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Chair: _____

THE GEOGRAPHY OF MARIAN SHRINES IN THE UNITED STATES:
A PRELIMINARY COMPARISON WITH WESTERN EUROPE

A dissertation submitted to the

Division of Research and Advanced Studies
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by Joanne E. Blewett

B.S., University of Cincinnati, 1991

M.A., University of Cincinnati, 1994

Committee:

Roger M. Selya, Ph.D., Chair

Nicholas Dunning, Ph.D.

David C. Lundgren, Ph.D.

Wolf Roder, Ph.D.

Abstract. From the beginnings of human history, people have designated particular locations as sacred and traveled to them in a pilgrimage. When Christianity became the official religion of the Roman Empire in 314 CE, Christian shrines emerged very soon at martyrs' tombs and other places of historical importance in development of this religion. The distribution of physical relics created many of the Christian shrines in Western Europe. Popular belief concerning Mary began to evolve upon Jesus' death; and in turn, most of these beliefs were adopted into Roman Catholic doctrine and became Mariology or Marianism, the veneration of Mary. In Western Europe, a number of shrines were created from an apparition of Mary to local people, and with any shrine's approval by the institutional Church, it gained an international reputation and following; shrines not granted this approval by the Church have remained less internationally well-known and mostly locally based. This study contrasts the process of Marian shrine development in Western Europe with the United States. A typology is created for Marian shrines in the United States based primarily on the occurrence of an apparition. The distribution of each type is shown and possible explanations are presented. Not a single apparition location has received the approval of the Church. Since the majority of Marian apparition sites in Western Europe have been approved, it was possible to use a classification system based on the reason for their founding. Whereas none of the United States sites have been approved, it was necessary to construct another typology. Thus, this study finds a somewhat different rationale for development of Marian shrines in the United States when compared to Western Europe.

Key Words: Mariology, Roman Catholic shrines, apparition, United States, Western Europe.

Acknowledgements

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While planning, developing, researching, and creating this work, the memory of my father, Phillip R. Eklund, has sustained me. Through him, I remember my Finnish heritage with its philosophical *sisu*, which dictionaries define as “perseverance” or “guts,” but to a Finn means something deeper. It was his lifetime examples of accomplishment via *sisu* that allowed me to dare to dream. *Sisu* to me has meant the gathering of inner strength, persistence, and resolve to complete this degree.

My husband, Dale W. Blewett, has been a font of emotional support: he willing gave of time and money accompanying me on multiple trips to gather data at Falmouth and Valley Hill; he provided the continually supportive atmosphere necessary for this project to move ahead; and he is my life-long soul mate.

Dr. Roger M. Selya is more than an advisor. I consider him a good friend, and it was his counsel that led me initially into geography. He has been a sounding board for ideas from my undergraduate days and has always offered sound advice and direction. High academic standards were always achievable under his tutelage.

I wish to thank my committee members, Dr. Nicholas Dunning, Dr. David C. Lundgren, and Dr. Wolf Roder, for their helpful comments and willingness to serve.

The cartography is by Dick Gilbreath, Director, University of Kentucky Cartography Lab. To him, I offer my thanks for the numerous maps and graphs.

How do I begin to thank the multitude of shrine volunteers who willingly talked to me? Partly, it was their helpfulness, kindness, and genuine beliefs that gave a solid foundation to a rather awkward beginning. Each one listened intently as I explained my research intentions and offered support, vital data, and additional informational resources.

The faculty and staff of the Department of Geography has been helpful and kind throughout my educational endeavors. Also, I would be remiss if I did not acknowledge the financial support provided by the University of Cincinnati during my graduate education.

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CHAPTER 1: INTRODUCTION

Why This?

It was a warm, bright July Saturday as my husband, Dale, and I pulled into the newly-graveled driveway that led from Route 159 into Our Lady's Farm in Falmouth, Kentucky¹ (Figures 1-1a and 1-1b). We had left home earlier that morning for the one-hour drive south to the Farm; we were unsure what to expect. My information was that an apparition of the Virgin Mary would appear during the service². We had come to the Farm about 10:00 a.m. and had thought we would certainly arrive ahead of most of the pilgrims. However, as we were directed farther and farther into the Farm and drove past the grotto³ where a crowd was patiently standing, seated in lawn chairs, or sitting on the ground; the number of people already there surprised us both (Figure 1-1b). We were shown by a volunteer to park near the back of the property in a grassy field that was almost full; and the line of cars behind us was continuous as people continued to arrive. By the time the noon service began, there were no parking spaces left in the field, and people were parking along the driveway that the cars had previously traversed. When the area along both sides of the driveway was full, people simply stopped in the driveway, effectively creating a total blockage . When all of these areas were full, pilgrims parked

¹ Our Lady of the Most Holy Rosary Farm, 5820 Highway 159N, Falmouth, Kentucky, 41040, phone number: 859 654-2379.

² The day's schedule was as follows: 9:15 a.m., Joyful Mysteries, Litany, Songs; 10:20 a.m., Sorrowful Mysteries, Litany, Songs; 11:25 a.m., Glorious Mysteries; 12 Noon, Angelus; 12:05 p.m. Joyful Mysteries, Litany, Songs; 12:30 p.m., Chaplet of Divine Mercy; 1:00 p.m., Songs; 1:30 p.m., Rosary with Father Smith and Sandy. The Virgin Mary was to appear to Sandy during the last Rosary Service; Sandy would then read the message from Mary she had just received, and a final song would be sung. This concluded the formal, scheduled events.

³ At Our Lady's Farm, this term had been applied differently than its usual meaning of a cave or crypt. In this location, the term was given to an area sloping downhill from the roadway where statues of Jesus and Mary had been erected. Near these statues and a close-by small alter area would be where Mary would appear. This whole area with the alter, the statues, and the expectant congregation was called the grotto. I suspect a similar usage at many Marian shrines.

Figure 1-1a: Location of Our Lady of the Most Holy Rosary Farm near Falmouth, KY

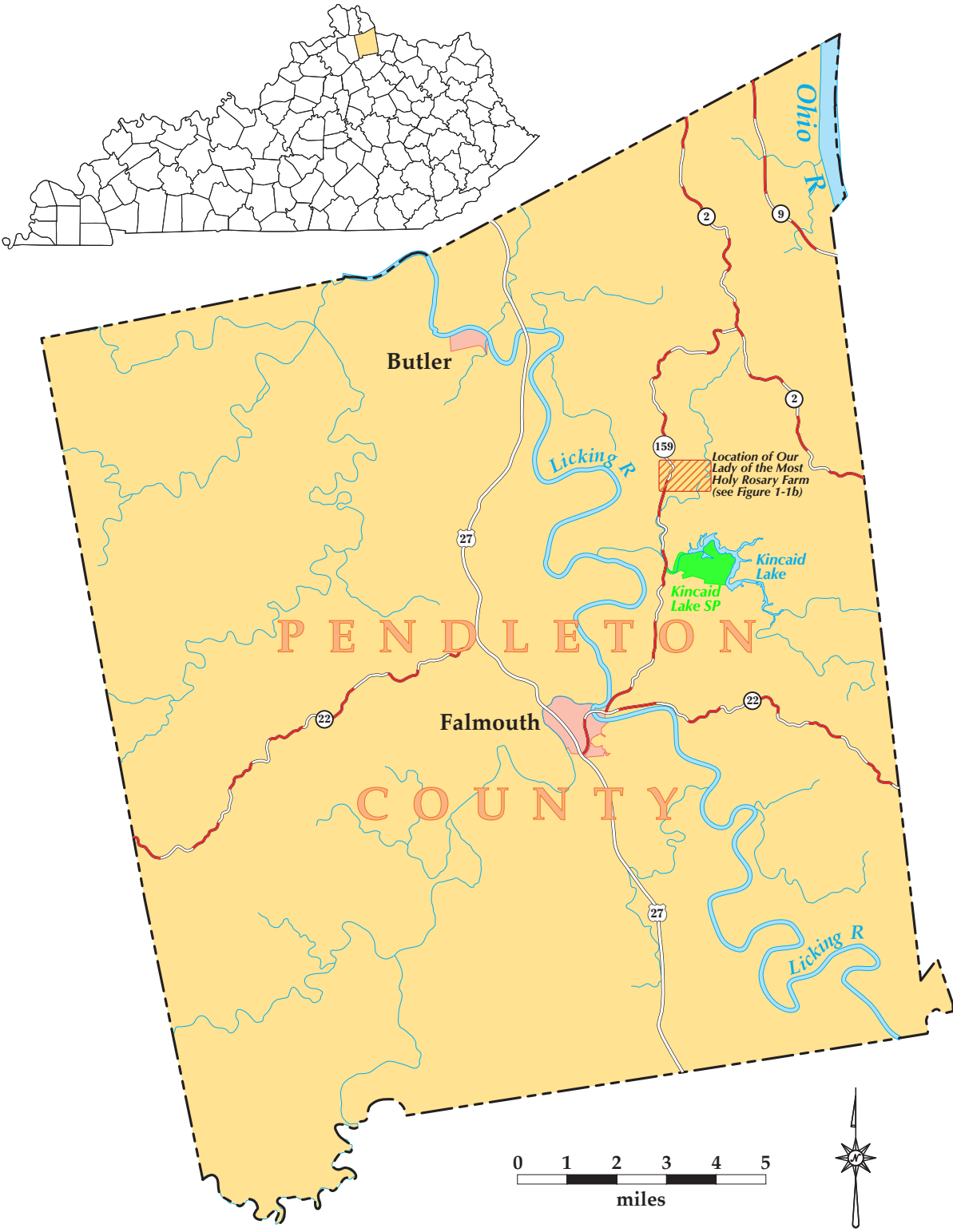
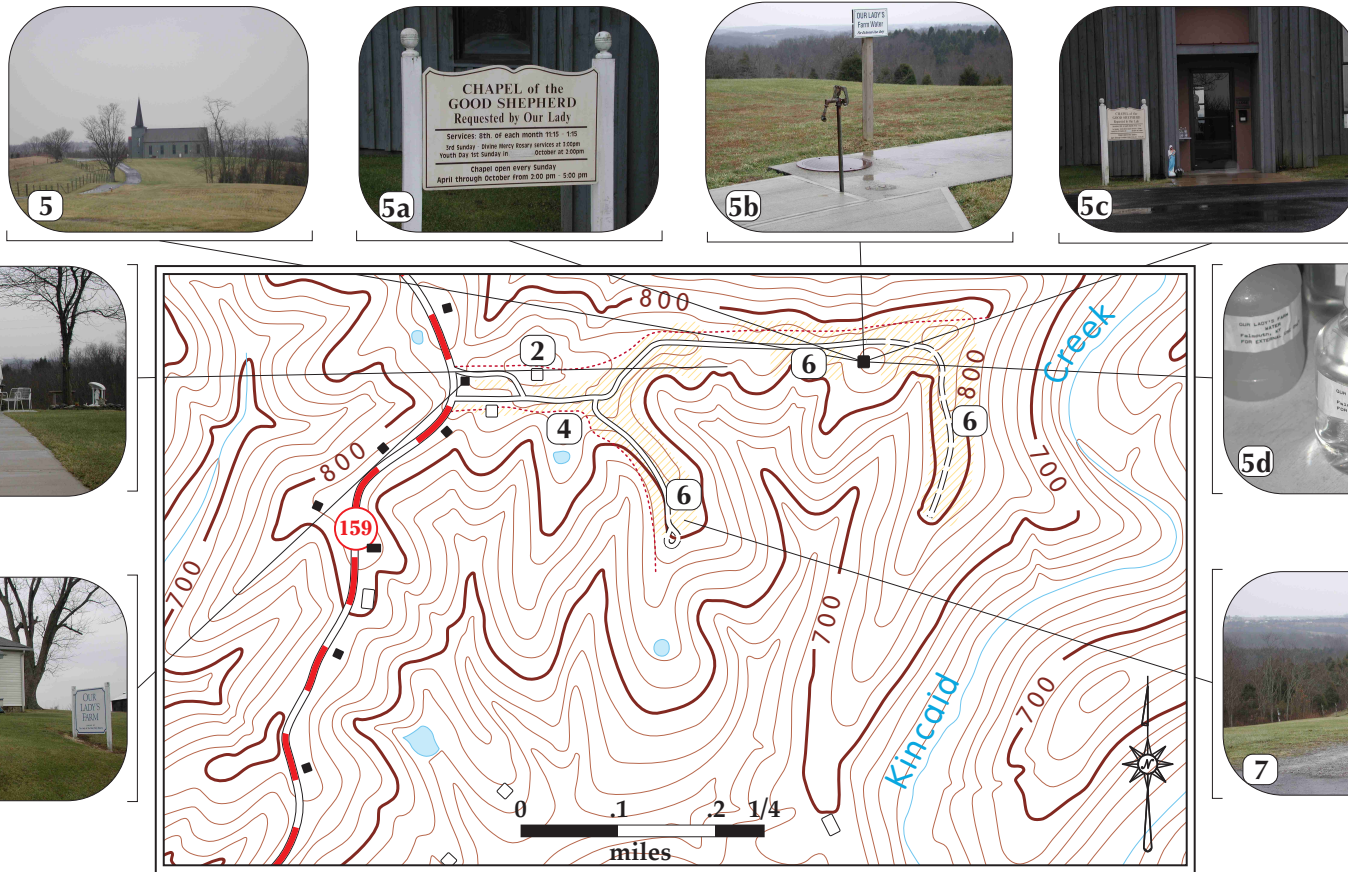


Figure 1-1b: Topographic Map and Pictures of Our Lady of the Most Holy Rosary Farm



1 Small house that was pre-existing on the property when it was bought by the Our Lady of the Holy Spirit Center in Norwood (1993). Home of the permanent caretaker now.

2 Garage that was there previously – both the house and the garage have been improved.

3 Grotto with built altar and statues

4 The dotted line is a fence line.

5 Chapel of the Good Shepherd now – formerly a barn for the property

5a Identifying and information sign at the door.

5b Standpipe for the tapped spring water, located to the right about 15 feet from the chapel.

5c Main door of the Chapel of the Good Shepherd; sign and shelf of water bottles visible.

5d Bottles of water from the spring on a shelf to the left of the main door.

6 Parking areas designated by yellow striped pattern.

7 Driveway for the Stations of the Cross with crucifix visible in the circular turnaround.

along the narrow, rural Highway 159N. We were amazed that our seemingly early start turned out to be after about approximately 70 percent of the crowd was already there.

The day was Saturday, July 8, 1995, and we were collecting data that would later blend into the topic for this dissertation (Table 1-1). My intention was to record the state and county⁴ of registration for entering cars as a means to identify source areas for the people assembled.

We had come because my general interest had been sparked after a casual comment by Dr. Roger M. Selya in a Geography of Religion class during the Spring 1995 quarter at the University of Cincinnati. The topic had been data; and the comment was about access to data sources, data quality, and generating one's own data. Dr. Selya had used the example of gathering county of registration data from license plates of vehicles in a shopping center parking lot to ascertain where people lived and how far they had traveled. Almost as an aside, he mentioned Our Lady of the Most Holy Rosary Farm in Falmouth, Kentucky. I remember thinking that this was a topic I could get excited about.

I would learn later during this first visit that at 9:00 a.m. there had been a Pilgrim's Mass at The Our Lady of the Holy Spirit Center in Norwood⁵, and a considerable number of pilgrims who had attended the mass at the center would ride the bus to Our Lady's Farm for the later apparition service, scheduled for 12:00 p.m.

⁴ The license plates for Indiana, Kentucky, and Ohio showed the county of that vehicle's registration. Ohio and Kentucky license plates had a strip with the county name written on it that was to be attached along the bottom edge of the plate. Indiana used a numbering system; I used the following publication to decipher the number code into county names for Indiana: Boyd, Thomas E., Tanner, Eric N., and Davis, William M. *License Plate County Codes of the United States and Canada*. Arvada, Colorado: Wildcat Printing, 1995.

