2012

The Virgins of Chile

Erin Nennig
St. Francis of Assisi, West Des Moines, Iowa

Copyright ©[2012?] Erin Nennig

This work is licensed under a Creative Commons Attribution 4.0 License.
Follow this and additional works at: http://scholarworks.uni.edu/oermaterials

Part of the Geography Commons

Let us know how access to this document benefits you

Recommended Citation
Nennig, Erin, "The Virgins of Chile" (2012). Open Educational Resources. 229.
http://scholarworks.uni.edu/oermaterials/229

This Lesson Plans is brought to you for free and open access by the Open Educational Resources at UNI ScholarWorks. It has been accepted for inclusion in Open Educational Resources by an authorized administrator of UNI ScholarWorks. For more information, please contact scholarworks@uni.edu.
The Virgins of Chile
Erin Nennig – St. Francis of Assisi, West Des Moines, Iowa

Grade Level (Req.): 7th-8th grade
Content Area (Req.): Social Studies
Unit (Opt.): 

Connections to Other Disciplines (Opt.): 
• 
• 
• 

Time Frame (Req.): 4-5 days
Goal (Req.): Students will learn about the religious aspects of Chile.
Objective (Req.): Students will investigate the immigration stories and feast day celebrations of the Virgins of Latin America. Students will map where the ideas of each Virgin originated. Students will create and present a PowerPoint describing their assigned Virgin.

Materials Needed (Req.):
• Computer lab (two students per computer)
• PowerPoint handouts
• Europe map
• South America map
• 
• 

New Vocabulary (Opt.):
• 
• 
• 
• 

Anticipatory Set/Introduction [Inquiry Question is required] (Req.): (Issue: Universal culture) Who are the Virgins of Latin America and why do South Americans have such a strong devotion to these Virgins? Draw, using color, an image of the Virgin Mary and prepare an explanation of your sketch. Why did you use the color and symbols you did?

Instructional Sequence/Procedure (Req.):
1. Read and discuss Catholic news article: “Intercession of Virgin Mary prevented war in South America”.
2. Introduce the Virgins of Chile and communicate that the Virgin Mary appears in many different forms to people all over the world (PowerPoint). Specifically in Latin America devotion to the Virgin is very important. The Virgin intercedes in many of the lives of the people.
3. Explain activity to students: Break students into pairs and have them choose a Virgin out of the hat; Each pair will be assigned one of the following websites on the Virgins of Latin America from http://campus.udayton.edu/mary/resources/english.html - Argentina: Our Lady of Lujan, Bolivia: Our Lady of Copacabana, Brazil: Our Lady “Aparecida” (who appeared), Chile: Our Lady of Chiquinquira, Costa Rica: Our Lady of the Angels, Cuba: Our Lady of Charity of El Cobre, Dominican Republic: Our Lady of “La Altagracia”, Ecuador: Our Lady of Quinche, El Salvador: Our Lady of Peace, Guatemala: Our Lady of the Rosary, Honduras: Our Lady of Suyapa, Mexico: Our Lady of Guadalupe, Nicaragua: Our Lady of the Immaculate Conception of El Viejo, Panama: The Immaculate Conception, Paraguay: Our Lady of the Miracles of Caacupe, Peru: Our Lady of Mercy, Puerto Rico: Our Lady of Divine Providence, Uruguay: Our Lady of the Thirty Three, Venezuela: Our Lady of Coromoto. You will need to research the following: (PowerPoint) – Where is this Virgin located? Where did this image originate (if applicable? Map it)? How did this
image of the Virgin come to this area? (Include image of Virgin) When is the feast day and describe the celebration? Include other details that help describe the story of this Virgin and the devotion of the people. Have there been any appearances or miracles associated with this Virgin?

4. Give students the remainder of the class period to research.

5. Give students the second and third class periods to design their PowerPoint.

6. Allow the pairs to present to the class on day four and day five of the lesson. Encourage the students to take notes and color code their maps to describe the travel of ideas, as they listen to the presentations.

7. Extended Lesson: Research Marian Images at the United States National Basilica of Immaculate Conception. Research Marian Apparations at the time of the American Discovery.

