in your mind and in your heart that you are my blood, you are my color, in you resides my image, you are my painting."*

I would like to thank God, the Blessed Virgin Mary of Guadalupe, Saint Juan Diego, Bishop Zumárraga's successor the Archbishop Primate of Mexico, Norberto Rivera Carrera, and all who have made this *Rosary of Guadalupean Love* a reality. Join with us in Mary's hand to build together the civilization of life, the civilization of love; join your voice, your mind and your heart in the *Rosary of Guadalupean Love*.

# Mother of the Civilization of Love

*By Carl A. Anderson, Supreme Knight*

For nearly 500 years millions of people have been drawn in great devotion to Our Lady of Guadalupe, drawn to Her by Her comment to Juan Diego "Am I not your Mother?" She has shown for millions of us motherly concern, and yet this is a very important part of Her message today. If we approach Our Lady of Guadalupe as our Mother then she is not only a mother to us, she is a mother to everyone. That means that we are all one family. The message of Our Lady of Guadalupe from the very first was a message of reconciliation, of unity, of healing, of concern for all, at a time when there was great conflict between two great civilizations, at a time when these two great civilizations were coming together to form something entirely new, a new world.

So we must ask ourselves, what is the meaning of Our Lady of Guadalupe today? Does She play the same role in our countries' history as she has for nearly 500 years? How do we respond to the great commandment of our Lord – love our neighbor as our self? Is not this the real message of Our Lady of Guadalupe's motherly concern for each of us? That we reach out to our neighbor wherever he or she may be and offer a helping hand. Our Lady of Guadalupe's message is that this person is really a member of our family. And as Pope Benedict the XVI has told us in his first encyclical *Deus Caritas Est*, "God is Love": In a family no member must be hungry or lack the necessities of life.

So this is the great message of Our Lady of Guadalupe today, and it is a message that is not limited to one people, one language, one country, but is a message for all of our countries, our continent, our hemisphere, our globe and so as we each reflect and meditate on our own great personal devotion to Our Lady of Guadalupe let us be open to her message of care for one another, of learning to live as a family, of giving new reality to our Lord's words, that we must love our neighbor as our self, and if this is the Lord's great commandment, then what is worthy of this commandment other than to strive together to build a Civilization of Love, a Civilization in which we all can say with sincerity: we are our brother's keeper! We are our sister's keeper! And together we can build a Culture of Life and a Civilization of Love under the providential intercession of Our Lady of Guadalupe.

# The Rosary of Guadalupan Love



*Archbishop:*

By the sign of the holy cross, liberate us from our enemies O Lord,  
Our God. In the name of the Father, the Son and the Holy Spirit.

*All:*

Amen.

*Archbishop:*

The Lord be with you.

*All:*

And with your spirit.

*The Processional Candle is lit, and the Creed intoned:*

I believe in one God,

the Father, the Almighty  
maker of heaven and earth,  
of all that is seen and unseen.

I believe in one Lord, Jesus Christ,

the only son of God  
eternally begotten of the father,  
God from God, Light from Light  
true God from true God,  
begotten, not made, one in being with the Father.  
Through him all things we made.  
For us men and for our salvation  
he came down from heaven:

*(All bow from the following words until and became man)*

by the power of the Holy Spirit  
he was born of the Virgin Mary,  
and became man.  
For our sake he was crucified  
under Pontius Pilate;  
he suffered, died, and was buried.  
On the third day he rose again  
in fulfillment of the Scriptures;  
he ascended into heaven  
and is seated at the right  
hand of the Father.  
He will come again in glory  
to judge the living and the dead,  
and his kingdom will have no end.

I believe in the Holy Spirit,

the Lord, the Giver of Life,  
who proceeds from the Father and the Son  
With the Father and the Son  
he is worshipped and glorified.  
He has spoken through the Prophets.

I believe in one holy catholic and apostolic Church.

I acknowledge one baptism for the forgiveness of sins.

I look for the resurrection of the dead,

and the life of the world to come.