⁵ Our Lady of the Holy Spirit Center, 5440 Moeller Avenue, Norwood, Ohio 45212-1211

Table 1-1: Tabulation of License Plates from July 8, 1995 (Saturday)

===== OHIO =====											
County	Count	County	Count	County	Count	County	Count	County	Count		
Adams	0	Coshocton	0	Hamilton	146	Logan	0	Noble	0	Stark	3
Allen	6	Crawford	0	Hancock	1	Lorain	2	Ottawa	0	Summit	1
Ashland	0	Cuyahoga	3	Hardin	0	Lucas	13	Paulding	1	Trumbull	0
Astabula	0	Darke	3	Harrison	0	Madison	3	Perry	1	Tuscarawas	1
Athens	0	Defiance	0	Henry	0	Mahoning	0	Pickaway	1	Union	0
Auglaize	0	Delaware	2	Highland	2	Marion	0	Pike	0	Van Wert	0
Belmont	0	Erie	0	Hocking	0	Medina	0	Portage	1	Vinton	0
Brown	5	Fairfield	1	Holmes	0	Meigs	0	Preble	0	Warren	7
Butler	26	Fayette	0	Huron	0	Mercer	0	Putnam	5	Washington	0
Carroll	0	Franklin	23	Jackson	0	Miami	2	Richland	2	Wayne	1
Champaign	3	Fulton	0	Jefferson	0	Monroe	0	Ross	0	Williams	0
Clark	17	Gallia	2	Knox	0	Montgomery	12	Sandusky	0	Wood	0
Clermont	33	Geauga	0	Lake	0	Morgan	0	Scioto	1	Wyandot	0
Clinton	0	Greene	4	Lawrence	3	Morrow	0	Seneca	3	Other	21
Columbiana	0	Guernsey	0	Licking	11	Muskingum	0	Shelby	4	TOTAL	376

===== KENTUCKY =====											
County	Count	County	Count	County	Count	County	Count	County	Count		
Adair	0	Carroll	0	Grant	3	Knox	0	McCreary	0	Rockcastle	0
Allen	0	Carter	0	Graves	0	Larue	0	Meade	0	Rowan	0
Anderson	0	Casey	0	Grayson	0	Laurel	0	Menifee	0	Russell	0
Ballard	0	Christian	0	Green	0	Lawrence	0	Mercer	1	Scott	0
Barren	0	Clark	4	Greenup	0	Lee	0	Metcalfe	0	Shelby	0
Bath	0	Clay	0	Hancock	0	Leslie	0	Monroe	0	Simpson	0
Bell	0	Clinton	0	Hardin	0	Letcher	0	Montgomery	0	Spencer	0
Boone	16	Crittendon	0	Harlan	0	Lewis	0	Morgan	0	Taylor	0
Bourbon	2	Cumberland	0	Harrison	0	Lincoln	0	Muhlenberg	0	Todd	0
Boyd	0	Daviess	3	Hart	0	Livingston	0	Nelson	2	Trigg	0
Boyle	0	Edmonson	0	Henderson	1	Logan	0	Nicholas	0	Trimble	0
Bracken	3	Elhott	0	Henry	0	Lyon	0	Ohio	0	Union	0
Breathitt	0	Estill	0	Hickman	0	Madison	0	Oldham	0	Warren	0
Breckenridge	0	Fayette	3	Hopkins	0	Magoffin	0	Owen	0	Washington	0
Bullitt	0	Fleming	1	Jackson	0	Marion	0	Owsley	0	Wayne	0
Butler	0	Floyd	0	Jefferson	12	Marshall	0	Pendleton	6	Webster	0
Caldwell	0	Franklin	0	Jessamine	0	Martin	0	Perry	0	Whitley	0
Calloway	0	Fulton	0	Johson	0	Mason	1	Pike	0	Wolfe	0
Campbell	45	Gallatin	0	Kenton	41	McClean	0	Powell	0	Woodford	0
Carlisle	0	Garrard	0	Knott	0	McCracken	0	Pulaski	0	Other	11
								Robertson	0	TOTAL	155

===== INDIANA =====											
County	Count	County	Count	County	Count	County	Count	County	Count		
Adams	0	Decatur	4	Harrison	0	Lawrence	0	Pike	0	Tippecanoe	0
Allen	3	DeKalb	0	Hendricks	2	Madison	0	Porter	0	Tipton	0
Bartholomew	1	Delaware	0	Henry	0	Marion	15	Posey	0	Union	0
Benton	1	Dubois	0	Howard	0	Marshall	0	Pulaski	0	Vanderburgh	0
Blackford	0	Elkhart	0	Huntington	2	Martin	0	Putnam	0	Vermillion	0
Boone	0	Fayette	1	Jackson	0	Miami	0	Randolph	0	Vigo	0
Brown	0	Floyd	0	Jasper	0	Monroe	0	Ripley	4	Wabash	0
Carroll	0	Fontain	1	Jay	0	Montgomery	0	Rush	0	Warren	0
Cass	0	Franklin	0	Jefferson	1	Morgan	0	St.Joseph	0	Warrick	1
Clark	0	Fulton	0	Jennings	0	Newton	0	Scott	0	Washington	0
Clay	0	Gibson	0	Johnson	1	Noble	0	Shelby	1	Wayne	1
Clinton	0	Grant	0	Knox	0	Ohio	0	Spencer	0	Wells	0
Crawford	0	Greene	0	Kosciusko	0	Orange	0	Starke	0	White	0
Daviess	0	Hamilton	2	Lagrange	0	Owen	0	Steuben	0	Whitley	0
Dearborn	10	Hancock	1	Lake	4	Parke	0	Sullivan	0	Other	3
				LaPorte	0	Perry	1	Switzerland	0	TOTAL	60

===== OTHERS =====											
County	Count	County	Count	County	Count	County	Count	County	Count		
Alabama	1	Florida	6	Michigan	5	Pennsylvania	2	W. Virginia	10	Cars	
California	1	Georgia	1	Missouri	1	Tennessee	1	Wisconsin	1	TOTAL	626
Connecticut	1	Illinois	2	New York	2	Virginia	1	TOTAL	35	Buses	
										TOTAL	16

until 1:30 p.m. It was during this Farm service that Sandy, known publicly only a visionary⁶, would experience the apparition of the Virgin Mary and receive Mary's message which she would then relay to the assembled pilgrims. I already knew that the apparitions occurred on the 8th of every month from the newsletter of Our Lady of the Holy Spirit Center, *Mary's Center Update*, and the local television news coverage. Later I would be able to fill in the details about Our Lady's Farm, but on the 8th of July, all the volunteers at the Farm were kind and helpful in answering the many questions I had.

Dale and I began the county tabulation at the extreme farthest end of cars parked in the grass field and then worked our way back along the driveway toward the road. In talking to several of the volunteers, I discovered that several busloads of people had also come; and I found out this was a usual occurrence. Leaving the Farm property, as we headed home, we observed that some entrepreneurial neighbors were selling off-road parking space on their own property for the overflow of buses and cars. Upon a quick count as we slowly drove past, I settled upon 16 buses. I later learned that many of the groups were not from the Cincinnati, Ohio area; that tours were often organized at Marian Centers in various states. I made no attempt to record the buses' state of registration because I already knew that often the tour bus' registration, the group's departure point, or where individuals in the tour reside are not the same.

The decision was made, as we began to collect the data from the license plates, that we would not initiate any conversations with the pilgrims who had come. I felt any discussions might be personally invasive to them and divert their attention from the

⁶ The visionary, Sandy, has never publicly revealed her full identity. According to the visionary, this is per the instructions of the Virgin Mary who wanted the focus on herself rather than on the medium, who was Sandy.

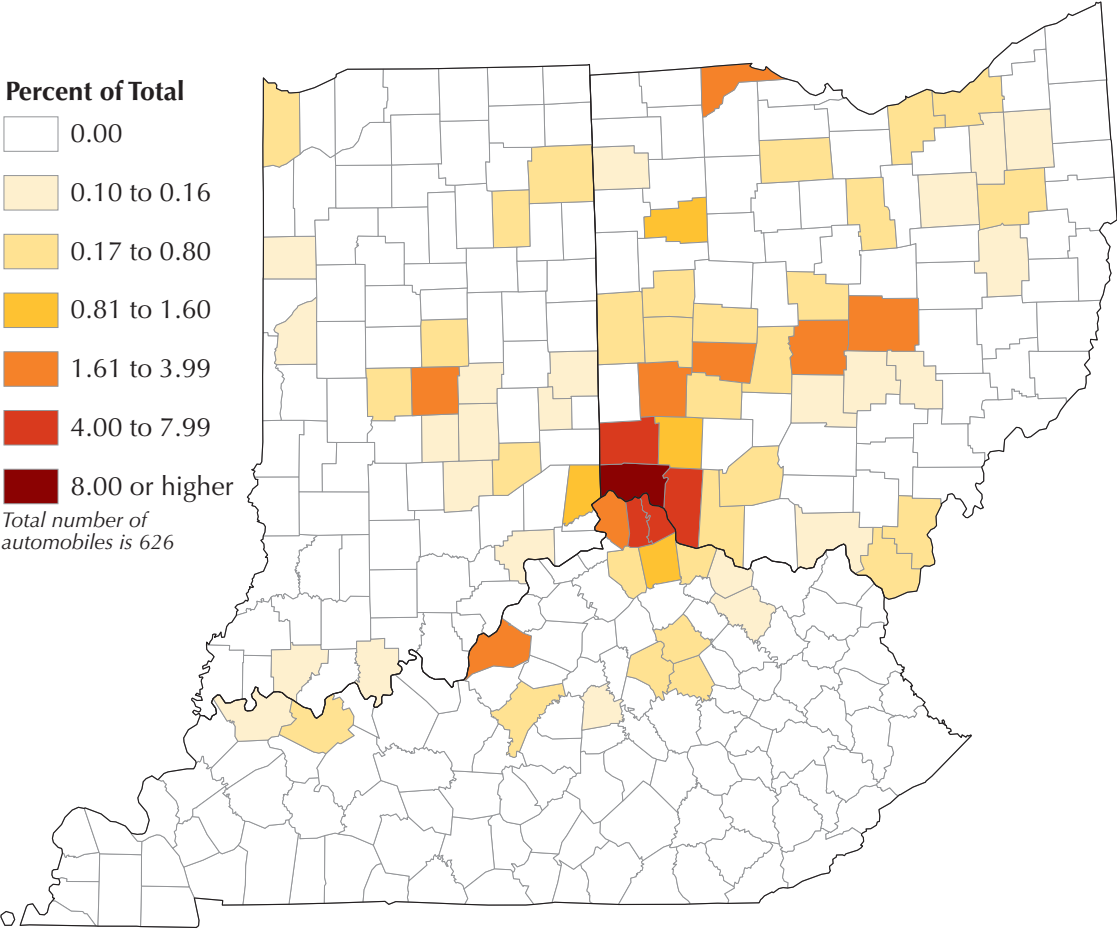
service. Therefore, questions were directed only to the volunteers who seemed to be everywhere directing arrivals toward the grotto where the service would be held. Thus, data about this location and other locations where apparitions were regularly occurring were obtained in direct conversations with the volunteers or from the responses I received from the letters.

My first license plate tabulation showed 626 cars from 17 states; more than half of the cars were from Ohio (Figure 1-2). At that time, I thought this was interesting and seemed unusual. I estimated the number of people to be 1,000. The pilgrims were almost exclusively white, middle aged or older, and predominantly female. We saw some couples, very few families, and hardly any children beyond a few very young infants. The small groups of people we saw seemed to be family members or friends and acquaintances; this conclusion was based on personal observations of group dynamics and of age differences within the group.

From the car makes and years observed, it can be inferred that the worshipers were, socioeconomically, middle class to upper-middle class. Certainly, everyone we saw appeared to be personally well groomed and moderately affluent.

The county of registration distribution for cars at The Farm on July 8, 1995 in Figure 1-2 quite clearly shows a concentration base in Hamilton County, Ohio and a dramatic distance decay effect. Counties for Indianapolis in Indiana, Louisville in Kentucky, Dayton, Springfield, Columbus, and Toledo, Ohio are overly-represented. An explanation for this pattern might be the highly communicative Marian network which I

**Figure 1-2: Ohio, Indiana, and Kentucky Automobiles Present; County of Registration:
July 8, 1995**



See also Table 1-1

suspect exists between and among the followers of Mary. It is a sub-group within this very active Marian cult who continually seek and travel to the latest apparition sites⁷.

Dale and I returned to Our Lady's Farm on Friday, September 8, 1995⁸, to again count cars. (Table 1-2 and Figure 1-3). This time we arrived about 8:00 a.m. and were able to park near the entrance; thus, the car count from this day was probably more accurate than our first count effort in July had been. Interestingly, the total number of cars in September was 627 with 10 buses. However, the crowd was estimated to be slightly smaller than the one in July. I believe the difference in numbers can be accounted for by the weekday vs. weekend day effect. Friday, September 8, 1995, was after Labor Day when Summer "practically" is over and vacation and/ or pleasure travel has mostly concluded for the season. Additionally, it was a weekday, schools were in session, and many people would have been working. Therefore, the smaller crowd was not a surprise to me. However, the same demographic characteristics in the participants was observed.

In Figure 1-3, developed from Table 1-2, the same concentration and distance decay patterns noted in Figure 1-2 are evident again. Also, the high city/ county connection appears except for Indianapolis. A slightly higher percent of cars from west-central Ohio than was seen in July can be seen. Explanations can be said to align with those for Figure 1-2; but, in addition, the west-central concentration might be connected to Interstate 75, one of the major north-south corridors in the United States. Since the 8th of September

⁷ Articles appear rather frequently supporting this hypothesis; an example is the following: Hanley, Robert. Believers Crowd New Jersey Street, Searching for the Face of the Virgin Mary. The New York Times. 27 September 2000: A21.

⁸ September 8th is believed to be the Virgin Mary's birthday. I was unaware of the significance of the date during this trip to Falmouth. However, due to September 8th being considered to be particularly special, I would have expected a larger crowd.

Table 1-2: Tabulation of License Plates from September 8, 1995 (Friday)

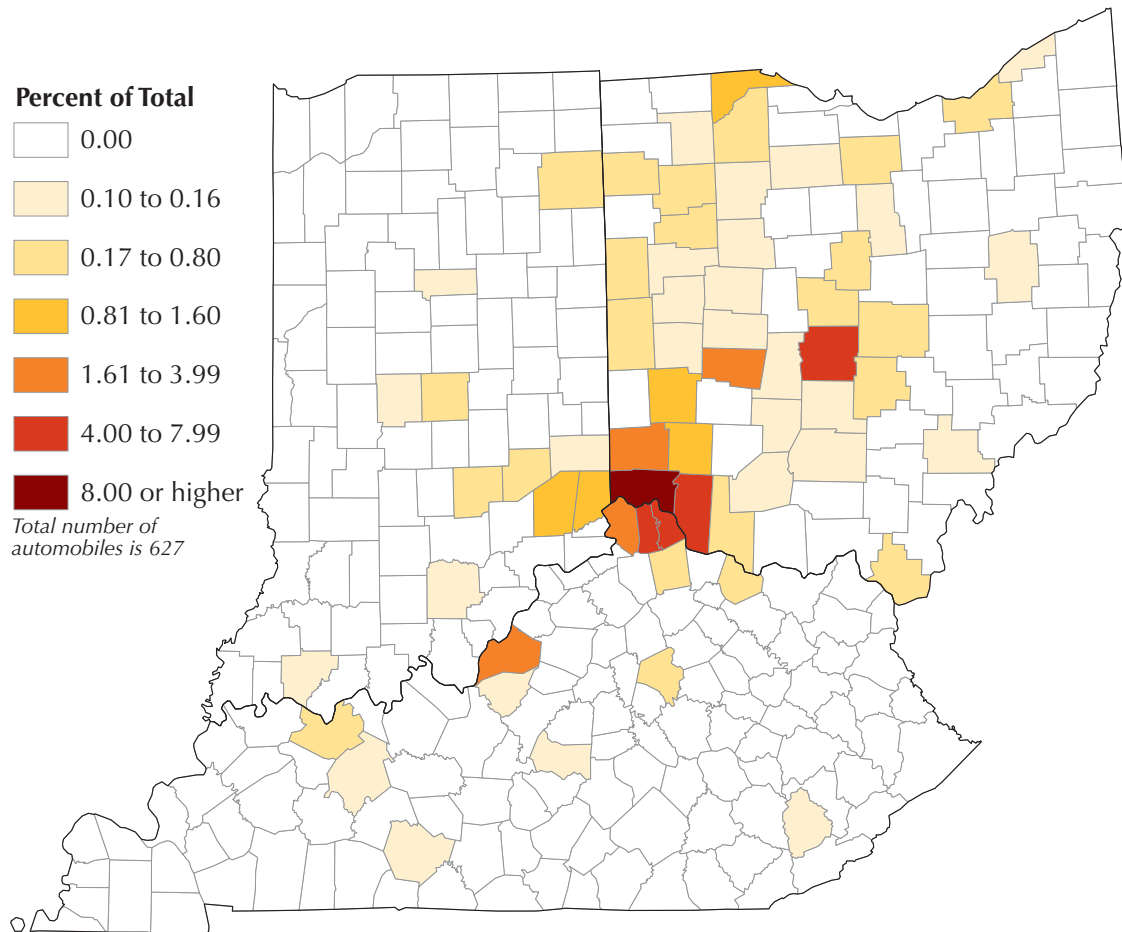
===== OHIO =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adams	0	Coshocton	0	Hamilton	181	Logan	1	Noble	0	Stark	0
Allen	4	Crawford	0	Hancock	1	Lorain	0	Ottawa	0	Summit	0
Ashland	0	Cuyahoga	2	Hardin	1	Lucas	6	Paulding	2	Trumbull	0
Astabula	0	Darke	2	Harrison	0	Madison	1	Perry	0	Tuscarawas	1
Athens	1	Defiance	0	Henry	1	Mahoning	0	Pickaway	1	Union	0
Auglaize	1	Delaware	5	Highland	1	Marion	0	Pike	0	Van Wert	0
Belmont	0	Erie	0	Hocking	0	Medina	0	Portage	0	Vinton	0
Brown	3	Fairfield	4	Holmes	0	Meigs	0	Preble	0	Warren	6
Butler	25	Fayette	1	Huron	2	Mercer	3	Putnam	4	Washington	0
Carroll	0	Franklin	34	Jackson	0	Miami	1	Richland	1	Wayne	0
Champaign	1	Fulton	0	Jefferson	0	Monroe	0	Ross	1	Williams	0
Clark	14	Gallia	0	Knox	0	Montgomery	10	Sandusky	0	Wood	3
Clermont	26	Geauga	0	Lake	1	Morgan	0	Scioto	0	Wyandot	0
Clinton	1	Greene	3	Lawrence	3	Morrow	2	Seneca	1	Other	37
Columbiana	0	Guernsey	0	Licking	5	Muskingum	0	Shelby	1	TOTAL	405