---

<table>
<thead>
<tr>
<th>Formative Evaluation (Req.): Ability to work in pairs, efficient use of class time</th>
<th>Assessment (Req.): Map of how ideas traveled from one place to the next. Students will create and present a PowerPoint describing their assigned Virgin and will be assessed with the rubric.</th>
</tr>
</thead>
</table>

**Iowa Core Curriculum Standards Used (Req.):**
- Geography, grade 6-8: Understand how geographic and human characteristics create culture and define regions.
- Technology Literacy, grade 6-8: Plan strategies utilizing digital tools to gather, evaluate, and use information.

**Common Core Curriculum Standards Used (Opt.):**
- Speaking and Listening, grade 6-12: Present claims and findings, emphasizing salient points in a focused, coherent manner with relevant evidence, sound valid reasoning, and well-chosen details; make sure the organization, development, substance, and style are appropriate to purpose, audience and task.
<table>
<thead>
<tr>
<th>NGS Standards Used (Req.):</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The characteristics, distribution, and complexity of Earth’s cultural mosaics</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Five Themes of Geography Used (Req.):</th>
<th>School District Standards and Benchmarks (Opt.):</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Location</td>
<td>• DSM Diocese Religion, grade 6-8: Describe the importance of Mary as the intercessor of our prayers.</td>
</tr>
<tr>
<td>• Place</td>
<td>•</td>
</tr>
<tr>
<td>• Human-Environmental Interaction</td>
<td>•</td>
</tr>
<tr>
<td>• Movement</td>
<td>•</td>
</tr>
<tr>
<td>• Region</td>
<td>•</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>21st Century Universal Constructs (Opt.): Complex Communication, Creativity, Collaboration, Productivity and Accountability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other Disciplinary Standards (Opt.):</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Other Essential Information (Opt.):</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other Resources (Opt.):</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
<tr>
<td>•</td>
</tr>
</tbody>
</table>
Heritage of the National Shrine of the United States: Basilica of the Immaculate Conception

The United States has long and appropriately been referred to as the “great melting pot” as a place where people from many diverse lands and customs have come to dwell. The Basilica is a microcosm of this phenomenon, honoring devotions to the Blessed Virgin Mary from around the world, which the generations of our immigrant population have sustained.

On October 7, 1979, Pope John Paul II, the first reigning Pope ever to visit the Basilica, proclaimed in the Great Upper Church:

“This Shrine speaks to us with the voice of all America, with the voice of all the sons and daughters of America, who have come here from the various countries of the Old World. When they came, they brought with them in their hearts the same love for the Mother of God that was characteristic of their ancestors and of themselves in their native lands. These people, speaking different languages, coming from different backgrounds of history and traditions in their own countries, came together around the heart of a Mother they all had in common. While their faith in Christ made all of them aware of being one People of God, this awareness became all the more vivid through the presence of the Mother in the work of Christ and the Church.”

The Basilica exemplifies the “catholicity” or universality of the Church, while echoing its unity and inclusiveness. The many chapels and oratories personify the cultural diversity of the United States and reverence that virtue which they have in common, faith.

Among the nationalities represented in the Basilica’s chapels are African, Austrian, Byzantine-Ruthenian, Chinese, Cuban, Czech, Filipino, French, German, Guamanian, Indian, Irish, Italian, Korean, Latin American, Lithuanian, Maltese, Polish, Slovak, Slovenian, and Vietnamese.

Among the religious communities represented in the Basilica are the Augustinians, Carmelites, Claretians, Dominicans, Franciscans, Jesuits, Montfort Missionaries, Oblates of Mary Immaculate, Redemptorists, Salesians, Sisters of Charity, Sisters of Providence, and Vincentians.

http://www.nationalshrine.com/site/c.osJRKVPBJnH/b.4764151/k.CB36/Heritage.htm
Intercession of Virgin Mary prevented war in South America, newspaper reveals

Colombian President Alvaro Uribe, Mar 24, 2008 / 11:19 am (CNA).- The Colombian daily “El Tiempo” revealed on Holy Saturday that a crisis that could have ended in an open conflict between Colombia, Ecuador and Venezuela was averted by Colombian President Alvaro Uribe confiding the situation to the intercession of Mary under the three different titles by which she is the country’s patroness.