Amen.

# Baptism



## First Station

# Meditation

## *Baptism*

Juan Diego, his wife María Lucía and their uncle Juan Bernadino were baptized in about the years 1524-1525. Juan Diego's indigenous name was Cuauhtlatoatzin, "eagle who speaks of divine things" or "messenger of divine things," exactly like John the Baptist, messenger of God, or the Evangelist Saint John author of the Book of Apocalypse, who wrote under divine influence of: "a woman clothed with the sun, and the moon under her feet...being with child" (Rev 12,1).

"Juanito, Juan Diegotzin" are the first words pronounced by the Blessed Virgin of Guadalupe. This is his Christian name: "Juan Diego," along with the ending "tzin" which in the indigenous Nahuatl language means "dignity;" in this way, Our Lady pronounced the baptismal name of the humble layman and affirmed his dignity. In Our Lady of Guadalupe, the Black Madonna with mixed-raced features and countenance, comes together one of the most magnificent of all unions: She is the Mother of all peoples. She unites us all as brothers and sisters, with one heart, through God's love, and it is through this love that we realize the completeness of our own dignity. From the very first, Our Lady of Guadalupe makes us one family united in God.

The light of God, through Our Lady, illuminates our path, little by little. The flame of God's love burns us, purifies us. Baptism is with water and the Holy Spirit, Who is the fire of love. It is Baptism that makes us true children of God.

Our Lady of Guadalupe calls us exactly with the name we were given in baptism, full of dignity, tenderness and love; we are God's children, we are Catholics and we have a mission: to keep God within our being in order to collaborate with Him and build a world filled with harmony and fraternity; a world of justice and peace; a world filled with the liberty that God bestows upon us; a world that needs true freedom from selfishness, hate and rancor, in order to throw off all injustices, desperation, to free ourselves from the chains

of sin's slavery, in order to unite ourselves ever more in the abundance of God's freely given love.

*Archbishop:*

**Let us pray:**

**Holy Mary of Guadalupe, you call us with the name given to us in Baptism; help us to have a humble heart so as to open the doors of our being and allow entry to all who, from the time of our Baptism, would give us life and true liberty. We ask this through Christ our Lord.**

*All:*

Amen

*All walk towards the top of the hill, arriving at the esplanade in front of the chapel at the crest of the hill.*

Our Father...

10 Hail Marys...

Glory be...

Mary, Mother of Grace, Mother of Mercy, in life and death protect us,  
Our Lady.

Hymn

# The Most Holy Eucharist



## Second Station

# Meditation

## *The Most Holy Eucharist*

The Blessed Virgin Mary of Guadalupe is the Eucharistic Mother. She is the Immaculate Tabernacle in which is found the Sun of Justice. She is the Living Ark of the Covenant. She brings us to the Eucharistic Christ.

Our Lady of Guadalupe presents a miraculous cultural integration within a human being, within a heart which is the fertile earth in which the truth of God, the seeds of the Word, can grow into true faith.

And it is here, at this place, where Our Lady requests the building of a temple, a sacred house. In Her first dialogue with Juan Diego, indigenous layman of Texcocan culture and Toltec way of thinking, She presents herself to him saying: "I have the honor and joy to be the Mother of the True God", of "the Giver of Life, by whom we live", "the Creator of All People", "the Lord of Near and Far", "the Lord of Heaven and Earth".

Our Lady of Guadalupe tell us that she is the Mother of this living and true God and that the indigenous heart, like that of any other human, so desires, so clamors for, so loves Him. This God is a God who is so near and so loving and for these reasons he has come to you. It is as if the Virgin of Guadalupe tells us: "I want you to build a sacred house, a temple, in order to give you that love who is this All Powerful God-made-man, who is incarnate; who is so humble, that He Himself wanted to come before you, by means of me. He wanted me to carry Him in my immaculate womb, and afterwards he means to stay among you, to live in your hearts; to stay with all of you, with each one of his children. Yes, my son Jesus Christ wants to give himself completely to each one of you, by means of His body and His blood. He is the Bread of Life that is shared in the Eucharist; His is the Blood that is spilled in order to cleanse all sin; simply because He loves you all, because only through Him will you find genuine liberty.