===== KENTUCKY =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adair	0	Carroll	0	Grant	0	Knox	0	McCreary	0	Rockcastle	0
Allen	0	Carter	0	Graves	0	Larue	0	Meade	0	Rowan	0
Anderson	0	Casey	0	Grayson	0	Laurel	0	Menifee	0	Russell	0
Ballard	0	Christian	0	Green	0	Lawrence	0	Mercer	0	Scott	0
Barren	0	Clark	0	Greenup	0	Lee	0	Metcalfe	0	Shelby	0
Bath	0	Clay	0	Hancock	0	Leslie	1	Monroe	0	Simpson	0
Bell	0	Clinton	0	Hardin	0	Letcher	0	Montgomery	0	Spencer	0
Boone	23	Crittendon	0	Harlan	0	Lewis	0	Morgan	0	Taylor	0
Bourbon	0	Cumberland	0	Harrison	0	Lincoln	0	Muhlenberg	0	Todd	0
Boyd	0	Daviess	2	Hart	0	Livingston	0	Nelson	0	Trigg	0
Boyle	0	Edmonson	0	Henderson	0	Logan	0	Nicholas	0	Trimble	0
Bracken	0	Elliott	0	Henry	0	Lyon	0	Ohio	1	Union	0
Breathitt	0	Estill	0	Hickman	0	Madison	0	Oldham	0	Warren	1
Breckenridge	0	Fayette	4	Hopkins	0	Magoffin	0	Owen	0	Washington	0
Bullitt	1	Fleming	0	Jackson	0	Marion	1	Owsley	0	Wayne	0
Butler	0	Floyd	0	Jefferson	13	Marshall	0	Pendleton	3	Webster	0
Caldwell	0	Franklin	0	Jessamine	0	Martin	0	Perry	0	Whitley	0
Calloway	0	Fulton	0	Johnson	0	Mason	2	Pike	0	Wolfe	0
Campbell	30	Gallatin	0	Kenton	48	McClean	0	Powell	0	Woodford	0
Carlisle	0	Garrard	0	Knott	0	McCracken	0	Pulaski	0	Other	23
								Robertson	0	TOTAL	153

===== INDIANA =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adams	0	Decatur	4	Harrison	0	Lawrence	0	Pike	0	Tippecanoe	0
Allen	3	DeKalb	0	Hendricks	1	Madison	0	Porter	0	Tipton	0
Bartholomew	2	Delaware	0	Henry	0	Marion	3	Posey	0	Union	0
Benton	0	Dubois	0	Howard	1	Marshall	0	Pulaski	0	Vanderburgh	0
Blackford	0	Elkhart	0	Huntington	0	Martin	0	Putnam	0	Vermillion	0
Boone	0	Fayette	0	Jackson	0	Miami	0	Randolph	0	Vigo	0
Brown	0	Floyd	3	Jasper	0	Monroe	0	Ripley	10	Wabash	0
Carroll	0	Fontain	0	Jay	0	Montgomery	0	Rush	0	Warren	0
Cass	0	Franklin	1	Jefferson	0	Morgan	0	St. Joseph	0	Warrick	1
Clark	0	Fulton	0	Jennings	0	Newton	0	Scott	0	Washington	1
Clay	0	Gibson	0	Johnson	0	Noble	0	Shelby	0	Wayne	0
Clinton	0	Grant	0	Knox	0	Ohio	0	Spencer	0	Wells	0
Crawford	0	Greene	0	Kosciusko	0	Orange	0	Starke	0	White	0
Daviess	0	Hamilton	0	Lagrange	0	Owen	0	Steuben	0	Whitley	0
Dearborn	7	Hancock	0	Lake	0	Parke	0	Sullivan	0	Other	6
				LaPorte	0	Perry	0	Switzerland	0	TOTAL	43

===== OTHERS =====									
County	Count	County	Count	County	Count	County	Count	County	Count
Florida	2	Maryland	1	Pennsylvania	1	Virginia	1	Cars	627
Illinois	2	Michigan	6	Rhode Island	1	W. Virginia	8	Buses	
Kansas	2	Missouri	1	Tennessee	1	TOTAL	26	TOTAL	10

**Figure 1-3: Ohio, Indiana, and Kentucky Automobiles Present; County of Registration:
September 8, 1995**



See also Table 1-2

1995 was a Friday, the desire for ease of travel could have factored into pilgrims' decisions to attend.

On the 8th of every month, until January 1997, there was an initial mass at the Our Lady of the Holy Spirit Center and then the apparition service in the grotto⁹ at Our Lady's Farm beginning at noon. The January 1997 newsletter from Our Lady of the Holy Spirit Center gives this, "Important Notice from Father," on page 1. The "Father" is Father Leroy Smith, administrator of the Our Lady of the Holy Spirit Center and a Marian priest.

The notice states:

The Bishop of the Diocese of Covington¹⁰ has asked that I no longer attend the prayer services at Our Lady's Farm, or distribute notices concerning these services. Therefore, these announcements will no longer be part of the monthly newsletter. However, the regular prayer service on the 8th of each month, attended by laity only, can continue at the Farm. The Bishop did not prohibit the laymen from praying there. Also, there will no longer be a Pilgrims Mass here at the Center on the 8th of each month.

God Bless you all. As I keep all of you in my daily prayers, I hope you do the same for all of us here at Our Lady's Center. Fr. Smith.

There have also been several other changes from the initial apparition and message service on the 8th of each month, but I am getting ahead of myself. Our Lady of the Holy Spirit Farm turned out to be only one of several sites where apparitions of the Virgin Mary were currently appearing. The successful initial tabulation process and the kindness shown toward my husband and me by the many volunteers at the Farm that first

⁹ Webster's Collegiate Dictionary (1996) defines a grotto as a cave, a cavern, or an artificial recess or structure made to resemble a natural cave. At Our Lady's Farm, the grotto is a slightly depressed area where statues of Mary and Jesus had been placed beside a make-shift altar.

¹⁰ Our Lady's Farm in Falmouth, Kentucky is under the jurisdiction of the Diocese of Covington, Kentucky. It is my belief that the Bishop's request for Father Smith to no longer attend the apparition service was part of the Church's practical disassociation from the site due to this location's not having received the necessary verification of an actual Marian apparition occurrence. The process by which sites can become *officially* recognized had not been initiated yet, and the church hierarchy was merely trying to avoid any *appearance* of sanction by the Church in allowing Father Smith to participate in the noon service.

day further increased my interest in this topic. By our second visit to and tabulation of cars at Our Lady's Farm, my topic was set for this dissertation.

A Short History of Christian Pilgrimage

“The word *pilgrimage* comes from the Latin *peregrinus*, which means ‘stranger,’ denoting a person who is traveling in a foreign country or place. This definition applies to the pilgrimage Adam and Eve experienced after they were banished from God’s presence (Genesis 3:23-24). Exiled from the Garden of Eden, they became strangers in a world foreign to them and lived with only one purpose, to return to God.

In this sense all people are considered pilgrims, wanderers here on earth, trying to find the way home, the way back to God” (Wright, 1997, p. 3).

The religious pilgrimage stretches across the continuum of human history.

Prehistoric Europeans most likely made pilgrimages to special sacred places to ask for successful hunts or to give thanks. Megalithic monuments from 4000 BCE seem to have *drawn* people to these sacred places via pilgrimage (Nolan and Nolan, 1989, p. 3).

Pilgrimage was also practiced throughout Europe by pagan Celtic, Germanic, and Mediterranean groups (Nolan and Nolan, 1989, p. 3).

Christian pilgrimage has a pre-Christian origin. There are examples of non-Christian pilgrimage in the Bible’s Old Testament: Abraham in Genesis 12:1 responded to God’s command to travel to Canaan; Jacob also traveled to a foreign land in compliance with God’s directive, Genesis 35: 1-10; the Jewish exodus from Egypt was a pilgrimage; and the requirement for Israelites to return to the temple in Jerusalem three times a year created a pilgrimage tradition (Wright, 1996, pp. 2-3; Wright, 1999, pp. 2-3).

There are also many examples of pilgrimage from the life of Jesus of Nazareth. It can be argued that the first Christian pilgrims were the Magi who journeyed from the east to pay homage to the infant Jesus in Bethlehem (Harpur, 2002, p. 16). During the Jewish celebration of Passover, Jesus personally traveled to Jerusalem (John 2:13-24). Jesus was

of Jewish heritage and observed other Jewish feasts: “at the pool at Bethsaida (John 5), the second Passover (John 6:4), the ... Feast of the Booths (John 7), the Feast of the Dedication (John 10:22), ...the third Passover (John 11:55-19:42) (Wright, 1997, p. 3).

Christian pilgrimages for ordinary people became popular after Roman Emperor Constantine converted to the new religion in 314 CE, effectively decreeing that Christianity was the official religion of the Roman Empire¹¹. Shortly afterward, the Emperor’s mother, Helen, traveled to Jerusalem and saw several historical sites and relics associated with Jesus. Soon Constantine was building churches in Roman controlled regions, especially at locations in the Holy Land that held specific significance for Christians (Wright, 1997, p. 4). In 333-334 CE, the Bordeaux Pilgrim traveled from the west to the Holy Land and left an account of the journey (Harpur, 2000, p. 26). Very shortly thereafter, many Christians began making pilgrimages west to Rome, site of Peter’s, Paul’s, and martyrs’ tombs, east to Jerusalem, or to visit monasteries throughout Christendom. Thus, from very early Christian times, pilgrimage that blended local customs with religious beliefs had become an indigenous part of culture (Nolan and Nolan, 1989, p. 3).

From the Middle Ages through the Renaissance, major pilgrimage routes became exceedingly well-traveled because pilgrimage was common in all strata of society. Many early pilgrimage centers were becoming recognized or developed (Santiago de Compostela (NW Spain), Rome, Walsingham (NE of London, England), Monte Sant’ Angelo (E of Rome), Zaragoza (NE of Madrid), Lough Derg (NW Ireland), Loreto (E of Florence) (Wright, 1997, p. 4). Hostels were established along the various routes to aid

¹¹ This comes directly from *cajus religio, ejus religio*, a Latin phrase whose meaning is, the religion of the ruler is the religion of the people.

pilgrims as they traveled. Before undertaking a pilgrimage, one would settle their affairs and designate inheritors; pilgrims could be identified by distinctive garb; and pilgrims often left a testimonial at the shrine¹² and small items were taken for those at home who had not come (Thompson, 2000, p. 114).

Pilgrimage lost favor during the Protestant Reformation; Protestants viewed any pilgrimage as “useless journey” (Wright, 1977, p. 4). However, during the Counter-Reformation¹³ the Catholic Church and Pope Paul III (1534-1549) reaffirmed the importance, the merit, and the benefits of pilgrimages to those who made the journey (Wright, 1997, p. 4). “Slowly, the number of pilgrimages made during the seventeenth and eighteenth centuries” increased (Wright, 1997, p. 4). However, the number of pilgrims and pilgrimages throughout Europe never returned to the levels of the Middle Ages due to the stigma attached to pilgrimage throughout the Reformation.

During the early part of the 1800s, when apparitions of Mary began occurring with more regularity in Europe¹⁴, there was a resurgence of a pilgrimage tradition that has continued through the twentieth century (Wright, 1999, p. 4). While pilgrimage to explicitly Marian sites is but a subset of the larger sacred site data set, I would argue that there seems to be quite a loyal following for Marian pilgrimages in particular.

“Even in the United States pilgrimages to shrines of the Catholic Church constitute, as in Europe, a growing mass phenomenon. In Europe certain scholars have interpreted pilgrimages in modern times as a process of returning to one’s roots, to an idealized past, as a sort of reconquering a lost identity. But others have placed it in the perspective of a

¹² Ex-Votos are objects left to denote a favor received related to a vow. A display of Ex-Votos are commonly seen in present-day Roman Catholic Churches as wick or electrical candles to be lit or after a donation.

¹³ The Counter-Reformation is the period of revival of the Roman Catholic Church in Europe (mid 1500s – the period of the Thirty Years War of 1618-1648).

¹⁴ Mary appeared in 1830 at Rue de Bac (Our Lady of the Miraculous Medal in Paris), in 1846 at La Salette (France), in 1858 in Lourdes (France), in 1871 at Pontmain (France) (Wright, 1999, p.4). While there are certainly other apparition sites, these are the early *officially* sanctioned sites.

rite of passage through which one accomplishes a mobilization of individual resources with a collectivity. Within this framework, some ... continue an individual search for a religious meaning to life ... which enables them to perceive how salvation is within their reach and how it can really enter their daily lives. In a society as complex as that of the United States..., the explanations given for pilgrimages in Europe may not be sufficient to explain the American situation. Other reasons connected with the growing tendency to discover or reinforce one's cultural roots and social identity may be involved" (Giuriati, Meyers, and Donach, 1990, pp. 153-154).

Today pilgrimage is a process and a social phenomenon that secondarily involves a journey. Spiritual fellowship and a "manifestation of collective devotion" continue to reflect both "the salvation of the soul and the thirst for miracles" (*The Encyclopedia of Religion, Volume 11*, p. 332). Interestingly, those who go on pilgrimage are "usually social conservatives, while their critics are often liberals. More often than not, a pilgrimage is a phenomenon of popular religion" (*The Encyclopedia of Religion, Volume 11*, p. 328). Yet, there are those who undertake a pilgrimage simply as an athletic endeavor or as a journey into a cultural past since many shrines present treasures from the Middle Ages (Codd, 2003, p. 9). Another non-religious reason for undertaking a pilgrimage is for spiritual cleansing, as a method of clearing one's mind before another task is begun (Codd, 2003, p. 10). Religiously motivated pilgrims find solace in the journey as they encounter both people and places associated with their faith. Therefore, while this research intends pilgrimage to be an outward response to a non-verbal religious stimuli, it can also be a purely secular activity to some sacred space.

The topic of Marian shrines had peaked my interest enough to make the initial trip to Falmouth, but it was my experiences with the people there who so strongly believed in Marian apparitions and were more than willing to travel, sometimes considerable distances over several days, that led me into this study. After a modest amount of

research, reading, and a second visit, the decision to pursue Marian shrines in the United States was made.

The Problem

I have explored the general development of Marian shrine sites in the United States. Is there a natural history by which these Marian shrines sites are created, develop, continue in popularity and expand, or stagnate, and then fade from the landscape? How well do the physical attributes of the sites conform to conventional wisdom for sacred sites as described in Fickeler (1962)? Is the development of shrines in the United States similar to or different from Marian sites in Europe? What effect does the institutional religion have on the shrines' development? Is there a spatial relationship between the many Marian sites in the United States; is there a temporal relationship; is there a hierarchy within the Marian sites themselves where certain sites are believed to be more sacred or more powerful?

Data are generally incongruous between sites; as such, information for specific locations may be slightly different. Additionally, sites visits were made to only a few shrines, and these data are noted as observational.

The Hypotheses

It will be my contention that the Marian sites in the United States were not established or developed similarly to the sacred pilgrimage sites in Western Europe. Many of the very early European Christian shrines sprung up spontaneously at the burial sites of a Christian martyr's mortal remains. Often these tombs were on the urban-edge

of Roman settlements (Nolan and Nolan, 1989, p. 162). Groups of Christians gathered in the cemeteries to observe the date of the martyr's "entry into heaven," specifically, the date the person died. Votive candles would be lit and miracle stories would be told. Christian pilgrimage in Western Europe developed from the veneration of saints' remains, and the first shrines were at these places of interment. Early Christians believed a person to be *present* in their mortal remains, even in the smallest body part. According to "Theodoret of Cyrus, 'in the divided body the grace survives undivided and the fragments, however small, have the same efficacy as the whole body'" (quoted in Nolan and Nolan, 1989, p. 164).