The crisis between Colombia and its southern (Ecuador) and northeastern (Venezuela) neighbors started on March 1, when Uribe ordered a military raid into Ecuador’s territory against a rebel camp used by Marxist guerrillas to launch terrorist strikes. The raid targeted and killed the No. 2 FARC rebel leader, Raul Reyes.

In response, Ecuador’s President Rafael Correa cut all diplomatic relationships with Colombia. Venezuela’s Hugo Chavez, Correa’s political ally, ordered a massive military surge to the Colombian border as well.

Quoting Fr. Julio Solórzano, Chaplain of Colombia’s Presidential Palace, El Tiempo revealed that on March 5, when the rhetoric and blames between the presidents was increasing tensions, President Uribe called for a Rosary to pray for the end of tensions.

The Rosary, prayed at the Presidential Palace’s chapel, was dedicated, upon Uribe’s request, to the Marian to Our Lady of Chiquinquira, Our Lady of Coromoto and Our Lady of Mercy, respectively the patronesses of Colombia, Venezuela and Ecuador.

Uribe invited all officials at the Presidential palace to the Rosary, as well as the minister of Defense and the Interior.

“For believers –El Tiempo wrote- the prayer was more than effective, since only two days after the presidents of the three countries shook hands during the Group of Rio summit, and for many the crisis was over.”
In fact, on April 7, at the Dominican Republic summit, the three presidents vented their differences, but agreed to stand down after Colombia apologized for the raid.

“The President is a man of faith, he always carries with him a wooden Cross and a Rosary. I have heard him pray several times in the motorcade or on the presidential airplane.” “He always tries to be coherent with his faith in his work, pleasing God with what he does,” Fr. Solórzano was quoted by the “El Tiempo.”

The Blessed Virgin Mary and the Catholic Discovery of America

by Fr. John A. Hardon, S.J.

Talk 4

It must seem strange to associate the Blessed Virgin Mary and the discovery of America.

What makes the subject strange is that most people think of the discovery of the New World in geographic terms. In 1492, an Italian navigator by the name of Christopher Columbus sailed from Spain in search of the Indies and landed in what we now call Central America. His motives, we are told, were economic and psychological. He was looking for the riches of the Orient to extend the political power of the Spanish monarchy. And he sought the very human glory that he was sure to receive once he reached the Far East by going west across the Atlantic.

What most of the English-speaking world does not know is that the dominant motive of Columbus for sailing across the uncharted sea was deeply Catholic. Even more, it was apostolic. As all the primary sources on Columbus make clear, he believed that he was specially chosen by God to extend the Kingdom of Christ to pagan nations who had never had the Gospel preached to them.

If there was one thing that stood out in the Catholic Spain of Columbus' day, it was the people's great devotion to the Blessed Virgin. It was a devotion that took almost eight centuries to mature. How so? Under the heavy pressure of a militant Islam whose basic name in Christianity was idolatry. In the words of the Koran, "the followers of the Nazarene" claimed that His Mother Mary was the Mother of Allah because her Son was the living God who became man for the salvation of the world.

It was not until 1491 that Catholic Spain was liberated from Moslem tyranny. The liberation meant freedom once more to proclaim Mary's Divine Maternity without fear of Islamic opposition for professing idolatry.

Columbus himself was very devoted to Our Lady. His published writings reveal a childlike dependence on Mary. She was regularly invoked in his prayers. His flagship in crossing the sea was the Santa Maria. And one of the first islands he discovered, he named Concepcion, in honor of Mary's Immaculate Conception.
However, this is not the focus of our lecture on "The Blessed Virgin Mary and the Catholic discovery of America." Change one word in the title and we have our focus. I wish to speak to you about "The Blessed Virgin Mary and the Catholic Evangelization of America."

It was the apparitions of Our Lady to Juan Diego, the converted Aztec Indian, and her revelations of Guadalupe that opened the greatest missionary expansion of the Gospel since apostolic times.

We shall concentrate on Our Lady of Guadalupe and the conversion of Mexico. But Mexico soon became the inspiration of the rest of Latin America.

**Before Guadalupe, 1492 to 1531**

In order to appreciate the significance of Mary's role in the conversion of the New World, we must see something of the conditions in Mexico before the events of Guadalupe.