Our Lady of Guadalupe places us exactly where her beloved Son is carried, thus she says to Saint Juan Diego: “you are in the hollows of my cloak, in the crossing of my arms”. Through Our Lady we have the opportunity to be in full communion with this same God.

*Archbishop:*

Let us pray:

**Holy Mary of Guadalupe, you bid the building of a sacred house, a temple, a place of meeting and communion with God and with our neighbors. Help us to begin its construction within our own hearts so that Jesus Christ Our Lord may dwell there today and forever. We ask this through the same Christ our Lord.**

*All:*

Amen

*All walk to the Eastern side of Tepeyac hill, arriving at the esplanade in front of the group of sculptures called “The Offering”.*

Our Father...

10 Hail Mary's...

Glory be...

Mary, Mother of Grace, Mother of Mercy, in life and death protect us,  
Our Lady.

Hymn

# Anointing of the Sick



## Third Station

# Meditation

## *Anointing of the Sick*

*“And on the following day, Monday, when Juan Diego was to take some sign in order to be believed, he did not return. Because, when he arrived at his house, the sickness had struck an uncle of his, named Juan Bernardino, had become very ill, [...] And when night fell, his uncle begged him that, when it was still the early hours of the morning, when it was still dark, he (Juan Diego) go to Tlatelolco, to call one of the priests to come and hear his (Juan Bernardino’s) confession, to get him ready, because it was in his heart, that truly it was now time, that now he would die, because he would no longer get up, he would no longer get well”. (Nican Mopohua, vv. 94-98)*

Juan Bernadino, Juan Diego’s elderly uncle, represents the synthesis of catastrophe. To the indigenous mind, the old man represents the roots, the wisdom, the history, the identity, the culture of the indigenous peoples, but also, in Juan Bernardino is represented the Spanish Christian world, since he has a Christian name: Juan Bernadino. He embodies the two worlds that were falling to pieces and were on the brink of perishing, of dying; two worlds that were in the throes of death.

God, through Our Lady of Guadalupe, returns our health to us, He cleanses us of all evil and gives Himself to us; and He wants to confirm everything with the priest. Once Juan Bernardino is cured through the intercession of Our Lady, the Blessed Virgin asks him to go before the bishop, to stand before the church, and give testimony as to what happened. Mary does exactly what we see in the Gospel when her son Jesus cures the lepers and sends them out to give testimony to the priests.

Our Lady of Guadalupe prepared the elderly uncle not for a good death, but for a good life; it is a true anointing that gives health. In addition, by revealing to the old man her full name: “Holy Mary of Guadalupe”, She gives him over to Herself and, in Her, to her Beloved Son. That is to say, through Her, Jesus Christ is the old man’s health. It

is Jesus Christ, the Messiah, the Anointed One, who by his presence anoints the old man, and through him anoints the very root, the foundation of the truth of Juan Bernadino's culture.

Jesus Christ liberates us from death by means of his Mother, Our Lady of Guadalupe.

*Archbishop:*

**Let us pray:**

**Holy Mary of Guadalupe, you lead us to Your Son, who is our health and our salvation. Help us to give true testimony that He is the awaited Messiah, through whom the blind see, the deaf hear, and the mute proclaim that Our Savior is among us, the victor over death. Our Lady of Guadalupe, teach us to see, to listen, to proclaim and to follow your Son. We ask this through Christ our Lord.**

*All:*

Amen

*All walk towards El Pocito Chapel.*

Our Father...