"Although disinterment and dismemberment of the dead violated traditional Roman law and custom, saints' bodies were being removed from their original tombs before the end of the fourth century. From about that time through the eleventh century, the usual way of inaugurating a holy person as a saint was by 'elevation' of his or her relics, a practice initiated by a local bishop's decision and involving disinterment of the body and placement of the relics on an altar within a church." (Nolan and Nolan, 1989, p. 164).

Very soon miracles¹⁵ began to be documented, and the source of miracles was believed to be the mortal remains of the saint. Additionally, the miraculous power could be transferred to anything the remains touched at that time, or anything the person's physical body had touched before death. Thus, a small fragment of the body, the cloak, or another personal item was as powerful as if the entire body was present. The Second Council of Nicaea (September 787 CE) declared that for a new church to be consecrated, there must be present on the altar one of these saints' relic fragments (Nolan and Nolan, 1989, p. 163). This pronouncement certainly encouraged the continuing dismemberment of saints' remains. Yet, the advantage of using remains was that now every church could

¹⁵ "In order to prove miracles impossible he (Voltaire – my parentheses) gave his own definition, and then drew a conclusion. A miracle is the violation of mathematical, divine, immutable and eternal laws. By this very statement, a miracle is a contradiction in its terms; a law cannot be at the same time immutable and violated" (Sheen, 1952, p. 9).

also became a pilgrimage site. The relics were, due to their mostly small size, very moveable. The conclusion that this diffusion of relics, in essence, created the pilgrimage shrine landscapes we find today throughout Western Europe is a bit tenuous at best, but the spread of Christianity into Europe, and later Ireland, and the establishment of new churches in both locations was certainly aided by the division of saintly remains¹⁶.

Historical relics can be of several types: (1) a piece of the physical body of a saint or other person who is held in very high esteem by the Roman Catholic Church; for example, a bone fragment, a piece of hair, an appendage;¹⁷ (2) a piece of clothing or a personal item from, or designated to be from a saint or other person of importance; examples are a comb or a few threads claimed to be from the robe of Jesus, Mary, a Saint of the Roman Catholic Church; (3) a physical artifact that was touched by a saint or other important religious person; for example, a sliver of wood from the cross of Jesus; (4) an item that received special blessing by the Pope, a Saint, or other venerated person; for example, a medal or commemorative item; (5) an item associated with a particular church leader, either an item of clothing or personal item; (6) an item given special significance by the faithful due to its believed singular powers.

Also, a particular place not necessarily associated with an artifact, yet deemed by the faithful as significant due to its assigned symbolic powers, could be the rationale for the establishment of a pilgrimage site because of an event that occurred there. The event might be associated with a saint or other venerated Christian. But, in any case, a site

¹⁶ It is my understanding that the practice of requiring every Catholic Church alter to have a saint's relic is still in effect today. However, the question is open as to a relic being required at a Marian shrine.

¹⁷ Any piece of the "...remains could be thought to be still heavy with the fullness of the beloved person" (Brown, 1981, p. 11). Pilgrims flocked to the sites of these relics anticipating the "intercession of the saint in his role as patron and protector" (Duncan-Flowers, 1990, p. 123).

could become the focus of pilgrimage because of something other than its connection to a relic.

A subset of Christian shrines developed in Europe at places where apparitions of Mary are believed to have occurred. Moreover, the number of sites devoted primarily and secondarily to Mary is a rather sizeable percentage of the total number of shrine sites in Europe (Nolan and Nolan, 1989, Table 5-1, p. 117). Probably the best known European Marian Shrines are at Lourdes (France), Fátima (Portugal), and Knock, (Ireland). Additional details about their development will be discussed later.

In contrast, Marian shrines in the United States do not seem to follow this same process. This study will use the following typology. Type I includes those shrines created as a direct extension of a major Marian shrine in either Western Europe or Guadalupe, Mexico, many times by an immigrant population to meet their spiritual needs and which was very familiar with the original shrine. Type II Marian shrines, whose name directly notes Mary or her mother, Anne, may have begun as the project or personal endeavor of a single person or a small group of worshipers to reflect their praise of and supplication to the Virgin Mary¹⁸ or Anne. After early sanctification by the institutional church and/or the power or other virtues of the shrine became generally known via pilgrims' personal testimonies, many of these sites continued to develop into regional and national shrines still in existence today¹⁹. Type III are those shrines created because an apparition or image of the Virgin Mary was associated with a particular individual or

¹⁸ This person may be a religious specialist, a church leader, or a layperson who undertakes the building of a shrine as an act of devotion and praise.

¹⁹ There is a contrasting set of shrine sites that have remained undeveloped and still function only as the personal sacred site for the person and/or group who created it. I assume the existence of these shrines, but have no additional information about them since they are generally on private property, for the use of a small number of people, and are not usually opened to the public.

small group; but, now the apparitions have ceased. The shrine's location is where the apparition was received. Attention and focus is on the individual(s) receiving the Marian vision or message rather than on the site itself. The location is secondary and moveable; it is the visionary or locutionist who is important as the vector for receiving the message or apparition²⁰. The institutional church has not yet sanctified these sites, but according to Church policy, a Commission of Enquiry can not even be established until the apparitions have ceased. However, when the apparitions are no longer occurring, these sites may: (1) continue to expand because of the efforts of those believers closely associated with the site who hope for official Church sanction, (2) stall in development and remain small and local with no Church recognition, (3) lose their status as an active site and become merely sacred sites of solace or prayer for pilgrims, (4) or revert to their former use as they lose any sacred status associated with the apparitions or other events that took place there.

Type IV are those Marian shrines associated with a continuing apparition of Mary (the Blessed Virgin Mary, BVM). Word of mouth and direct communication between adherents within the pilgrim community spread information about these continuing apparition sites as well as the very freshest apparition sites. There does seem to be a core group of Marian devotees who continually seek and travel to the most recent location of apparitions. This BVM devotion seemed very evident in conversations with pilgrims during various visits to Falmouth, Kentucky. I was told by several of the volunteers that they and other acquaintances traveled on a regular basis to quite distant locations for the apparition experience. It is arguable that the travel, if in a tour bus or in private cars,

²⁰ I refer to the following 2 newspaper articles: Schaefer, 22 July 1995, B1 and Wolff, 1 September 1995, C1.

serves as a unifying force within the Marian movement and is a concrete example of popular piety for Mary.

Sources, Methodology, and Some Definitions

From our earliest beginnings, humans have created sacred sites, a particular place set apart by an individual or a group.

“The urge to create sacred spaces is so deep in the human psyche that, even when there is no formalized intent to make an altar, we often create them subconsciously by the way we gather our photos on a piano, or by the way we carefully arrange objects on a desk...” (Linn, 1999, p. 12).

Creating sacred space from ordinary space involves both how a particular place is perceived by an individual or group and how symbolic or spiritual aspects are understood and interpreted in being assigned to the place. In this way, designation as a sacred place is a culturally assigned attribute of a place. The process of creating sacred space within the secular world is the topic of Eliade’s *The Sacred and the Profane* (1959) and beyond the scope of this study. Suffice it to note that sacred sites are created by people who are seeking a more intimate relationship with the deity in whom they believe.

“Designation of a site as sacred is generally a response to two types of events. Some events (which *Eliade* calls hierophantic) involve a direct manifestation on earth of a deity, whereas in the other (theophanic) events somebody receives a message from the deity and interprets it for others” (Park, 1994, p245; however, based on the work of Eliade, 1959).

Once ascribed as sacred, the place is believed capable of giving focus and meaning, to nourish the soul, and to provide inner wisdom and patience to those who come. Additionally, this place is believed to be a place where supplicants might commune with the Divine, to “strive to gain some indirect control over these forces by influencing the gods” (Koenig, 1998, p. 433). This location might be devoted to a

supernatural power because it has particular physical geographic attributes or because it is associated with a sacred person or event; but minimally, it is deemed worthy of veneration and respect by religious adherents. Individual or group rituals might be performed there, it may be reserved for special communication with the supernatural, and it is ascribed to be the ontological link between the earthly and heavenly realms. While the entire natural world may be considered the handiwork of the gods, it is also believed that only at sacred sites is the “maximum potential sacredness ... realizable” (Wheatley, 1971: 417). If the site becomes recognized by an individual or group as unique, special, *sacred*, it may someday evolve into a “shrine, a place in which devotion is paid to a saint or deity, ... a place hallowed by its associations” (Merriam Webster’s Collegiate Dictionary, 1996: 1029 and 1087).

Tuan also believes that any experiential definition of sacred has elements of being *separated* from the ordinary, from the commonplace and daily routine, and borders on otherworldliness (Park, 1994, p. 250). When one creates a small shrine, a sacred place, within one’s personal living quarters or outside yard, the elements of *apartness* with *linkage to a supernatural force* certainly exist for those who will use it²¹. However, for our use in this study, the terms “sacred space” and “shrine” will be considered to be synonymous.

Since this dissertation will study Marian shrines, the institutional Church²² refers exclusively to the Roman Catholic Church headed by the Pope, based in Vatican City, and located in Rome, Italy. Devotees to the Virgin Mary, Marianists or Mariologists, are

²¹ Harvey, More People Turning Home Spaces Into Sacred Havens, 20 July 2002, E11.

²² The Church is usually understood to be the Christian Church, of which, the Roman Catholic Church is one branch.

a subset of religious adherents within the Roman Catholic Church. The opposing, non-Catholic Western Christian view of Mary simply as the historical mother of Jesus Christ will be discussed in Chapter 3 .

A Marian shrine is one whose primary association and devotion is to the Virgin Mary. Within Roman Catholicism, there is an extreme veneration of the Virgin Mary that can be considered a cult, “a body of religious beliefs and practices associated with a god or set of gods, or even a individual saint or spiritually enlightened person, that constitutes a specialized part of the religious institution” (Swatos, 1998, p. 122). Very early in Christian history, Mary became a figure of veneration; yet today it is primarily within the Catholic and Eastern Orthodox traditions that Mary remains central to institutional spirituality. At many shrine sites, a cult of followers evolved; I refer to this process as popular piety, a generic or common devotion to the individual to whom the site is devoted. It is often those in the popular piety cult who labor to improve the physical site at a shrine, but these people may also be the first ones to *see* or *receive* an apparition²³ or message.

However, at the United States’ Marian shrines where apparitions²⁴ occurred, the usual order for the establishment of sacred sites is reversed. Catholic belief in and

²³ It was the contention of Symeon (949-1022 CE), a Byzantine mystic and writer, that it was possible for any baptized Christian to receive a direct conscious experience of the divine light and union with God through attentiveness and repetition of the *Jesus Prayer*. One must achieve inner stillness, hesychia, to become one with God (McManners, 1990, p. 148; Cross, 1997, p. 1500-1501).

²⁴ The word apparitions is from the Latin, *apparere*, to appear. A general definition will be in use: an unusual or unexpected sight, to become visible. (Merriam Webster’s Collegiate Dictionary. Tenth Edition. p. 56). . For this study, apparitions will be an appearance of the Virgin Mary, whereas locutions are silently received verbal messages from the Virgin Mary. Others might see apparitions; only one person receives locutions. From the website, <http://www.theotokus.org.uk/pages/appdisce/trufalse.html>, is an additional distinction between visions and apparitions: “in a vision God produces a concept or image without there... being anything external to the viewer, whereas in an apparition God ... causes something external to the viewer.” Thus, from a Catholic perspective, visions are transmitted only to the receiver

eneration of Mary was firmly in place before the establishment of these Marian shrines. Thus, for this study, popular piety will be the general reference to Marian beliefs commonly held by the *grassroots devout*: volunteers, pilgrims, or other shrine workers and users. This popular piety and cult formation merely reinforced a pre-existing veneration and belief in the Virgin Mary after the shrine was established.

Religious people who make a special effort to visit a shrine are pilgrims, and their journey becomes a pilgrimage. Pilgrims may arrive at a shrine as strangers to each other, but after participating in the rituals together, it is likely they will experience some common bond. For example, each person in the crowd at Falmouth during the July 8, 1995 proceedings was a pilgrim; their trip to the Farm was a pilgrimage. A pilgrimage can be thought of as the manifest reflection of the pilgrim's personal decision to travel to a sacred place. "For the laity, pilgrimage (is) the great liminal²⁵ experience..." (Coyle, 1996, p. 107). Victor and Edith Turner state it succinctly: "If mysticism is an interior pilgrimage, pilgrimage is exteriorized mysticism." (Turner, 1978, p. 7). Those ordinary people who go on pilgrimage may find communication with the supernatural, and/ or mysticism, to be part of the subjective experiences surrounding the trip. In this way, pilgrims believe the act of going on pilgrimage, in addition to events that occur at the sacred site, becomes a technique to gain spiritual truth, insight, or cleansing. Pilgrimages can be of varying lengths of time and distance; it is the journey as well as one's arrival at

while apparitions may be visible to others as well. Also see a discussion of the Catholic distinction of apparition in Chapter 4.

²⁵ *Liminal* refers to the crossing of a sensory threshold. In a pilgrimage, participants literally cross a threshold into sacred space. Further, a liminal phenomena is one considered to have divine origins. Thus, for our purposes, an apparition can be considered to be a liminal experience.

the sacred place that is important. From this generic perspective, my first trip to Falmouth that July day might be considered a pilgrimage.

At Our Lady's Farm in Falmouth, Sandy was the channel through which the message from the Virgin Mary would arrive. As a person with a special relationship with the Virgin Mary, Sandy was the *mystic*. A mystic is a person who has a "profoundly personal encounter with the energy of divine life" (King, 2001, p. 3), or who seems to have a direct communication link with the supernatural. Religious followers who themselves are seeking a closer relationship with God often are drawn to mystics to "glimpse the glory of God and feel the healing touch of the Spirit" (King, 2001, p. 4). The crowds gathered at Falmouth were certainly anticipating a glimpse of Mary or of feeling her healing touch. They had come that day believing they would be in the presence of the Virgin Mary through Sandy. Whether the apparition of Mary was visible or invisible, to most people in the crowd, was insignificant. To simply be proximal to Mary's spirit was enough for them; and they would hear Mary's words through Sandy.

During my initial research, I used multiple combination keyword searches which generated considerable literature. Among the topics too large, not quite on-target, and thus dismissed, was the immense literature dealing with various psychological aspects of creating sacred space and going on pilgrimage. Therefore, this dissertation is confined to the more general notion of sacred space and pilgrimage as they apply directly to Marian shrines.

In the Gift Shop at the Our Lady of the Holy Spirit Center I found many books and tapes that were useful in providing background information. Additional Marian information which expressed an alternative viewpoint was purchased at the Rhiele

Foundation, P.O. Box 7, Milford, Ohio 45150. I also found a plethora of pertinent information from various Catholic bookstores and publishing companies; the office workers at Ligouri Publishing²⁶ suggested several sources which proved useful. A wealth of Marian literature and other information continues to be available at the Marian Library, part of the University of Dayton Roesch Library in Dayton, Ohio.

Additionally, I found considerable information on Marian shrines on the Internet. The web sites are listed in the bibliography and will be cited as sources when appropriate. While the Internet is usually considered to be a very current medium, I did not find this to be the case. I noted that much of the information I found was created or last updated several years ago.

As a result of newspaper coverage, the Norwood, Ohio and Valley Hill, Kentucky locations were added to the original listing. Our Lady of Valley Hill shrine is a Type IV, shrines with continuing apparitions. News of the apparitions at Our Lady of Valley Hill first came to my attention during conversations with the volunteers at Our Lady of the Most Holy Rosary Farm. Data for Valley Hill, Kentucky was a result of a site visit followed by a personal conversation with Mrs. Iona Wright at her Louisville, Kentucky home. Our Lady of the Holy Spirit Center in Norwood, Ohio is now a Type III shrine, one whose apparitions have ceased. Initial information about Mary's annual August 31st appearance was gathered from the volunteers in the Gift Shop.

²⁶ This Catholic publishing house is in Ligouri, Missouri; a place name most probably associated with St. Alphonsus Ligouri (1696-1787), theologian, writer, Bishop, founder of the Redemptorists, patron saint of theologians, personally linked with the moral system known as equiprobabilism, and strongly influenced Mariology and the moral theology of the 1800s and 1900s (<http://www.redemptorists.net/bioalph.htm> and <http://www.catholic-forum.com/themes/sttalphonsus.html>).

To obtain the primary data about most of the locations, I sent a letter requesting information²⁷ to Marian shrines and Marian organizations. The mailing list was created using the Internet, newspaper articles, and published tour books²⁸ creating a data set of 270 sites. Letters were sent in Fall 1998, and I received 154 responses through March 1999; this is a 57.04 percent response rate.

It is also important to note that every response was not included in the population set of Marian shrines in the United States because some of the locations noted that they were either not a Marian shrine or not a shrine at all (Tables 1-3 and 1-4). Looking at Table 1-3, consisting of 17 locations, it is easy to identify shrines dedicated to another saint in the name. The remaining sites in Table 1-3 might have easily fit into Table 1-4; however, their placement directly followed the letters of response which clearly stated their non-Marian shrine status.