When Columbus crossed the Atlantic, he reached only the outskirts of the Western Hemisphere. He touched on one island after another in the Central American Continent. By the beginning of the 1500's, Mexico was discovered. Columbus had already passed to his eternal reward and was followed by one Spanish-appointed governor-general after another.

As we read the history of those early days, we are struck by the stark contrast between Church and State or, more accurately, between men of Christian faith and men of raw human greed and merciless cruelty.

Already among the crew that sailed with Columbus on his first voyage there were kindred spirits with their leader. Like him their dominant motive was to bring the Gospel to the native Indians. But there were also rapacious predators whose one ambition was to accumulate as much gold as possible and subjugate the Indians to virtual or actual slavery.

One name stands out in this period: Cortes was the Spanish general whose military exploits in Mexico rank him with Caesar and Napoleon in his physical conquest of Mexico.

As war-like as Cortes was, he was a believing Christian. In the tradition of his ancestors who conquered the Moors in Spain, he wanted Christianity to be established in the lands he conquered. He encouraged the Franciscan missionaries to preach the Gospel to the natives.

But Cortes also believed that the Indians should be conquered by force of arms. Thus he offered truce to the natives of what was then called the City of Mexico. But their emperor, Cuauhtemoc, was persuaded by his pagan priests not to give in to the Christians. In the siege that followed, we are told that 100,000 Indians and their close allies were killed by the sword or by drowning, and as many again who died of starvation, dysentery and other diseases.

Nor was that all. Cortes made some serious blunders as administrator of the Indies. He returned to Spain to defend his reputation, and this occasioned Charles V, the Spanish emperor, to send to
America two men who were as unlike as day and night. On December 12, 1527, he appointed Franciscan Juan Zumarraga as Bishop protector of the Indians; and he made the soldier Nunode Guzman governor of Mexico. The next three years are among the saddest in the history of the New World.

Guzman not only resented the bishop's role as protector of the Indians. He opposed him and did everything but have him killed. A reign of terror broke out that has no parallel in early American history.

In less than two years at least 10,000 Indians had been shipped to the West Indies to be sold as slaves with no chance of returning to their families. Whole towns were laid waste, priests were kidnapped, flogged and maimed.

These and similar atrocities were reported to Emperor Charles V. In August, 1530, he issued an edict which forbade the enslavement of the Indians. The edict read, "No person shall dare to make a single Indian a slave, whether in war or in peace ...whether by barter, by purchase, by trade, or any other pretext or cause whatever."

Our Lady Appears to Juan Diego

Thus the soil was prepared for sowing the seed of the Gospel and bearing such fruit as has no parallel in the annals of Christianity.

In one short generation, the whole Aztec Empire had undergone a volcanic change. The world in which they had lived for centuries was an evil world in which their gods demanded the killing of thousands of human beings in sacrifice. The Spanish conquistadors had delivered the Indians from pagan tyranny, but also left them dangling without any religious moorings.

If the Indians were to become Christians, they had to see Christianity as something belonging to them. It could not be the religion of foreigners whom they had too often seen as invaders and oppressors.

The man chosen by God to open the most dramatic conversion in Christian misology was himself a convert from paganism.

Born in 1474, he lost his parents in childhood and was brought up by his uncle. On marrying, he settled with his wife at Cuautitlan in a little one-room mud house thatched with corn stalks. In 1525, he was baptized Juan Diego, along with his wife Maria Lucia and his uncle Juan Bernardino. Juan Diego and his wife would frequently walk the fifteen miles to Tlaltelolco, to assist at Mass and receive Holy Communion.

Four years after Baptism, his wife died, leaving him childless. Juan Diego then moved to be closer to his aged uncle, whose house was only nine miles from the nearest Franciscan church.
Juan Diego rose early on the morning of December 9, 1531, which was then the Feast of the Immaculate Conception. The Franciscans were unique in promoting devotion to Mary's Immaculate Conception, centuries before the definition of the dogma in 1854.

On his way to Mass, Juan was suddenly stopped by the sound of music at the hill of Tepeyac, the site of the former pagan temple of Tonantzin. He thought it was his imagination, but then saw a glowing white cloud, hallowed by a rainbow formed by streams of lightning coming from the cloud. Then he heard a woman's gentle voice calling out to him in diminutive form, "Juanito...Juan Dieguito."