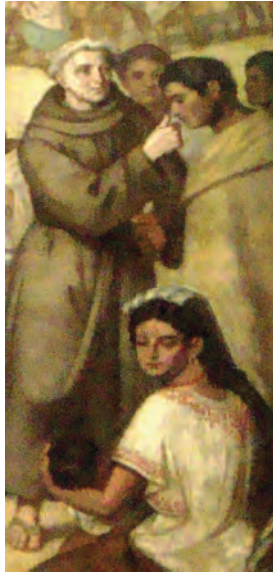
10 Hail Marys...

Glory be...

Mary, Mother of Grace, Mother of Mercy, in life and death protect us, Our Lady.

Hymn

# Confirmation



## Fourth Station

# Meditation

## *Fourth Station*

This is Juan Diego's "yes". Juan Diego had been looking for someone to help his uncle, anyone who could help Juan Bernadino regain his health or mitigate his pain. His uncle's suffering had repercussions for Juan Diego, who suffered equally. The elderly uncle asked him to go get a priest and Juan Diego ran off at full speed. When he reached this place, near Tepeyac hill, he remembered that the day before he was supposed to have come here to collect the promised sign for the bishop, but now Juan Diego was in a great hurry. The path twisted and turned, never running straight, so that he ran around the entire hill without seeing Mary, the Daughter of Heaven. He could waste no time; he needed a priest.

Jesus Christ, through Our Lady of Guadalupe, descended exactly here to meet with Saint Juan Diego. It is God, by means of his Mother, who meets with this humble layman.

And it is in this moment filled with pain, confusion, fatalism, in which Our Lady says to Juan Diego the most beautiful words: *"Be not afraid. Am I not here, I who have the honor and joy to be your Mother? Are you not in my shadow and under my protection? Am I not the source of your joy? Are you not in the hollow of my mantle, in the crossing of my arms? Do you need anything more?"* (Nican Mopohua, v. 119)

And She assures him that his uncle is well, is in fact already cured, and Juan Diego believes it. Juan Diego has faith in the words that come forth from Mary's mouth. Then, full of hope, he asks Her to grant him the grace to go to the bishop with the promised sign. Juan Diego confirms his faith to Her. In this way, his mission is one of true grace and divine favor.

This is Juan Diego's "yes". It is the Confirmation of placing his entire life in God's hands through the Virgin Mary of Guadalupe. Juan Diego

confirms his faith which had been given to him at the time of his Baptism, and thus gives himself completely to the freedom of being in God's heart. The human being, represented by Juan Diego, also confirms his faith and is now full of the hope to live the divine love.

*Archbishop:*

**Let us pray:**

**Holy Mary of Guadalupe, help us to confirm our faith in your Beloved Son, and give us the strength and the wisdom to proclaim each day with voice, heart and good works our "yes" before the true God. May we always work together so that in our land all may live the confirmation of our freedom in love and in forgiveness. We ask this through Christ our Lord.**

*All:*

Amen

*All walk to the group of bronze statues that portrays Juan Diego giving flowers to the bishop, Friar Juan de Zumárraga, where Our Lady of Guadalupe's image is depicted upon Juan Diego's cloak.*

Our Father...

10 Hail Marys...

Glory be...

Mary, Mother of Grace, Mother of Mercy, in life and death protect us,  
Our Lady.

Hymn

# Marriage



## Fifth Station

# Meditation

## *Marriage*

Among the indigenous, the *tilma* (cloak) was a very important article of clothing. The Virgin of Guadalupe affixes her image to Juan Diego's *tilma*. She dignifies the *tilma* of this *macehual* (commoner) by ennobling it with her image, her drawing and colors; by reflecting herself in that indigenous *tilma*. She manifests her protection and her care, as when She says: *Am I not here, I who have the honor and joy to be your Mother?* The Image of Our Lady of Guadalupe has at its center, at the place of her Immaculate Womb, Jesus Christ Our Lord. What She is showing us is that, when she places her image upon Juan Diego's *tilma*, she is at the same time reflecting Jesus Christ's image, He who is our sustenance; He who makes a miraculous covenant of love with everyone. Our Lady makes a true spiritual marriage with the people, in affixing her image on the *tilma*. For here She ties herself and her life to the people. She gives herself fully to the soul and the being of the well-loved, simple and humble people represented by Juan Diego. This is a true *spiritual marriage*, in which the center is He who is the New Covenant, the New Covenant in the Living Ark who is Mary. It is Jesus Christ, takes away all our fear, all anguish, and all dread, by means of his own Mother's tenderness. It is Jesus Christ who makes a marriage with his Church, in order to build together the Civilization of His Love.