Turning our attention briefly to Figure 1-4, there are 5 non-shrine locations in the SW United States that upon closer scrutiny might be explained by the large and predominantly Roman Catholic Hispanic population in this region. The singular location in New Orleans is again reflective of the Catholic Church being the largest denomination (Gaustad and Barlow, 2001, Figure 3.37, p. 319). Comparing Figure 1-4 and Gaustad and Barlow's Figure 3.37 further reinforces the pattern of 11 non-Marian shrines in the Midwest and Northeast. The large check-mark pattern begins at Chicago, shifts southeast to Cincinnati, then moves northeasterly through east central Ohio and Western Pennsylvania, continuing through New York and Massachusetts before ending in extreme

²⁷ A copy of the original letter is in Appendix A.

²⁸ A copy of the original mailing list with outcomes is in Appendix B.

Table 1-3: Non-Marian Shrine Responders in the United States

<i>name</i>	<i>comments</i>	<i>address</i>		
1. Basilica of Queen of All Saints		6280 Sauganash Avenue	Chicago	Illinois
2. Father Seelos Center		2030 Constance Street	New Orleans	Louisiana
3. Immaculata Retreat House		P.O. Box 55	Willimantic	Connecticut
4. Marian Movement of Priests	US National Headquarters	P.O. Box 8	St. Francis	Maine
5. Marian Renewal Ministry		300 Newbury Street	Boston	Massachusetts
<i>6. Martyrs Shrine*</i>	National Shrine of the North American Martyrs		Auriesville	New York
7. Mission of San Carlos Borromeo del Rio Carmelo	Carmel Mission Gift Shop	Rio Road & Lasuen Road	Carmel	California
8. National Shrine of Divine Mercy		Eden Hill P.O. Box 951	Stockbridge	Massachusetts
9. National Shrine of St. Anthony	St. Anthony Friary	5000 Colerain Avenue	Cincinnati	Ohio
10. National Shrine of St. Dymphna	Massillon Psychiatric Center	3000 South Erie Street P.O. Box 4	Massillon	Ohio
11. Pittsburgh Center for Peace		6111 Steubenville Pike	McKees Rocks	Pennsylvania
12. Santuario de Chimayo		P.O. Box 235	Chimayo	New Mexico
13. Shrine of St. Joseph of the Mountains		Route 89 P.O. Box 267	Yarnell	Arizona
14. Shrine of St. Joseph, Guadrian of the Redeemer	Oblates of St. Joseph	544 West Cliff Drive	Santa Cruz	California
15. Shrine of the Stations of the Cross	c/o Sangre de Cristo Parish	P.O. Box 326 511 Church Place	San Luis	Colorado
16. St. Maximilian Kolbe Shrine	Marytown	1600 W. Park Avenue	Libertyville	Illinois
<i>17. The Monks of Adoration</i>		P.O. Box 546	Petersham	Massachusetts

Data Source: In letter of response, location identified itself as "...not a Marian shrine."

* Blue printing denotes recognition by the the United States Catholic Conference of Bishops.

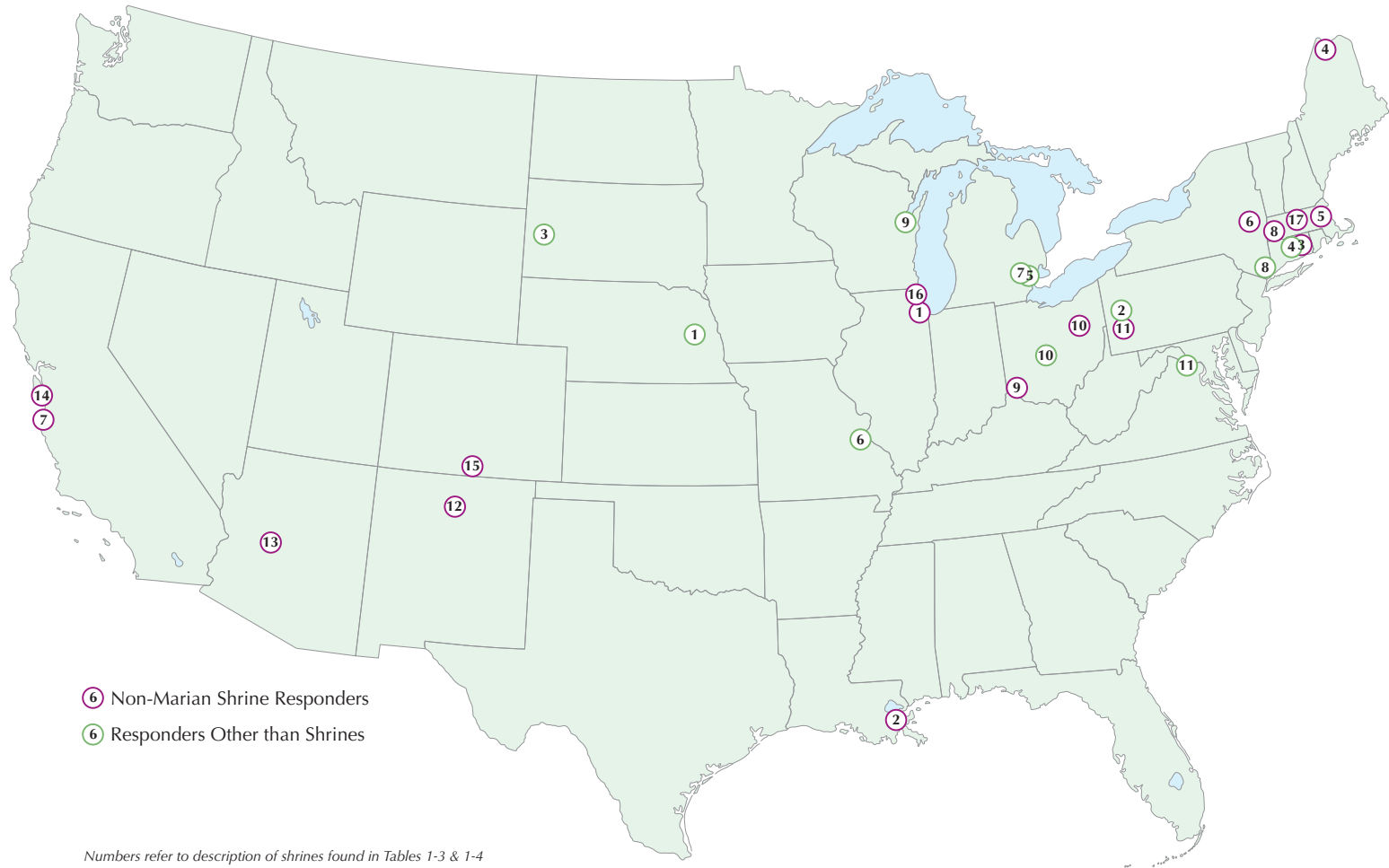
Table 1-4: Responders Other than Shrines

<i>name</i>	<i>comments</i>	<i>address</i>		
1. Benedictine Mission House	Christ the King Priory	P.O. Box 528	Schuylet	Nebraska
2. <i>Gospa Mission*</i>		230 E. Main Street	Evans City	Pennsylvania
3. Holy Nativity Monastery		P.O. Box 170 Bethlehem Road	Piedmont	South Dakota
4. Imaculata Retreat House		P.O. Box 55	Willimantic	Connecticut
5. <i>Leaves Magazine</i>	Marianhill Fathers	P.O. Box 87	Dearborn	Michigan
6. Liguori Publications		P.O. Box 060	Liguori	Missouri
7. Marianhill Missionaires		23715 Ann Arbor Trail	Dearborn Heights	Michigan
8. Maryknoll Fathers and Brothers	Maryknoll	P.O. Box 301	Maryknoll	New York
9. Nicolet Memorial Gardens, Shrine of the Good Shepherd		2770 Bay Settlement Road	Green Bay	Wisconsin
10. Shrine Center for Renewal	Diocese of Columbus	5277 E. Broad Street	Columbus	Ohio
11. Signs of the Times Apostolate		P.O. Box 345	Herndon	Virginia

Data Source: In response letter, location identified itself as something other than a Marian Shrine.

* *Blue printing denotes recognition by the United States Catholic conference of Bishops.*

Figure 1-4: Location of Non-Marian Shrine Responders in the United States and Responders Other than Shrines



northern Maine. Again, a comparison with Gaustad and Barlow's Figure 3.37 confirms the regions as predominantly Roman Catholic.

In Table 1-4 are those letters in which the response explicitly noted the location as not being a shrine. This variety of 11 sites includes a cemetery, a magazine and publishing house, two seminary-type locations, two missions, and at least two, but probably three retreat centers. Why these locations would have been initially included on the various Marian shrine and apparition source listings is unclear since the name of these sites is not indicative of a Marian shrine. However, because they *were* shown in the sources consulted, they were included in the mailings.

Figure 1-4 shows both the location of sites that were not shrines or were something other than a shrine. Twenty-eight locations is hardly a representative sample of locations associated with the Roman Catholic Church across the United States. Additionally, this paucity of sites is more of a "loose end" in this study; and to make inferences about any larger pattern that may/ may not exist seems a bit foolhardy without a much larger and more complete listing. Thus, Figure 1-4 can do nothing more than show the location of responders that noted their site was not a shrine or was something other than a shrine.

There were 9 letters returned unopened by the United States Postal Service. Therefore, the final sample set consists of 145 sites: 154 responses minus the 9 returned letters. This total can be verified by totaling the number in each of the 4 types of shrines in the United States: thirty-nine locations in Type I; sixty-six sites in the Type II list; five locations in Type III; and seven sites for Type IV. The total of 117 shrines, when added to the 28 non-shrine responders, becomes the 145 sites population set to whom letters

were sent. From the 117 useable responses received, I created a sample set of shrine sites and developed my hypotheses, the classification system, and this dissertation.

Rationale for the typology is discussed in Chapter 4. Before moving ahead further with this research, it is necessary to present the literature review in Chapter 2 and some background for Mary's position in the Roman Catholic Church, Chapter 3. The final chapter, Chapter 5, presents my conclusions and thoughts on future research.

CHAPTER 2: LITERATURE REVIEW

Cultural Geography?

The creator and founder of American cultural geography in the 1960s is considered to be Carl Sauer, who together with his colleagues and students at the University of California, Berkeley, dominated cultural geography until the 1980s. Sauer's idea of the *cultural landscape*, as a place that included both physical environment features and the transformation of those features by human activities, was a reflection of both "European geographers such as Vidal as well as American anthropologists Alfred Kroeber (1876-1960) and Robert Lowie (1883-1957)" (Gesler and Kearns, 2002, p. 15). Sauer's cultural landscape was constantly being changed by human processes, actions, and structures. Wagner and Mikesell, two of Sauer's students, argued rather simplistically that "cultural geography is the application of the idea of culture to geographic problems" (Wagner and Mikesell, 1962, p. 1). Generically, for them, cultural geographical areas of study included culture, culture area, cultural landscape, cultural history, and cultural ecology. They argued that the "cultural geographer is not concerned with explaining the inner workings of culture or with describing fully patterns of human behavior..., but rather with assessing the technical potential of human communities for using and modifying their habitats" (Wagner and Mikesell, 1962, p. 5).

This traditional cultural geography was open to criticisms of themes that were too confining, expounding on the notion of culture as a real force that existed beyond human intention and will, the reification of culture as a thing, and being irrelevant (Gesler and

Kearns, 2002, p. 17). Into the vacuum being created by critics emerged new ideas and thinking within cultural geography.

A New Cultural Geography?

During the 1970s and 1980s, there was a paradigm shift within cultural geography due to the inclusion of social theories, particularly structuralism, humanism, and postmodernism, as well as social geography's parallel development in Britain (Gesler and Kearns, 2002, p. 17).

“If we were to define this ‘new’ cultural geography it would be historical (but always contextual and theoretically informed); social as well as spatial (but not confined exclusively to narrowly-defined landscape issues); urban as well as rural; and interested in the contingent nature of culture, of dominant ideologies and in forms of resistance to them. It would, moreover, assert the centrality of culture in human affairs” (Cosgrove and Jackson, 1987, p. 95).

Some of the features identifying “new” cultural geography are outlined in the following list, p. (paraphrased from Gesler and Kearns, 2002, p. 19).

1. An emphasis on process in an attempt to answer ‘why’ and ‘how’ questions regarding culture formation.
2. An examination of everyday life's part in culture formation.
3. Thinking about culture formation in terms of the political power of dominant and subordinate groups.
4. Personal identity formation concerns.
5. Inclusion of postmodern concepts such as rejection of a meta-narrative, exclusive and inclusive geographies, and listening to the plural voices of groups or individuals.
6. A realization of the roles of space and place in culture formation and change.

After a few years of intense debate between the *old* and *new* cultural geographers as to the proper approaches, theories, and techniques for cultural geographic studies, there has come to be a blending of some elements of the old and new perspectives as

geography “celebrates variety and seeks to understand it systematically” (Foote, et al, 1994, p. 4).

Even as I begin to understand the new cultural geography and stubbornly cling to some aspects of the old, there is an increasing realization that research of a religious landscape, a sacred landscape, can be firmly based in both the old and the new cultural geographies. For example, Philip L. Wagner, co-editor of the 1962 *Readings in Cultural Geography*, would now argue for a less restrictive perspective for cultural geography that includes aspects of human behavior and development (Foote, et al, 1994, p.5).

When studying Marian shrines, the historical development of Marian theology within the Roman Catholic Church that has influenced the proliferation of Marian sites today must be noted. Diverse spatial and temporal patterns must also be considered in this study of the natural history of Marian shrines. Additionally, with a reconstruction of Marian shrine history must come an awareness of the physical, political, cultural, and economic forces on individuals and communities during the time that a specific location became first recognized as sacred¹⁴. Only later might a shrine be built.

Certainly, the Marian shrines in this study are part of the cultural heritage of the people who built them. As such, this exploration of patterns and regularities is within the context of the old cultural geography as the builders both modified and used physical and environmental features in creating these Marian sites. In *Re-Reading Cultural Geography*, culture is considered to be “a set of shared values and collective beliefs that shape individual and group action within a community...” (Foote, 1994, p. 22). The real question seems to be the expression of these values in “everyday life and represented in

¹⁴ An example of this blending of old and new cultural geographic paradigms is David Blackbourn’s *Marpingen*. (Blackbourn, *Marpingen*, 1993.)

the landscape and environment” by those who built the Marian shrines (Foote, 1994, p. 22).

However, the processes by which any symbolism necessary for shrine building is perceived, interpreted, and then ascribed to a particular place by the dominant population lend themselves better to a new cultural geographic paradigm; however, this study will tread only slightly into this topic as a natural history of shrine development is presented.

Clearly, the shrine builders would have been adherents to the Roman Catholic Church. For any particular shrine, the Roman Catholics may or may not have been numerically a minority within the larger community and yet still be a culturally dominant population. Additionally, a shrine’s growth, stagnation, or demise can be considered to be a function of the Roman Catholic Church’s acceptance or rejection of specific locations¹⁵ as well the community’s acceptance or rejection of the shrine as part of their community. These social relations concepts are well within the domain of the new cultural geography.

While the philosophical debate still simmers within cultural geography, my singular intent here is to understand how Marian shrines were created in the United States and to search for regularities and patterns among and between locations. Thus, a more generic concept of cultural geography will be used. From this less rigorous perspective, this study fits securely beneath Park’s geography of religion umbrella, a sub-field of cultural geography that seeks to describe and analyze development of religious landscapes from a spatial perspective (Park, 1994, pp. 18-19). In using the second approach noted by Park, this dissertation will be less concerned with the Roman Catholic

¹⁵ The sanctioning process within the Roman Catholic Church will be discussed in Chapter 3.

religion than with the development and distribution of Marian shrines in the United States as reflective of social and cultural organizations. Religion is a human institution; and this study will consider religion's "relationship with various elements of its human and physical settings" as it seeks to develop commonalities (Park, 1994, p. 19 quoted from Stump 1986, p. 1). We can also understand religion as belief in an unseen order that encompasses all of our attitudes and beliefs (moral, practical, and emotional) as we move through our lives (James, 1978, p. 69).

Writing rather early in the development of the geography of religion, Erich Isaac also distinguished between geography of religion, that he argues studies "the impact of religion upon the landscape" (1965, p. 1), and religious geography where religion is the perspective from which the researcher shapes descriptions and interpretations of the landscape. However, Philip L. Wagner posits that each apperception of a landscape "construes a concrete experience and incorporates something of the individual who observes the landscape, which lends the place a humane significance" (Foote, et al, 1994, p. 5). The variation discovered in Marian shrine sites, interior shrine land use, rituals performed, and final use of the shrine is reflective of Wagner's concepts noted above.