The Lady asked him where he was going. "I am on my way to the church in Tlaltelolcoto to hear Mass," he told her. The Lady smiled and said,

You must know and be very certain, my son, that I am truly the perpetual and perfect Virgin Mary, Mother of the true God, through whom everything lives, who is the Creator and Master of heaven and earth.

I ardently desire that a temple be built here in my name where I will show and give all my love, my help and my protection to the people.

I am your merciful Mother, the Mother of all who live united in this land, and of all mankind, of all who love me, who cry out to me, and of those who have confidence in me.

Here I will hear their weeping and sorrows, and will remedy and alleviate their sufferings, needs and misfortunes.

In order to realize my intentions, go to the house of the Bishop of Mexico City and tell him I sent you and that it is my desire to have a temple built here.

Juan Diego did as the Lady told him to. But Bishop Zumarraga was not impressed. He told the poor Indian to come later at a more convenient time. So Juan returned to the Tepeyac hill the same evening where the Lady was waiting for him. He urged her to send someone else to the bishop. He himself was a nobody and "I do not want to fall into your displeasure."

But the Lady insisted it must be Juan and he should return to the bishop the next day.

So he came back to the bishop, who this time was more impressed, but also told Juan that the Lady must give some proof that she really is the Mother of God.

Again at sunset, on December 10, a Sunday, he went to Tepeyac, where the Lady appeared to him with the promise that she would provide the miraculous sign requested by the bishop.

At this point there are two versions of what happened. One version has it that when Juan returned home, he found his uncle deathly sick. Another and fully documented version is that his uncle was missing when the nephew returned from Tepeyac hill. He had been fatally shot by hostile Indians who resented his becoming a Christian and cooperating with the hated Spaniards.
Juan Diego was in a quandary. Should he go back to the bishop as the Lady had instructed him, or should he take care of his uncle. Juan chose to minister to his uncle's desperate needs all day, Monday, December 11.

Monday morning, December 12, Juan went to get the priest to take care of his dying uncle. In his simplicity, he made a bypass around Tepeyac instead of going to the top of the hill where he was afraid that Our Lady would be waiting for him. But he miscalculated. The Blessed Virgin came down the hill to intercept him. She asked him where he was going. He explained about his uncle. Then she told him,

Listen and be sure, my dear son, that I will protect you. Do not be afraid nor grieved. Let not your heart be dismayed, no matter how great the illness [of your uncle]of which you speak.

I am your mother and is not my help your refuge. Am I not of your kind? Do not be concerned about your uncle's illness. He is not going to die. Be assured he is already well.

Our Lady then told Juan to go to the top of the hill, where he would find some flowers, which he was to bring to her. The hill was a desert, where only cactus grew. But Juan did as he was told. When he reached the west of the hill, it was covered with beautiful Castilian roses in full bloom. As he later related, Mary took the roses from him as he gathered them and arranged them with her own hands in the cloak or *tilma* that Juan was wearing.

There was one final message from Mary. It is the capstone of Guadalupe and the key to understanding what we are saying when we speak of the Blessed Virgin and the discovery – or conversion – of America.

This is the sign you must take to the Lord Bishop. Tell him in my name that with this he will see and recognize my will. He must do what I ask. You are my ambassador and worthy of my confidence. I counsel you to take every care to speak only in the presence of the Bishop. Tell him what you are carrying and tell him how I asked you to climb the hill to gather the flowers. Also tell him everything you have seen so that you will persuade the Bishop to see that the church I have asked for, will be built.

When Juan reached the Bishop's residence, he was made to wait a long time and the attendants tried to take some of the roses that were in his cloak. But the flowers became like painted embroidery.

On being admitted to Bishop Zumarraga's presence, Diego opened his cloak. Immediately the roses fell in a flood of color to the floor. But that was not all. On the cloak was a portrait of the Mother of God. She was in Indian dress, her hands joined in prayer. Her features were Indian and of startling beauty.