Marriage is the place where a husband tries to achieve his wife's happiness, and she, his. It is a true covenant of love where selfishness simply has no place. In the sacrament of marriage, a man and a woman give themselves to each other, for the totality of life and with the hope of the blessing of children. For a marriage to enjoy the fruits of love it must be a true consecration to God. It must also be a relation in which God himself is at the center; He who makes "his sacred house" in the unity of love. It is a homeland consecrated to God, by means of his Most Holy Mother, the Virgin of Guadalupe.

*Archbishop:*

Let us pray:

Holy Mary of Guadalupe, thank you for being the bearer of God's love. Help us to maintain the covenant of marriage upon which You imprint your blessed image so that couples may love each other until death separates them, that they may overcome all obstacles and difficulties, and thus emerge stronger and create a family full of your love. We ask this through Christ our Lord.

*All:*

Amen

*All walk to Southeast corner of the atrium.*

Our Father...

10 Hail Marys...

Glory be...

Mary, Mother of Grace, Mother of Mercy, in life and death protect us,  
Our Lady.

Hymn

# Holy Orders



## Sixth Station

# Meditation

## *Holy Orders*

Our Lady of Guadalupe petitions for a temple to be built, that is, for the creation of a Civilization of God's Love, a temple to the true God and Lord, a temple, "a sacred house", in which a family is made, the family of God. It is the Church where God is at the center of this new civilization. The petition's messenger is the humble layman, Juan Diego; and the recipient of the message is the consecrated and humble Franciscan, Friar Juan de Zumárraga, the first bishop of Mexico. The Ever-Virgin Mary, Mother of the Creator of the Universe, submits to the authority of this consecrated priest; she does nothing without the bishop's approval. She submits herself to the bishop, to the head of the local Church; yet She is the Mother of the Church, She is the archetype of the Church, She is the first believer.

The Bishop, when for the second time he heard the message of Our Lady brought to him by the humble indigenous man, requested a sign in order that he might believe Juan Diego. The sign was a bouquet of beautiful flowers, a variety of extraordinary roses that had taken root in barren, salty, rocky soil and during the time of year when flowers were not in bloom and, worse, in the midst of a cold that killed all life. It was there, exactly right there, that the flowers grew. In the same place where Juan Diego had heard the most precious of songs. Let us remember that in the indigenous outlook "flowers and song" signify truth. Thus the Virgin of Guadalupe's sign was "the truth," the truth that the humble layman would carry in his *tilma*. Arriving before the bishop, Juan Diego asked him to accept the sign from the Immaculate Mother of God: the flowers. We now understand that these flowers, which represented the truth, were the most important sign from Our Lady of Guadalupe, and these flowers were inside the *tilma*, that is, on the very person of layman. And in the instant when her image was captured on the *tilma* this became a sign of God's love. Yet now it was owned by the bishop, who had requested just such a sign. In other words, it is the layman in the hands

of the one who heads the local Church; it is the layman in the loving hands of Jesus Christ; the laity who find themselves within the living Church, in the hands of the ones who give presence to Christ, the priests, who by means of the sacraments communicates God's life and love and makes the Church alive.

Thanks to the request of the consecrated priest Friar Juan de Zumárraga, we have the sign, a sign that is still with us, manifesting its love through priestly hands. The *Nican Mopohua* reports that Saint Juan Diego never doubted to call upon priests as: "the images of God, and the most beloved of the True God in whom they live." The priesthood is an enormous grace, but at the same time a huge commitment and responsibility.