Any evaluation of a cultural landscape feature is inherently influenced by one's reading of the literature, the ideas of others, and our own experiences. However, when religious phenomena on the landscape are viewed principally from a human awareness and experiential perspective, the resulting study becomes humanistic geography of religion (Tuan, 1976, p. 271). In this regard, the rather extensive geographical literature that explores the various human geographic and psychological aspects of pilgrimage, creation and development of sacred sites, and personal religious experiences is not

included. These studies would fit into Park's first approach that focuses on "religion's role in shaping human perceptions of the world and of humanity's place within it" (quoted in Park, 1994, p. 18 from Stump, 1986, p. 1).

Therefore, within both an old and a new cultural geography framework, this effort is reflective of geography of religion. As such, it is my goal to conform to the model of positive science, where "the facts based on value-free observations fall into patterns, from which inferences are drawn about relationships, and the inferences are subsequently tested by the compatibility with other facts and with relationships inferred from them" (Sopher, 1981, p. 512). However, a religious viewpoint can not be wholly circumvented since we will be studying phenomena found particularly in the Roman Catholic Church¹⁶. Yet, this study is not intended to be religious geography as defined by Isaac.

It is a long accepted conclusion that the creation and development of sacred sites has an impact on the landscape. As such, this dissertation's study of the natural history and spatial organization of Marian shrines can fit quite easily into a positivistic paradigm within of the geography of religion, basic similarities and differences in the development of shrines will be examined as regularities and patterns are sought which can lead to greater understanding of sacred landscapes.

Studies of particular Marian shrines sites are numerous, and many are incorporated in this research. Interestingly, however, is one of these sources reference to the paucity of research in the social sciences, specifically sociology and anthropology

¹⁶ The Eastern Orthodox Church also venerates Mary, however not to the same extent as does the Roman Catholic Church.

(Apolito, 1998, pp. 20-22). Quoted in Apolito, Carroll¹⁷ argues that the sociology of religion has had a growing interest in mysticism in an attempt to quantify the experiences. Carroll, again in Apolito, then categorizes the studies of Marian apparitions, separating true apparitions from false ones, explanations for the resulting popular cult, and identifying and explaining the various psychological processes that produced the apparitions (Apolito, 1998, pp. 19-26). Quite a few site specific references in this research developed these three themes, an outstanding example would be Blackburn's Marpingen study. While these sources have been interesting to read, this research directs attention to more geographic topics.

Geography of Religion

An early article in the geography of religion is found in Wagner and Mikesell's 1962 *Readings in Cultural Geography*. Fickeler provides a sweeping backdrop of ideas for numerous geography of religion topics (Fickeler, 1962). Interestingly, he notes that purely factually-based distributional studies have long been included in textbooks and atlases. However, Fickeler then proceeds to present and discusses a dichotomy of ideas and topics that can be easily argued to align with either the old or the new cultural geographies. His article remains essential reading for the geography of religion student.

One of the first books devoted solely to the geography of religion was by David E. Sopher in 1967. Sopher explored questions of religion's influence in human societies and activities, and his study remains a basic reference for continuing research. Sopher views mankind not as individuals, but as "bearers and shapers" of cultural and religious

¹⁷ Carroll, M.P. 1985. *The Virgin Mary at Las Salette and Lourdes, p. Whom Did the Children See?* Journal for the Scientific Study of Religion 24(1), p. 56-74.

landscapes (Sopher, 1967, p. 1). Religion is merely one aspect of humankind's cultural baggage that is diffused as people move around. The sites of the various Marian shrines in this study were certainly selected and created by humans, but this research does not focus humanistically on how the application of beliefs and perceptions is responsible for the location and building of a Marian shrine. Rather, this study will consider the resulting sacred landscapes that their beliefs and perceptions created.

Writing again in 1981, Sopher identified four areas of study, denominational geography, the landscapes and spatial organization of particular religious groups, the development of sacred centers, and pilgrimage (Sopher, 1981, p. 513). This dissertation is closely aligned with the third area of study. Sopher also finds a "lack of coherence" in the field resulting from multiple geographers' writing on a wide array of topics (Sopher, 1981, p. 510). Sopher is a bit critical of personal reflection studies which he argues are religious geography. He would prefer that geography of religion turn back to a more positivistic approach in exploring sacred landscapes as a reflection of religious mankind, following Isaac's lead (1960, 1962, and 1965). "...The contribution to be made by the geographer ... lies in being a geographer – able to interpret landscape, to analyze ecological processes and to conceptualize systems of social interaction" (Sopher, 1981, p. 513). Sopher's article gives multiple examples of what he considers exemplary geography of religion studies for each of the four study areas he has identified. These writings have established geography of religion as an area of study within cultural geography; and Sopher believes the field's future will to be diverse even as he urges a broad conception of religion in the lineaments of geography of religion (Sopher, 1981, p. 519).

However, the literature in geography of religion remains exceedingly diverse¹⁸. Research seems to have followed a three-fold path: studies of spatial patterns, studies reflecting dominant and subordinate cultural issues, and religious ecology (Kong, 1990, p. 365). According to Kong, the first group are distribution studies that looked at usually a single religious group over time and space (Shortridge, 1976; Crowley, 1978; Heatwole, 1986). These studies blend a geographical and historical perspective. While still primarily spatially based, another frequent topic in this first area is cemeteries, location, urban land values, characteristics (Price, 1966; Darden, 1972; Martin, 1978; Jeane, 1978). Still other distribution studies have focused on the religious landscape or imprint of religious groups other than Christianity (Knapp, 1977; Tanaka, 1984). Collectively, these studies are primarily descriptive in explaining the patterns discovered.

Additionally, Kong argues there are many examples more reflective of the “new” cultural geography; these are studies that look at the power relations among various groups, while at the same time considering various spatial and symbolic aspects visible on the landscape (Bhardwaj, 1973; Tanaka, 1981; Shilhav, 1983). In arguing that natural features, plants, and animals often played a role in determining the location of Christian pilgrimage sites, Nolan has provided a link between pagan and Christian sacred sites of pilgrimage¹⁹ (Nolan, 1986).

A decade later, in 2001, Kong explored the themes of politics and poetics she believes are now developing within current geography of religion topics (Kong, 2001). Kong believes the political and religious are clearly integrally interconnected to the

¹⁸ Lily Kong’s survey article also provided more recent examples of this diversity. Kong, Lily. Geography and Religion, Trends and Prospects. *Progress in Human Geography* 14 (3). 1990, p. 355-371.

¹⁹ Nolan’s ideas will be presented more fully in discussions concerning contrasting rationale for the establishment of sacred sites.

extent that virtually every geography of religion study comes under the umbrella of new cultural geography when discerning identity, gender, race, community, and power relations (Kong, 2001, pp. 213-218). Ascription of a place as religious or sacred, Kong argues, creates a poetic as people search for the immanent and transcendent elements within that location (Kong, 2001, p. 218). Kong concludes with a seven-fold typology for geography of religion in the future²⁰.

This study addresses issues within Kong's first category, sites not recognized or sanctioned by the prevailing religious institution. As later shown, there are some Marian shrines that have not received an *official* sanction by the Catholic Church. What their future will be is uncertain; but, often there is a cult of popular piety, a residual following of devotees who are interested in continuing the site. If the location remains a viable shrine without official sanction after the small number of people who maintain the site either move away or are unable to continue is uncertain,; but, interestingly, the internet lists sites from the nineteenth century that are examples of this situation.²¹

An area within the geography of religion that seems to be well represented are those studies that seek understanding of one specific site. Two sites often written about are Lourdes, France and Santiago de Compostela, Spain. One Marian apparition site that never gained official recognition is the subject of Blackburn's 1993 detailed geographic, religious, and historical study of Marpingen. For awhile, the local population thought this location would become a German equivalent of Lourdes; but the local government as

²⁰ The following is Kong's seven-fold typology: sites beyond those officially recognized by religious institutions, sensuous geographies of religion, religions in historical and place-specific situations, studies at different scales, religious populations, various theoretical dialectics, and multiple moral undertones of moral geographies (Kong, 2001, p. 228).

²¹ See the following web site, *Catholic Apparitions of Jesus and Mary* at <http://web.frontier.net/Apparitions>.

well as the church hierarchy worked to discredit both the children who believed they had seen an apparition of the Virgin Mary and the message she gave to them. Therefore, Marpingen never gained more than a very local following and soon faded from the larger lens of Marian apparition sites.

This research is unique in its perspective. I will outline briefly the historical development of three well-known Marian apparition sites in Western Europe while seeking to find commonalities among and between their development in contrast to the historical development of Marian sites in the United States. The United States sites will then be categorized by their current situation. While many aspects of their development may be similar, it is important to remember that many different people, at different times, and with particular circumstances are responsible for the Marian sites we see today on the landscape.

CHAPTER 3: MARY, MARIAN SHRINES, AND THE CATHOLIC CHURCH

Introduction

A subset of Christian shrines in Western Europe is the large number of Marian sacred locations scattered throughout this region. In order to understand this Marian subset more fully, it is essential to review general shrine development for Western Europe. One major reference on Western European pilgrimage sites is Nolan and Nolan's *Christian Pilgrimage in Modern Western Europe* published in 1989. The authors identified 6,150 shrines and field-checked 852 of these sites. The Nolans readily assert that this large number of shrines "can be thought of as an approximate population" of pilgrimage locations in this area because pilgrimage in Europe at the time of their study was a "highly dynamic institution" (Nolan and Nolan, 1989, pp. 8-9). Admittedly, while their main interest is pilgrimage, the background and introductory shrine materials the Nolans developed can be compared and contrasted to the development of Marian shrines in the United States. Many Marian shrines in Europe were recognized initially simply as a sacred place and only later became a pilgrimage destination after the establishment of the Marian shrine.

The continuum of shrine sites the Nolans inventoried ranges from massive basilicas to isolated holy wells; and the number of pilgrims who visit this variety of shrines ranges from the millions who visit large, international shrines, such as Fátima, Portugal and Lourdes, France, to only a handful of local followers who seek solace and comfort at the numerous very small sites. There is a considerable volume of information available in both print and on the internet concerning the larger, more developed, and

more well-known Marian shrines while there is somewhat less information about very local shrines; often, individual lesser-known shrines print brochures about their site in hopes of publicizing them to a larger audience. Understandably, Marian shrines created by individuals initially for their personal use and devotion to Mary and that have remained outside of public knowledge are not included in this study for either Western Europe or the United States.

Approximately two-thirds of the shrines studied by the Nolans are currently devoted to the Virgin Mary. Although apparitions or miracles attributed to the Virgin Mary may or may not have ever occurred at these locations, these shrines remain active because religious devotees believe their faith is stronger for having made the effort to visit the shrine (Nolan and Nolan, 1989, p. 13).

As noted by the Nolans, a pilgrim may visit a shrine individually or as part of a group (Nolan and Nolan, 1989, p. 36). Based upon personal observations of worshipers arriving in Falmouth, Kentucky, this duality can be confirmed for the six tabulations¹. Whether or not these contrasting pilgrimage types, specifically visiting a shrine individually or as a member of an organized group, contribute to Marian shrine development in the United States, will not be investigated in this study. However, Nolan and Nolan argue there is a connection between the importance of the shrine, in other words those sites whose notoriety draws participants from an international pilgrim field², the distance pilgrims travel, and if they come as individuals or with a group (Nolan and Nolan, 1989, Table 3-1, p. 40). The more well-known and important sites attract more

¹ Approximately 50 percent of pilgrims arrived as the only person in the car; 33 percent of cars arriving contained 2 people; and the remaining percentage of cars had 3 or more pilgrims.

² A pilgrim field is the geographical area from which those who visit the shrine come. An analogy from physical geography would be a river's catchment area.

and larger pilgrim groups who travel greater distances. However, before we continue the discussion of particular shrine sites, we should look at the historical development of Catholics' adoration for the Virgin Mary as it pertains to this research.

Marian Shrines

Marian shrines are holy places devoted primarily to adoration of the Virgin Mary, the birth mother of Jesus of Nazareth, the religious teacher whose message of personal salvation is the basis of the Christian faith. The Roman Catholic tradition elevates Mary to an honored position despite the fact that she is mentioned only briefly in the New Testament of the Bible³; while for Protestants, Mary's role has remained uniquely as the mother of Jesus. But orthodox Catholicism has given Mary a much larger role than a mortal female; and it is within this Catholic tradition that Marianism originated and has continued to grow. Belief in the efficacy of Mary encompasses two aspects of a very human persona: a virgin who was obedient to the will of God and an earthly mother who coped with multiple crises (Swatos, 1998, p. 541). An additional aspect of Marian veneration evolved very early in Mariology, the function of Mary to intervene "to save those whom justice, human or divine, had condemned. She offered an escape from the rigorous teaching of the Church on the subject of damnation and punishment. Thus it was that already in the late eleventh century the office of the Virgin, snug in churches, hailed her as the 'mother of mercy'" (Sumption, 2003, pp. 397-8).

After initially presenting the detailed verification process for the establishment of Marian shrines authenticated by the Church, the historical development of Mariology, or

³ The following Biblical references specifically apply: Matthew and Luke, Chapters 1 and 2; John, Chapter 19, verse 25; Acts, Chapter 1, verse 14.

Marianism, in the Roman Catholic Church is given. Then, background information concerning the development of the well-known Marian shrines at Fátima, Lourdes, and Knock is presented. The Marian shrines in Western Europe are classified according to creation type: apparition shrines, relic shrines, miracle shrines, and personal shrines. This classification is an effort to better understand the creation and development of these shrines in preparation for comparison with shrines in the United States later. This chapter is the basis for comparison to Marian locations identified in the United States and discussed in Chapter 4.

The Roman Catholic Church's Approval Process

Paolo Apolito asked an interesting question: “How *does*⁴ an account of children, based on their subjective experience, become a real-world event with an objectivity that remains evident for the majority...?” (Apolito, 1999, p. 4) He notes that the question is from an anthropological perspective; however...

“it is not for the anthropologist to answer the question whether the Madonna appeared or not. But, let us say that she did appear. Her dramatic entrance into the world of persons would make no sense if they had not attributed a sense to her appearance, if they had not recognized as valid certain signs and testimony, if they had not produced information and news about the event – in short if they had not produced the context of her apparition” (quoted in Apolito, 1999, p. 4 from Apolito, 1990, p. 33).

Over the next two pages Apolito argues that the witness narrative of an apparition uses symbolic codification of language; thus, what is *recounted* becomes what *happened*. “It did not matter whether the adults could agree about what it was the children saw. What mattered was that they accepted the declarations ..., and it was this acceptance that

⁴ I have changed the verb tense to make the question fit. Apolito used *did* as he explored the apparitions at Oliveto Citro, Spain.

constituted the children as seers” (Apolito, 1999, p. 6). Apolito spends considerable verbiage dealing with these points; however, suffice it here to note that this conversion from what was *observed* to what *happened* must occur before any further positive or negative action can be taken by anyone hearing the account or by the Church in their appraisal of the apparition.

The Church distinguishes between public and private revelations. Public revelation is regarded as having occurred during the time when Jesus and the Apostles lived and taught, generally during the first century. With Jesus’ and the Apostles’ deaths, this period of public revelation closed; and since then, according to the Church, it has only developed and clarified public revelations as “revealed truth” (<http://www.theotokos.org.uk/pages/appdisce/church.html>, p. 1). Belief in these revealed and defined truths are a requisite for the Roman Catholic faithful.

Apparitions are part of the category of private revelations and may be directed to a group or an individual as part of the realm of mystery, spirit, an eternal dimension that transcends time. While an apparition is mostly for the benefit of those who receive it⁵, other Catholics are not obligated to believe in the apparition or the message until they have been approved by the Bishop’s Commission of Enquiry. However, there may occur private apparitions whose message is directed toward the pilgrims in attendance, Church adherents, and the global community of believers. This variety of private revelation with a public message was the norm at Falmouth and also during the August 31st apparitions at the Our Lady of the Holy Spirit Center.

⁵ We shall later note that one of the tenets of enquiry is that the message must be beneficial.

A distinction needs to be made between apparitions, which are considered to be external to one's physical body, yet are perceived sensuously by one or all the senses, and hallucinations, defined as arising in the individual's imagination with image perception being extracorporeal. Apparition images are totally external to the individual in origin as well as perception. Conversely, hallucinatory visions arise in an individual's nervous system, specifically the brain, have no physical reality beyond the person's perception, and are defined as pathological by the Church. While not necessarily pejorative, hallucinatory images originate from within an individual and may become external and/or sensuous in contrast to apparitions who arise externally to affect one's personal senses and thoughts.

Hallucinations can also occur through hypnosis or drug use and may be influenced by another person. It is this *outside* influence which becomes particularly troublesome for the Church, because if a person's will can be directly influenced by someone else or by drugs, it can also be influenced by the devil, a fallen angel, and the embodiment of evil in Christian theology. Thus, considerable care is taken by the Commission in determining that what occurred was an apparition rather than a hallucination.