Bishop Zumarraga fell to his knees in prayer. Juan Diego was allowed to retire to a hermitage. He died there in 1548, at the age of 74. He was beatified by Pope John Paul II.
The Shrine of Our Lady of Guadalupe

By the end of 1531, the image of Our Lady was exposed in the Bishop's private chapel where it was venerated by thousands of Aztecs. Also before the end of the same year there was a triumphant procession of the sacred image from Mexico City to Tepeyac. On that occasion, a Mexican who had been accidentally killed by an arrow was restored to life.

Since 1531, the Shrine of Our Lady of Guadalupe has become a major basilica. We might say that Mexico City is built around the shrine. But the center remains the image of Our Lady. Its miraculous character has been attested by ecclesiastical, even pontifical approval. It has also been scientifically examined and proved that the portrait could not have been produced naturally. No painter's brush was used; the tilma is fragile, decayable cactus fiber. Yet the image remains as clear and fresh as it was almost five centuries ago. Even a terrorist's bomb in 1921 did not scratch the portrait although it completely bent the metal crucifix next to the image of the Blessed Virgin.

The Miraculous Conversion of Millions

The principal wonder of Guadalupe, however, is not the unexplainable picture of Our Lady. It is not the constant stream of pilgrims to the shrine every year. The real wonder, and the main theme of this presentation, is the avalanche of conversions which the revelation of Juan Diego began in the Western world.

One historian after another is lost for words to do justice to the phenomenon. In sober fact, it is unprecedented in the twenty centuries of Catholic evangelization.

No sooner had Columbus landed in the West Indies than apostolic men from Spain began to proclaim the Gospel to the natives. Compared with militant conquerors like Cortes and Guzman, the missionaries were mild and gentle apostles of the word. They devoted themselves ardently to the conversion of the Indians. But these courageous priests and religious were few in number. The language barrier was practically insurmountable. The number of dialects was innumerable. The territories to be covered were unimaginable. The injustices perpetrated by some of the conquistadors could be indescribable.

No one questions the heroism of these pioneers of Christianity in North and South America. In spite of their gigantic zeal the results were sparse and the number of converts very few.

Here let me quote from one of the leading historiographers of Latin America.

Scarcely had the most holy Virgin of Guadalupe appeared and taken possession of this her inheritance, when the Catholic faith spread with the rapidity of light from the rising sun through the wide extent and beyond the bounds of the ancient empire of Mexico.
Countless multitudes from every tribe, every district, every race ... who were grossly superstitious, who were ruled by the instincts of cruelty, oppressed by every form of violence and utterly degraded, were radically changed once they learned about the marvelous apparitions of Our Lady of Guadalupe.

They came to recognize their natural dignity, forgot their misfortunes and put off their impulsive ferocity.

These pagans, we are told, could not resist the loving invitation of the Mother of God they flocked, in droves, to the waters of Baptism, on a scale and with a speed that has no equal in recorded Catholic history.

The missionaries were understandably overwhelmed by the endless crowds who clamored for instruction and Baptism. We have evidence of a single priest administering the Sacrament of Baptism to six-thousand people in a single day.

Wherever the missionaries traveled, entire families would come running out of their poor villages, begging with signs to have the waters of Baptism poured over them.

Along with Baptism the natives were instructed in the basics of Christianity. Nor was that all. Soon churches, monasteries, convents, hospitals, schools and workshops were built to provide for the development and practice of the Catholic faith.

What were the results? Astounding! By 1540, over eight million Aztec Indians had embraced Catholic Christianity.

But that was not all. It would be a mistake to suppose that those were only superficial conversations. In 1552, the University of Mexico was founded on an equal academic footing as the University of Solomonca in Spain.

Before long, Catholic Mexico was sending native born missionaries to distant lands.

The evangelization of the rest of Latin America is a story of God's grace all by itself. The roots of this evangelization can be mysteriously but legitimately traced to the three memorable days at Guadalupe in 1521.

So true is this that in 1910, Pope Pius X proclaimed Our Lady of Guadalupe the Patroness of all Latin America. All papal documents since then reconfirm this Marian patronage.