*Archbishop:*

**Let us pray:**

**Holy Mary of Guadalupe, thank you for being the bearer of the special vocation to the life of consecration and the life of the ministerial Priesthood. Help us to collaborate in faithfulness with the Church's sacred ministers, for we are all committed to heed and support the special consecration to the true God in whom we live. We ask this through Christ our Lord.**

*All:*

Amen

*All walk to the corner, continuing parallel along Calle Fray Juan de Zumárraga, until arriving at the southwest corner of the atrium.*

Our Father...

10 Hail Marys...

Glory be...

Mary, Mother of Grace, Mother of Mercy, in life and death protect us,  
Our Lady.

# Reconciliation



## Seventh Station

# Meditation

## *Reconciliation*

The Image of Our lady of Guadalupe imprinted on Juan Diego's humble *tilma*, as well as the narration told by this humble layman, with all its details, shows an authentic encounter with that unique God, alive and true, who touched the hearts of everyone, indigenous people as well as Spaniards.

The miracle's fame spread in an astonishing manner and those people with contrite hearts flocked to the image, thirsty for true love. Conversion came about in an absolutely astonishing way.

Everyone contemplated the Sacred Image with astonishment and, filled with emotion, listened to the story of how the Mother of God had appeared and to the explanations of each sign of the miraculous Image. Thus was begun one of the most impressive, marvelous and unprecedented conversions in history of the universal Church. Within roughly eight years, approximately nine million people were converted. When the human being converts to the faith, when the human being arises and moves towards the true God, he or she encounters that which is the authentic essence and dignity; as expressed by Pope Benedict XVI when he speaks about the conversion of the prodigal son: "He is on a pilgrimage toward the truth of his existence, and that means 'homeward'". (Benedict XVI, *Jesus of Nazareth*, p. 205).

This is the real fruit of the encounter with God, through Our Lady of Guadalupe: a true conversion from the most profound depths of the heart that bloomed in the sixteenth century and has continued to this day. Putting Jesus Christ at the center of existence makes us act like a true family. It makes us look at our neighbors as true brothers and sisters. The conversion of faith blooms in a humble heart, a heart that is conscious of errors and sins committed, a heart that knows to ask with simplicity for the grace of God's pardon and mercy, the gift of the sacrament of Reconciliation which liberates us from the slavery of sin.

This freedom is the genuine liberty necessary to buildup this country, this hemisphere to be people who know how to open their hearts to give their lives for others, following their Lord and Savior, so that with his power and grace we also know how to pardon one another and to smash the chains of hatred, and thus be free, fully free, to build together the Culture of Life, the Civilization of Love.

*Archbishop:*

**Let us pray:**

**Holy Mary of Guadalupe, thank you for being the bearer of God's of pardon. Thank you also for giving us the Savior who, though He sees us from afar, runs to meet us and to fill us with His love through the sacrament of Reconciliation, freeing us from sin and giving us the Holy Spirit's strength so that we can recognize each other as true brothers and sisters in Christ. May we always live by the Spirit's strength. We ask this through Christ our Lord.**

*All:*

Amen

*All walk to the statue of John Paul II.*

Our Father...

10 Hail Marys...

Glory be...

Mary, Mother of Grace, Mother of Mercy, in life and death protect us, Our Lady.

Hymn

# The Church Sacrament of Salvation



## Eighth Station

# Meditation

## *The Church, the Sacrament of Salvation*

Our Lady of Guadalupe asked for a “sacred house”, a temple that is the Catholic Church, the sacrament of Salvation for the entire world. She continues to lead us to Jesus Christ, who is the cornerstone of the Church. The Virgin of Nazareth, the Dark Skinned Woman of Tepeyac, is the Mother of God and our Mother, and ever since she took our blood and our color, she took our identity and our persona, our history and our soul, giving us her Son, Jesus Christ, Lord of life and of true freedom. In this “sacred house,” Our Lady gives us independence from all that oppresses namely, sin and death. In this temple, and in this living church, we are truly set free for life in God.