Part of the scrutinizing process of the Commission is directed toward the message as well as the messenger. If the message is positive and in compliance with teachings, dogma, and beliefs of the Church, and if the messenger is level-headed and psychologically sound, an apparition may be confirmed. Also, if the apparition appeared to a group and everyone in the group described the same image with variations only in minor details, an apparition may be confirmed.

Considerable scrutiny is given to any apparition by the local Bishop who establishes a Commission of Enquiry to determine the validity and inscrutability of both the visionary and apparition. The Commission takes direct testimony from the eye-witnesses as well as others whose information has bearing on this issue. There is no required time frame for either establishing a Commission of Enquiry or for reporting its findings.

“The Roman Catholic Church, basing its reasoning on the Bible and on the testimony of reliable witnesses, teaches that apparitions of heavenly beings are possible” (Lukefahr, 1998, p. 84). Apparitions of Mary have been continually occurring since before her death until the present and are considered to be a special form of private revelation. As such, the faithful may be encouraged to believe in them once they receive official validation; however, belief is not a requirement for Catholic faith.

An apparition is the appearance of a being normally invisible to human sight. Angels who have no bodies, Christ and Mary whose bodies are glorified, and saints who have ‘spiritual bodies’ cannot be seen with the human eye apart from some supernatural intervention caused or allowed by God. An apparition occurs when some visible representation of Christ, an angel, Mary, or a saint is seen by a human being.” (Lukefahr, 1998, p. 85).

Most BVM apparitions are full body visions surrounded by bright, white lights; and the whole vision seems to *float* some distance off the ground. According to Fickeler,

“among all peoples and at all times, by far the holiest and most widespread ceremonial color is white. As the symbolic color of diffused light and reflection, of light and what is bright in general, of the supermundane and celestial, the absolute and the pure, white is the sign of the supreme gods in heaven and the things of nature and of culture that are assigned, dedicated and consecrated to them...”(Fickeler, 1962, p. 99).

Sometimes an olfactory factor is present which resembles roses, the flower and fragrance now associated particularly with Mary and Marian apparitions. Often there is an audible message from the apparition to the visionary(ies). However, an apparition might be

visible to only one person and not to the entire group. When the recipients have been children, news of the apparition has been given initially to parents. Then usually the next person to receive word of this *miraculous event* is the local parish priest. If the priest accepts the visionary's account of the apparition, he contacts his superior, the local bishop. It is the Bishop who commences a Commission of Enquiry, whose singular function is to authenticate the appearance, the recipient, and the message.

The Church also distinguishes between private revelations given to individuals for their own improvement and those given (possibly to an individual) for the well-being of the larger community of faithful, the Church. While the apparition itself is considered to be a miraculous event, other miracles, directly correlated with the apparitions, in the form of medical healings may additionally come under scrutiny. It is the responsibility of the Commission to evaluate all aspects of any particular apparition(s) and miracle(s) to determine their authenticity; and the Bishop then issues a ruling which must be respected and believed by Catholics.

Principles of Discernment

The Commission of Enquiry evaluates the occurrence on at least six principles⁶ of discernment (Lukefahr, 1998, pp. 83-90). The first principle deals directly with teachings revealed by Jesus for personal salvation found in the Bible. These teachings are part of the *official beliefs* of the Church, and any part of the apparition or message that

⁶ The six principles are as follows: (1) The apparition may not contradict or add to the teaching of Jesus as found in the Bible or Catholic dogma. (2) The apparition must have good effects on the people who hear it for it to be genuine. (3) Genuine apparitions produce greater humility, God-centeredness, and simplicity in the visionary receiving it. (4) The visionary and the apparition must be willingly submitted to the Church's judgment. (5) No decision can be made on the apparitions until they have ceased. (6) Claims of apparitions must be viewed with caution because a genuine apparitions often triggers many false ones.

contradicts or amends any or all of these teachings must be summarily rejected since the period of Jesus' public revelation is closed and complete.

The Second Principle

The second principle of discernment is developed from the Bible, "You will know them by their fruits... In the same way, every good tree bears good fruit, but the bad tree bears bad fruit" (Matthew 7:16-17). A genuine apparition message will reflect Jesus' message of salvation, will encourage personal spiritual growth, will encourage prayer and good works, and can generally be considered to have a positive effect on those who receive it. Another aspect of the second principle that must be considered is if *good outcomes* are happening as a direct result of, or independently from, the apparition. For example, from the Church's perspective, if more people are attending services as well as receiving the sacraments and confession. God is believed to work independently with and through those who believe, and a resulting *good* might come from these circuitous efforts. Thus, *good outcomes* may have no direct discernable link to the apparition; but this lack of a direct link must be also investigated as part of the Commission's enquiries.

The Messenger's Demeanor

Implicit in the third principle is the messenger's demeanor; to those around them they must exhibit humility, a sense of spirituality, and God-centeredness (Lukéfahr, 1998, p. 88). The person receiving the vision often seems to be in awe of the experience, to have become more aware of the power of God, and more personally introspective.

An interesting observation here is that many of those receiving apparitions have been children from very poor economic conditions living in rural areas, or happened to be in a rural, remote area when the apparition appeared. Being a poor, rural, child is somehow considered to be already very humbling and unsophisticated, and analogies abound in the literature between the *humble and simple* Mary and the rural children who have received her apparition. The question arises as to why the paucity of apparitions to urban, minimally middle-class individuals; exploration of this topic could make for interesting further research. Both Sandy and the Batavia visionary were adults and generally middle-class at the time of their encounters with Mary. Additionally, there has been no Commissions of Enquiry established for Our Lady's Farm; but, I am ahead of myself.

The Fourth Principle

Fourthly, the person receiving the apparition should be willing to submit their account to the Church's judgment. It is arguable here that when the visionary presented their apparition to the local priest, they were indeed submitting to the Church's discretion. However, underlying this principle is the common knowledge that human intellect and senses are subjective and can be deceptive, either by active creation or passive submission. Submitting one's personal judgment and experiences to the Church is an implied validation that God's word, as understood from the Bible and through the Roman Catholic Church, is the truth.

No More Apparitions

Apparitions that are continuing can not receive any final judgment by the Church; this is the fifth principle. For example, at Lourdes, with news of each expected apparition appearance, the crowds of pilgrim's increased and miraculous healings began to occur, but no steps toward authenticating or rejecting the apparitions and miracles could commence until the apparitions had ceased. Interestingly, there does not seem to be a similar requirement that the miracles also cease before the Commission of Enquiry can be formed and make its pronouncement.

Part of the discernment process also involves separating apparitions that will eventually receive validation from those which are rejected for a specific time and place. During the time Bernadette saw the BVM (February 11, 1858 thru April 7, 1858), many others claimed to have also had an apparition; and after April 7, 1858, even more *visionaries* came forth with apparition reports. While not the first location to experience this phenomenon, it was "... at Lourdes that large scale false apparitions, as counter to genuine apparitions, seem to have come into their own"

(<http://theotokos.org.uk/pages/unapprov/falseapp/flourdes.html>, p. 1).

As I discovered, the apparitions at Falmouth, Kentucky, Conyers, Georgia, and also Emmitsburg, Maryland have all stopped, but the local Bishop's *official* pronouncement of any kind has been made only in Emmitsburg. News of a Commission of Enquiry being established was received on February 12, 2004 in response to a letter sent to the Archdiocese of Baltimore⁷. Since there is no timetable for a Commission of Enquiry to be established; the complete process is entirely at the discretion of the local bishop.

⁷ A copy of the letter sent to each respective diocese is in Appendix A.

I sent a letter to the respective Diocesan Bishops for each location in Type III asking if a Commission of Enquiry had been established. As of June 1, 2004, four replies have been received: one from the Bishop of Covington in whose jurisdiction is Our Lady's Farm in Falmouth, one from the Bishop of Atlanta whose jurisdiction includes Nancy Fowler's Conyers, Georgia farm, one from the Bishop of Cincinnati whose jurisdiction includes the Our Lady of the Holy Spirit Center in Norwood, Ohio, and the one previously noted for Emmitsburg, Maryland. A Commission of Enquiry has not been established for the other three shrines. Additional information concerning the Emmitsburg apparitions, where there has been a determination by the Commission, is forthcoming in the section dealing with Type III shrines. A response has not been received concerning Our Lady of Good Help Shrine in Wisconsin.

False Apparitions

Finally, false apparitions have become increasingly common and have led the Church to advise considerable caution in regards to every apparition claim. Thus, the sixth principle looks to historical precedent as rationale for making circumspect decisions: the plethora of counterfeit apparitions following reports of genuine apparitions, findings that even saints and other visionaries can make wrong interpretations or relate inaccurate symbolic details, and multiple apparitions that gave details concerning Jesus or Mary. Any Commission of Enquiry, before issuing a final statement, is expected to proceed with extreme caution.

Mariology

Historical veneration of Mary is often linked to pre-Christian cults that worshiped female deities, “such as the Egyptians’ Isis ... or the Romans’ Diana” (A Mary For All, 2003, p. 26). Modern theories would also establish a somewhat tenuous link between Graeco-Roman paganism’s notion of a *mother goddess* and the later development of Marianism⁸ as scholars sought earlier and earlier evidence for Mary’s elevated status in Christianity (Pelikan, 1996, p. 58). Using a different lens, many religious scholars have argued that considerable poetry “comes from what is called the ‘wisdom tradition’ of the Jewish religion” where this wisdom “is perceived as a form of female divinity” (A Mary For All, 2003, p. 26). Notwithstanding, there is no doubt that Mary was given special status from the founding of the Christian Church. Yet, the “picture of Mary as we know her today is as much a creation of mankind as of scripture” (Durham, 1995, p. 9). The veneration of Mary, a form of hyperdulia⁹, that is recognizable today is the culmination of centuries of popular piety which, due to her unitary relationship to Jesus, seem to have spontaneously developed around the time of Jesus’ death.

Hyperdulia has a rather limited documentable historical tradition. There are numerous frescos in the catacombs in Rome depicting Mary individually, in the company of Jesus, and with other founders of the Church (Pelikan, 1996, pp. 81-82;). One early image, in the catacomb beneath the Basilica of St. Silvester in Rome, dates from around 170 CE. The painting is of a seated Mary with Jesus on her knee; there is a standing figure to her right who theologians and historians believe to be Isaiah. Between the two

⁸ Marianism and Mariology are used interchangeably as indicating the cult worship of Mary within the Roman Catholic Church.

⁹ The Roman Church’s veneration of saints is *dulia*; therefore, to show greater adoration of Mary in comparison to other saints, the term *hyperdulia* is used.

figures is a star representing the Star of Bethlehem. This Marian Shrine is known as Our Lady of the Catacombs (Aradi, 1954, pp. 15-17).

It was initially Mary's motherhood to Jesus that elevated her status; however, Mary was from these earliest times also seen as "a sign of protection, of defense, of intercession," and as having a major role in restoring grace to the human family (Miravalle, 1993, pp. 24-25). There are no references found as to Mary's behavior surrounding Jesus' death that could be instructive as to the *actual* basis for later cult development and veneration by the Church; yet, it is clear that Mariology began at the Christian Church's founding with commonly-held ordinary beliefs and practices. One effect of the popular piety surrounding Mary during 1000-1100 CE was the creation of local shrines dedicated to Mary which potentially aided the growth of additional Marian myths and veneration (Sumption, 2003, p. 64). Up until the Reformation, there seems to have been only minimal resistance to these evolving popular beliefs, veneration, and preaching (by the clergy) concerning Mary. Mary's continuing role within the Roman Catholic Church has been doctrinally affirmed many times through the centuries. Papal pronouncements often followed from long time widely-held popular beliefs and practices; and still today Marian beliefs and practices continue to evolve. From this perspective, it is easy to understand why the "...Mary who has emerged over two millennia is rich in detail, imagery, and mystery" (Durham, 1995, p. 9).

Five Revealed Truths

In Catholic doctrine, Mary is believed to exhibit five revealed truths: Motherhood of God, Immaculate Conception, Perpetual Virginity, Assumption into Heaven, and a

Spiritual Mother or Intercessor. However, to date only the first four of these revealed truths have been accepted as central dogmas by the Church at Rome; and in the fifth truth, Mary has become popularly associated with the title Co-Mediatrix, a spiritual intermediary willing to intercede on behalf of the penitent, as would an earthly mother ask for leniency on behalf of her children.

Theological development of Mary's roles began with various homilies preached as commentaries on the Gospels where she is mentioned. Originally included as part of religious services encompassing special celebrations, for example, Christmas and the presentation of Jesus in the Temple, specific homilies that were associated with one of the revealed truths or a particular date in Mary's life and/ or death, were later incorporated into popular Marian celebrations (Gambero, 1999, p. 272)(Table 3-1). Briefly, the historical development and theological justification for each of these beliefs about Mary is discussed below.

In 431 CE, the Council of Ephesus advanced Mariology by applying to Mary the title, *Theotókos*, Mother of God, literally the person who gave birth to God¹⁰. Jesus of Nazareth in Christianity is considered to be God incarnate; thus by deduction, Mary is believed to have given birth to God. Doctrinal justification for this position was presented in carefully crafted writings by Theodotus of Ancyra (d. before 446 CE). Thus, the first Marian revealed truth received official sanction very early in church history

¹⁰ The Church recognizes five sources of data concerning Mary: from the catacombs in Rome, the second-century apocryphal gospels, the writing from within the Church, popular piety, and convictions held in common for the first millennium (Varghese, 2000, pp. 14-15).

Table 3-1: Dates Associated with Mary in the Roman Catholic Church

January 1: Solemnity of Mary

- a. Oldest feast day associated with Mary.
- b. Commemorates Mary's role to be the mother of Jesus.
- c. First defined at the Council of Ephesus in 431 CE.

February 2: Purification of Mary; also The Presentation of the Lord in the Temple

- a. Commemorates offering of Jesus in the temple.
- b. According to local custom, 40 days after birth.
- c. The story is found in Luke 1: 22-39 and Luke 2: 21-38.

March 25: Feast of the Annunciation

- a. Commemorates Gabriel's announcement to Mary that she will bear a son.
- b. Gabriel also tells Mary that Elizabeth will bear a son.
- c. The story is found in Luke 1: 26-38.

May 31: The Visitation

- a. Mary visits her cousin Elizabeth who is also pregnant
- b. Mary's fetus is recognized as God's blessing

August 15: Feast of the Assumption

- a. Celebrates Mary's entry into heaven.
- b. Mary is believed to be the first among the faithful to be fully redeemed.
- c. Due to Mary's sinless state, she goes directly to heaven.
- d. This dogma was affirmed by Pope Pius XII on November 1, 1950.

August 22: The Queenship of Mary

- a. Originating in 1955, this day recognizes Mary's place in heaven.
- b. Documentation from the Vatican Council, Lumen Gentium 59.
- c. This title is given very early to Mary in recognition of her uniqueness.

September 8: Birth of Virgin Mary

- a. Celebration of the birth of Mary.
- b. The actual date of Mary's birth is not known.
- c. The Catholic Church celebrated this day by the 900s CE.

September 15: Our Lady of Sorrows¹

- a. Middle Ages Christians developed this devotion to Mary in her sorrows.
- b. Mary's sorrows were foretold by Simeon in the Temple at her presentation.
 - i. Mary hears the prophecy of sorrow from Simeon.
 - ii. Mary flees with the Child into Egypt.
 - iii. Mary experiences the loss of the Child Jesus in Jerusalem.
 - iv. Mary meets her Son on the road to Calvary.
 - v. Mary stands beneath the cross of Jesus.
 - vi. Mary receives the body of Jesus taken down from the cross.
 - vii. Mary sees her son's body placed in the tomb.

November 21: The Presentation of the Blessed Virgin Mary

- a. Celebrates Mary's presentation in the Temple as a child

December 8: Immaculate Conception

- a. Celebrates Mary's conception free from all original sin.
- b. Belief proclaimed valid on December 8, 1954 by Pope Pius IX.

1 For the Rosary and meditation on the seven sorrows of Mary, please see the following webpage: <http://www.marysprayersrosaries.com>.

Sources: <http://www.udayton.edu/mary/questions/faq/faq04.html>;
<http://www.cptryon.org/compassion/mary/trad03.html>;
<http://www.cptryon.org/compassion/mary/trad07.html>;
<http://www.cptryon.org/compassion/mary/trad08.html>.

“The only begotten Son does not cease to be the eternal Son of God when he is born here on earth as man, because his taking our humanity does not cause him to lose his divinity. For this reason, his Mother is truly the Mother of God, Theotókos” (Gambero, 1999, p. 261).

However, the Council’s action had simply given theological justification to an already widespread and popularly held belief. The title’s origins are unclear, and there has been some question if *Theotókos* was familiar to early Christians and in use before the fourth century (Pelikan, 1996, p. 57). Yet, one early, documentable use of *Theotókos*, as applied specifically to Mary, was in Alexandria circa 319 CE by the local bishop (Pelikan, 1996, p. 57).