The present Holy Father, Pope John Paul II, made a pilgrimage to the Shrine of Our Lady of Guadalupe in 1979. He composed a prayer on that occasion which it is worth quoting in full. In effect, He was asking Our Lady, Mother of the Americas, to intercede with her Divine Son for the people of the Western World. It was through her that the true faith was miraculously planted in this then New World. It will also be through her that, 500 years later, there will be, where needed, a reconversion of this people of North and South America.
"O Immaculate Virgin Mother of the true God and Mother of the Church! You, who from this place reveal your clemency and your pity to all those who ask for your protection; hear the prayer that we address to you with filial trust, and present it to your Son Jesus, our sole Redeemer. Mother of mercy, Teacher of hidden and silent sacrifice, to you, who come to meet us sinners, we dedicate on this day all our being and all our love. We also dedicate to you our life, our work, our joys, our infirmities and our sorrows. Grant peace, justice and prosperity to our peoples, for we entrust to your care, Our Lady and our Mother, all that we have and all that we are. We wish to be entirely yours and to walk with you along the way of complete faithfulness to Jesus Christ in His Church: hold us always with your loving hand.

"Virgin of Guadalupe, Mother of the Americas, we pray to you for all the Bishops, that they may lead the faithful along the paths of intense Christian life, of love and humble service of God and souls. Contemplate this immense harvest, and intercede with the Lord that He may instill a hunger for holiness in the whole People of God, and grant abundant vocations of priests and religious, strong in the faith, and zealous dispensers of God's mysteries. Grant to our homes, the grace of loving and respecting life in its beginnings, with the same love with which you conceived in your womb the life of the Son of God.

"Blessed Virgin Mary, Mother of Fair Love, protect our families so that they may always be united, and bless the upbringing of our children. Our hope, look upon us with compassion, teach us to go continually to Jesus and, if we fall, help us to rise again, to return to Him, by means of the confession of our faults and sins in the Sacrament of Penance, which gives peace to the soul. We beg you to grant us a great love for all the holy Sacraments, which are, as it were, the signs that your Son left on earth. Thus, Most Holy Mother, with the peace of God in our conscience, with our hearts free from evil and hatred, we will be able to bring to all true joy and true peace, which come to us from your Son, our Lord Jesus Christ, with God the Father and the Holy Spirit, lives and reigns for ever and ever. Amen."

Copyright © 2003 Inter Mirifica

http://www.therealpresence.org/archives/Christopher_Columbus/Christopher_Columbus_004.htm
VIRGIN WEB SITES

Virgen del Carmen – Maipu, Chile
http://www.marypages.com/LadyofCarmeloftheMaipu.htm

Virgen del Rosario – Andacollo, Chile
http://www.qsl.net/xq2fod/photo/stories/andacollo/andacollo.html

Virgen of Tirana – Tacna, Peru
(La Tirana and its Legend)

Virgen of the Assumption – Guatemala

Our Lady of Chiquinquira – Columbia

Our Lady of Coromoto – Venezuela
http://www.marypages.com/LadyCoromoto.htm

Our Lady of Mercy – Ecuador

Our Lady of Caacupe – Para
http://www.marypages.com/LadyCaacupe.htm
La Virgen de los Treinta y Tres – Uruguay
http://www.marypages.com/LadyThirtyThree.htm

Most Blessed Virgin de la Candelaria, Our Lady of Copacabana – Bolivia
http://www.marypages.com/LadyCopacabana.htm

Virgin of El Barrio – Mexico

Our Lady of Aparecida - Brazil

Nuestra Señora de el Cisne/Our Lady of El Cisne – Ecuador

San Francisco de Cuapa – Nicaragua

Our Lady of Navigators - Brazil
Virgen del Carmen – Maipu, Chile
Virgen del Carmen
San Marcos, Arica
Afro-Chileano Catholic Church
Virgen del Carmen
Virgen del Carmen
Virgen del Rosario, Andacollo

http://www.qsl.net/xq2fod/photo/stories/andacollo/andacollo.html
Virgen del Rosario, Andacollo
Native image of the Virgin of the Rosary
Afro-Chileano Catholic Church
Virgen del Rosario
Afro-Chileano Catholic Church
Our Lady of Lourdes
San Marcos Church, Arica, Chile
Our Lady of Lourdes
Afro-Chileano Catholic Church
Our Lady of Mercy
16th Century images of the Virgin
Our Lady of Guadalupe
Patroness of Mexico
Virgen de Copacabana, Bolivia
Native images of The Virgin of the Rosary and The Virgin del Carmen
Early paintings of The Virgin of the Assumption (Guatemala) and The Holy Family
The Virgins of the Nativity and The Immaculate Conception
The Virgin of the Immaculate Conception – Cristobal Hill, Santiago
Devotion on Cristobal Hill
The prayers the faithful leave behind...
Your assignment...