The Virgin of Guadalupe’s mission to this place is the essence of evangelization. She is the first disciple and missionary of God’s Love, the Black Madonna of Tepeyac, symbol of the fraternity that should exist between all of the world’s races; in her dark-skinned face we are all her children. All human beings in Jesus Christ are Mary’s children, Mother of the Church, Model of the Church. As Pope John Paul II states: “Our Lady of Guadalupe provides for the Church, a “model of evangelization that is perfectly culturally integrated.” The Chilean thinker Father Joaquín Alliende writes: “Like divine teaching, the Incarnation is decisively prolonged in the bond to a place, because it is tangible, because the land’s maternity cannot be forgotten. In Guadalupe, that tangible maternity is Juan Diego’s cloak, the ‘*tilma*’ upon which heaven paints Mary’s mestizo image, and it is the ‘house’, the Tepeyac temple that the Holy Virgin chose as the jewel box for the new icon that she gave as a gift. The Tepeyac maternity establishes a meeting place for the mestizo peoples in Latin America and the Caribbean’s past, present and future” (Joaquín Alliende Luco, *Para que nuestra América viva*, p. 74).

In 2007, in Aparecida, Brazil, Pope Benedict XVI gathered with the bishops of Latin America and the Caribbean for their Fifth General Conference. Present among them was the successor to Friar Juan de

Zumárraga, Cardinal Norberto Rivera Carrera, the Archbishop Primate of Mexico. The final document of the conference included a statement filled with the dew of Tepeyac: “[Mary], because She gave birth to the Savior of the World, brought the Gospel to our America. In the Guadalupan event, She presided with the humble Juan Diego, at the Pentecost that opened to us the gifts of the Spirit” (DA, 269). Moreover, the Bishops joyfully proclaimed: “All those baptized are called to ‘begin anew in Christ’, to recognize and to follow his Presence with the same reality and newness, the same power and affection, persuasion and hope that his encounter with the first disciples on the banks of the Jordan had 2,000 years ago, and with the ‘Juan Diegos’ of the New World” (DA, 549).

And so herein is contained all that is needed for the true freedom to love fully, destroying the chains of sin, walking together as brother and sister, building one nation, one people, one culture of life, one civilization of God’s love from the hand of Our Lady of Guadalupe, who has promised us that she “holds us in the crossing of her arms and the hollow of her mantle.”

*Archbishop:*  
Let us pray:

**Holy Mary of Guadalupe, thank you for being the bearer of God who gives us true freedom in love. Thank you also for the miraculous gift of the Church, sacrament of salvation for the whole world. Allow us to be living stones of this beloved Church, to be that “sacred house,” so that from our hearts we may labor as brothers and sisters in Christ. We ask this through Christ our Lord.**

*All:*  
Amen

*All walk towards the platform in front of the Temple of the Capuchins.*

Our Father...  
10 Hail Marys...  
Glory be...

Mary, Mother of Grace, Mother of Mercy, in life and death protect us,  
Our Lady.

*A final hymn is sung (The Ave Maria) and the celebration ends with the last prayer and the benediction:*

## **Ave María**

*Archbishop:*

**Let us pray:**

**Father of Mercy, You have placed this, your city, under the Protection of the Ever-Virgin Mary of Guadalupe, Mother of Your Son. Through her intercession, allow us to deepen our faith and to seek the advancement of our country along the paths of justice and peace. We ask this through Christ Our Lord.**

*All:*

Amen.

*Archbishop:*

**May the Lord be with you.**

*All:*

**And also with you.**

*Archbishop:*

**Blessed be the name of the Lord.**

*All:*

Now and forever.

*Archbishop:*

**Our protection is the name of the Lord.**

*All:*

Who made the heavens and the earth.

*Archbishop:*

**May the blessing of Almighty God, the Father, the Son and the Holy Spirit be with you.**

*All:*

Amen.

Cantos Finales

**Join the Knights of Columbus and together,  
with Our Lady of Guadalupe,  
let us build the Civilization of Love!**



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