- In pre-assigned pairs...
- Use the following website to BEGIN your research
- University of Dayton, Ohio

http://campus.udayton.edu/mary/resources/english.html
Argentina: *Our Lady of Luján*
Bolivia: *Our Lady of Copacabana*
Brazil: *Our Lady "Aparecida"* (who appeared)
Chile: *Our Lady of Carmel of the Maipú*
Colombia: *Our Lady of Chiquinquirá*
Costa Rica: *Our Lady of the Angels*
Cuba: *Our Lady of Charity of El Cobre*
Dominican Republic: *Our Lady of "La Altagracia"*
Ecuador: *Our Lady of Quinche*
El Salvador: *Our Lady of Peace*
Guatemala: *Our Lady of the Rosary*
Honduras: *Our Lady of Suyapa*
Mexico: *Our Lady of Guadalupe*
Nicaragua: *Our Lady of the Immaculate Conception of El Viejo*
Panama: *The Immaculate Conception*
Paraguay: *Our Lady of the Miracles of Caacupé*
Peru: *Our Lady of Mercy*
Puerto Rico: *Our Lady of Divine Providence*
Uruguay: *Our Lady of the Thirty Three*
Venezuela: *Our Lady of Coromoto*
• Where the Virgin located? Where did this image originate? (Map it)
• How did this image of the Virgin come to this area? (Include image of Virgin)
• When is the feast day and describe the celebration?
• Include other details that help describe the story of this Virgin and the devotion of the people. Have there been any appearances or miracles associated with this Virgin?
• How has the story of the Virgins of Latin America impacted your faith?
<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Content - Accuracy</strong></td>
<td>All content throughout the presentation is accurate. There are no factual errors.</td>
<td>Most of the content is accurate but there is one piece of information that might be inaccurate.</td>
<td>The content is generally accurate, but one piece of information is clearly flawed or inaccurate.</td>
<td>Content is typically confusing or contains more than one factual error.</td>
</tr>
<tr>
<td><strong>Effectiveness</strong></td>
<td>Project includes all material needed to gain a comfortable understanding of the topic. It is a highly effective study guide.</td>
<td>Project includes most material needed to gain a comfortable understanding of the material but is lacking one or two key elements. It is an adequate study guide.</td>
<td>Project is missing more than two key elements. It would make an incomplete study guide.</td>
<td>Project is lacking several key elements and has inaccuracies that make it a poor study guide.</td>
</tr>
<tr>
<td><strong>Spelling and Grammar</strong></td>
<td>Presentation has no misspellings or grammatical errors.</td>
<td>Presentation has 1-2 misspellings, but no grammatical errors.</td>
<td>Presentation has 1-2 grammatical errors but no misspellings.</td>
<td>Presentation has more than 2 grammatical and/or spelling errors.</td>
</tr>
<tr>
<td><strong>Sequencing of Information</strong></td>
<td>Information is organized in a clear, logical way. It is easy to anticipate the type of material that might be on the next card.</td>
<td>Most information is organized in a clear, logical way. One card or item of information seems out of place.</td>
<td>Some information is logically sequenced. An occasional card or item of information seems out of place.</td>
<td>There is no clear plan for the organization of information.</td>
</tr>
<tr>
<td>Graphics Sources</td>
<td>Graphics are hand-drawn. The illustrator(s) are given credit somewhere in the presentation.</td>
<td>A combination of hand-drawn and HyperStudio graphics are used. Sources are documented in the presentation for all images.</td>
<td>Some graphics are from sources that clearly state that non-commercial use is allowed without written permission. Sources are documented in the presentation for all &quot;borrowed&quot; images.</td>
<td>Some graphics are borrowed from sites that do not have copyright statements or do not state that non-commercial use is allowed, OR sources are not documented for all images.</td>
</tr>
</tbody>
</table>