But, popular acceptance of the title is easy to understand since Mary is historically accepted as Jesus’ human mother. Certainly, in officially applying *Theotókos* to Mary, theologians and religious scholars were enlarging Mary’s status beyond that of a mere mortal. Arguably, this action at Ephesus laid the groundwork for later theologically-based adoption of Mary’s four remaining roles.

A few centuries later John of Damascus would summarize the orthodox case for this special title: ‘Hence it is with justice and truth that we call holy Mary, *Theotókos*. For this name embraces the whole mystery of divine dispensation... For if she who bore him is the Theotókos, assuredly he who was born of her is God and likewise also man.’ And, as he argued elsewhere, that is what she was on the icons: Theotókos and therefore the orthodox and God-pleasing substitute for the pagan worship of demons *and quite possibly the mother goddess* (my addition) (Pelikan, 1996, pp. 56-57).

According to Pelikan, sources assert at least three reasons how such a quantum leap in religious thought might have occurred: the growth of the title itself as applied to Mary; the rise of a liturgical festival commemorating Mary; and an overall need by the populace to identify an altogether human person who was the “crown of creation” after Jesus was declared to be both wholly human and wholly divine (Pelikan, 1996, p. 57).

According to Roman Catholic teaching, the second revealed truth is the doctrine of Immaculate Conception. “In the earliest patristic writings ... Mary is mentioned ... usually in conjunction with Eve” (Cross, 1997, p. 1047). Writers in the second century after Jesus’ death primarily contrasted Mary’s obedience to God’s will with Eve’s disobedience. Catholic clergy had continually compared Eve to Mary who they called the “New Eve”. Irenaeus, Bishop of Lyons, (born about 130 CE and died about 200 CE) was one who innovatively noted parallels between Mary and Eve, but if these ideas were his own or he was merely passing on information from an earlier tradition is uncertain (Pelikan, 1996, p. 43).

And just as it was through a virgin who disobeyed [namely, Eve] that mankind was stricken and fell and died, so too it was through the Virgin [Mary], who obeyed the word of God, that mankind, resuscitated by life, received life¹¹ (Pelikan, 1996, p. 42).

Eve had fallen from an original state of grace by her disobedience to God’s will; but Mary, fully compliant and obedient to God, continually remained without sin (Miravalle, 1993, p. 39). Throughout the Middle Ages, generally from 500 to 1500 CE, the doctrine of the Immaculate Conception, that Mary was without original sin from the moment of her conception, was heavily contested and remained a theological conundrum for many because of scant Biblical evidence for its logic (Miravalle, 1993, p. 43).

One argument supporting the Immaculate Conception doctrine, if extrapolated backwards in Mary’s lifetime, goes as follows: since Mary remained without sin because she was obedient, she must have been without sin previously, therefore, she must have been conceived without original sin. Clearly, this argument seeks agreement with Mary’s sinless state at her own conception as a result of an event that occurred chronologically

¹¹ If Irenaeus literally invented this parallel between Eve and Mary or was simply reporting on an earlier tradition is uncertain (Pelikan, 1996, p. 43).

later. One vital connection between the two arguments was put forth by Duns Scotus (d.1308) and is known in Catholicism as *preservative redemption*. Preservative redemption argues that “Mary received sanctifying grace at her conception through an application of the saving graces that Jesus merited for all humanity on the cross” (Miravalle, 1993, p. 43). While the Immaculate Conception tenet was readily accepted by the faithful and had become part of popular belief early on, it was not until 1854 CE under Pope Pius XI that this doctrine formally became part of the orthodox Catholic dogma (Cross, 1977, p. 1048).

In the apocryphal *Book of James*, Mary’s perpetual virginity, the third revealed truth, is first mentioned (Cross, 1997, p. 1047; Swatos, 1998, p. 541). Early writers continued to espouse the doctrine of an initially virgin Mary who remained a virgin both during and after the birth of Jesus (Miravalle, 1993, p. 47). Orthodox Catholic belief asserts that when the virgin Mary was impregnated by the miraculous intervention of God, the birth of Jesus to Mary is comparable to light passing through glass and leaving the glass intact. And since Mary is believed to have remained celibate throughout the rest of her life, the logical conclusion of a perpetually virginal Mary seems to follow quite easily (Miravalle, 1993, pp. 45-50). Mary’s status was enhanced considerably by her ascetic-like denial of her sexuality; thus, by remaining a virgin throughout her life, she becomes for the devout an example of self-denial, self-restraint, mastery over the physical body, and is able to attain the highest level of spirituality¹² (Pelikan, 1996, pp. 113-114; Dulles, 2003, p. 10).

¹² The Council of Trent (1545-1563 CE) established the belief that one is able to attain higher spirituality and blessedness if one remains celibate or a virgin. The basis for this tenet was traced back to Jesus’

The question of siblings of Jesus has direct bearing on the Church's doctrine of Mary's Perpetual Virginity. Writing in *Marian Studies* (1995), Frizzell presents an interesting dichotomy of views¹³. Helvidius, a fourth-century Roman layman, "declared that Mary and Joseph had other children after Jesus was born" (Frizzell, 1995, p. 30). Epiphanius held the view that Joseph had had children with a previous wife, and Jerome was of the opinion that members of one's close-knit, extended family were considered as brothers and sisters. Various authors in Christian literature have argued for one view over the others (Frizzell, 1995, p. 30). However, the historical fact remains that the doctrine of Mary's Perpetual Virginity was ratified at the Council of Chalcedon in 451 CE and became part of general Catholic belief (Cross, 1997, p. 1047; Flory, 2000, p. xi).

Furthermore, there is considerable contradiction about the whole issue of Mary's virginity at the time of Jesus' birth¹⁴. First, it seems to be generally-known trivia that early Christians felt pressure to connect Jesus' birth to the Biblical predictions in Isaiah, and later in Matthew, of a Messiah being born to a virgin (Isaiah 7:14; Matthew 1:23).

In the Gospel of Matthew is found "considerable legendary or mythic material. Only here do we find an explicit assertion of the virgin birth, of Joseph's supernaturally inspired dreams, of the mysterious star of Bethlehem, and the visit of the 'wise men' or Babylonian astrologers... ..Matthew's report of these events is liberally sprinkled with references to their fulfilling Old Testament predictions." (Harris, 1958, p. 229)

Secondly, there is a question as to the correct translation into Greek texts concerning Mary. There is some evidence that a better translation might be as *young woman* (Harris, 1958, p. 229). Then, Mark's Gospel tells of Jesus' brothers and sisters (Mark 6:3). Even

teachings in Matthew 19:11-2 and I Corinthians 7:25-26, 38,40. It is unclear if this action was intended to establish a celibate priesthood and virginal religious orders or simply to reinforce Marian doctrine.

¹³ The three viewpoints are from the following source: Frizzell, 1995, p. 30.

¹⁴ In the 100s CE there was a group of Jewish Christians, the Ebionites, who completely rejected not only the virgin birth, but any divinity for Jesus as well. They argued that Jesus was fully mortal historical being, the child of Joseph and Mary (Kelly, 1960, p. 139).

if Mary was a *virgin* before she became pregnant with Jesus, she could not have remained a virgin while becoming pregnant and giving birth to Jesus' siblings. Also, there seems to be no scriptural support for the notion of Mary's remaining celibate throughout her life¹⁵. While these contradictions are problematic in the Protestant viewpoint, these unexplainable occurrences are simply part of the mysticism, miracles, and revealed truths surrounding Mary that are accepted by Catholics.

A fourth aspect of the veneration of Mary is the doctrine of the her corporeal assumption into Heaven, which can be identified in late fourth century writings and became the popular orthodox view in the sixth century after it had been strongly promoted by Gregory of Tours (d. 594 CE) (Cross, 1997, p. 1047). Also, in the sixth century, the Feast of the Assumption, a ritual signifying Mary's physical body's entry into Heaven, became widely annually practiced in Catholic worship on August 15th. The church hierarchy found support for this Doctrine of Assumption using Biblical references, historical tradition, and other Marian doctrines (Miravalle, 1993, p. 53). Scholars presented an *a fortiori* argument¹⁶ for claiming Mary's assumption into heaven; the Old Testament evidence cited was of Enoch in Genesis and Elijah in 2 Kings (Pelikan, 1996, p. 34). While the Assumption doctrine was not heavily contested, it was not until Pope Pius XII's decree in 1950 that the Ascension Doctrine become part of *official* Catholic belief (Flory, 2000, p. xi).

¹⁵ The citation for the above statement is from the internet site (Kristoff Responds, <http://forums.nytimes.com/webin/WebX?50@@.f3beae7>, p. 2). A secondary source for the contradictory material concerning Mary is from "Believe It, Or Not" by Nicholas D. Kristoff, The New York Times, 15 August 2003, p. A29. After reading the column, the internet site was referenced.

¹⁶ This type of argument compares items. For example, if A > B, and B > C, then A > C.

The fifth revealed truth is Mary as *the* Spiritual Mother, an intercessor, a mediatrix. While popular piety has persistently elevated Mary's status through the years, Mary has continually been considered a role model of faith who would gladly intercede on behalf of the devout who sought her help. However, it is this title, *Mediatrix*, that has yet to be codified by the Church. We shall return to this final revealed truth about Mary after a short discussion of the Church's historical development of saints.

Creation of Saints

We must make a brief detour from the central Marian veneration theme of this chapter and think about the development of saints in the Roman Catholic Church. because...

“In (sic) pre-modern cultures the space between our world and that of the spiritual was extremely porous. Saints were considered to be not only great figures of the faith but also ready aides before the throne of God and powerful conduits of grace, healing, and help. Their relics were loci of power. Their shrines and churches were awesome centers of prayer and a place where miracles not only happened but were expected” (Cunningham, 2004, p. 11).

Jesus is given the highest status, but any reference does not usually include the title of *saint* because Jesus is believed to be the human form of God. Mary is the apex of saints and holds a position directly below Jesus.

From the sixth century onward the belief of Mary's power in heaven, the final tenet of Mariology, was given much greater weight in Catholic theology (Cross, 1997, p. 1047). During the Middle Ages, popular devotion to Mary increased substantially as she gained a more human presence (particularly in religious works of art, icons, and statues). The title Blessed Virgin Mary (BVM) become firmly attached to her, and Mary assumed the new role of intercessor in heaven on behalf of the penitent along with her son Jesus

(McManners, 1990, p. 219). The widespread belief that saints in heaven could be petitioned to intercede on one's behalf had become legitimized and central to Catholic religiosity during the 1600-1700s, considered to be the Baroque era of piety especially in France and Italy (Williams, 2002, p. 60). Marian doctrine would come to include an understanding that since Saints and Jesus could intercede for the petitioners; therefore, Mary, as *Theotókos*, could do the same. Mary's position as a merciful maternal intercessor seems possibly to have developed in counterpoint to Jesus' strict justice¹⁷ (Flory, 2000, footnote no. 18, p. 13.)

Mary, Spiritual Mother and Co-Mediatrix

The Biblical New Testament basis for belief in Mary as the mother of humankind is found in John 19: 26-27¹⁸ (Miravalle, 1993, p. 60). Catholics would argue that Jesus' words state a "theological fact that Mary is the newly-God-given Mother of each beloved disciple" (Miravalle, 1993, p. 61). Popular piety also elevated Mary to a spiritual position which saw her "...role as Spiritual Mother ... essentially contained in her example and role as the 'New Eve.' Mary was the new 'mother of the living' who participated with Jesus, the New Adam, in regaining the life of grace for the human family"(Miravalle, 1993, p. 61). Mary is believed to be the spiritual connection between the human Jesus, the head of the physical Church, and the congregational Church which is seen as the Body of Jesus. "Mary, in giving birth to Jesus, truly communicated to us

¹⁷ The Church has been careful in its statements about Mary to maintain a wholly Christcentric position, and present Mary's role and power as emanating from Jesus.

¹⁸ In this passage, Mary and the disciple John are near the base of the cross on which Jesus is being crucified. He says to Mary, "Woman, behold your Son" and to John, "Behold your mother." John is thought to be a symbol for humanity; thus, is founded the belief that Mary is the symbolic *mother of every disciple of Jesus*.

the supernatural life of grace that allows us to become children of God” (Miravalle, 1993, pp. 62-63). However, as a mortal mother would, Mary continues to nurture, to nourish, and to “...continually intercede in obtaining graces for her spiritual children, leading them to ...eternal salvation” (Miravalle, 1993, p. 63).

The analogy of Mary as a human mother and intercessor is easily elevated to the spiritual Mary who hears, comforts, and cares for her spiritually penitent children. In Marian writings are found references to Mary’s mission as the spiritual mother of humankind, her role as associate of Jesus, a mediatrix and co-mediatrix (Roten, 2000, pp. 55,58). Within this spiritual role, Catholic devotion leads us through two additional paths of belief about Mary: Queen of the Church and maternal Mediatrix. Both roles for Mary are logical extensions of previously established doctrine. Mary is believed to be Queen Mother to Jesus, the King, the head of the Christian Church. In Mary’s Queenship capacity she guides and assists members of the Church, yet remains subordinate to Jesus (Miravalle, 1993, p. 65). Also, Mary’s role as Mediatrix encompasses many of the characteristics and responsibilities we usually associate with an earthly mother: protection, patient listening, mediator, gentleness, compassion, advocate, intercessor.

The theological development of Mary as an intercessor, a mediator between God and/ or Jesus for consideration or favor is a bit more involved. Popular belief in Mary’s intercessory role seems to have originated even while Jesus was alive or very soon after his death (Miravalle, 1993, p. 87). There is early New Testament support for Mary’s role as a mediator¹⁹, and one of the first formal presentations of this idea was by Ephram (d.373 CE): “After the mediator, you [Mary] are the Mediatrix of the whole world”

¹⁹ I refer specifically to John 2 and the visit of Mary to Elizabeth in Luke 1.

(Miravalle, 1993, p. 87). Ephram's writings indicate a view of Mary as a mediator while acknowledging her subordinate position with respect to Jesus.

In an interesting example, the "Hail Mary" prayer recited in Catholic worship combines two aspects of popular belief concerning Mary (Tables 3-2 and 3-3). It is in the third sentence where the added title for Mary, *Theotókos*, is combined with later Marian doctrine that considers both the Saints and Mary are mediators on their behalf (Pelikan, 1996, p. 14). The "Hail Mary" was probably in popular use from earlier times, but it did not become Catholic orthodoxy until 1568 (Cross, 1997, p. 730).

It would not be until the Reformation and the establishment of Christian Protestantism that popular belief in Mary would somewhat decline. One of Martin Luther's criticisms of the Roman Church was their position regarding Mary. The fervor surrounding the veneration of Mary had increased to the point of idolatry, and Martin Luther found this an abomination. Luther also believed the Roman Church should reconsider its practice of supplicants invoking the saints as mediators between God and man (Pelikan, 1996, p. 154). The Reformers argued that Jesus' death and their own faith were sufficient for personal redemption; mediation by Mary, a saint, or anyone else was unnecessary. Those who sought initially to modify what they considered to be erroneous beliefs and practices in Catholicism especially rejected the Medieval *Cult of Mary*, popular piety's belief and veneration of Mary. Also, the Reformers argued for the sole authority of the Scriptures in creating theological doctrine, whereas the Roman Church considered it acceptable to rely on popular practice and tradition in addition to Biblical authority for establishing theological dogma and doctrine.

Table 3-2: Prayers Associated with Mary, the Rosary, and the Sacred Mysteries

Prayers:

The Sign of the Cross:

In the name of the Father of the Son and of the Holy Spirit. Amen

The Apostles' Creed: original version

I believe in God the Father Almighty, Creator of heaven and earth: and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen

The Apostles' Creed: other version

I Believe in God, the Father Almighty, Creator of Heaven and earth. I Believe in Jesus Christ, God's only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he arose again. He ascended into Heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen

The Our Father:

Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive those who have trespassed against us. And lead us not into temptation: but deliver us from evil. Amen

The Hail Mary:

Hail Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen

Glory Be to the Father:

Glory be to the Father, and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen

The Fatima Prayer:

“O my Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to Heaven, especially those in most need of Your Mercy.”¹

*The Hail, Holy Queen:*²

Hail, holy Queen, Mother of Mercy! Our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley, of tears. Turn, then, most gracious Advocate, thine eyes of mercy toward us; an after this our exile show unto us the blessed fruit of thy womb, Jesus; O clement, O loving, O sweet Virgin Mary.

*The Hail, Holy Queen:*³

Hail, Holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning, and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us. And after this our exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, o Holy Mother of God, that we may be made worthy of the promises of Christ. Amen

O God, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating upon these Mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ Our Lord. Amen

*Memorare*⁴

Remember, O most gracious Virgin Mary, that never was it know that anyone who fled to thy protection, implored thy help or sought thy intercession was left unaided. Inspired by this confidence, I fly into thee, O Virgin of virgins, my Mother, To thee I come, before thee I stand, sinful and sorrowful. O mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer them. Amen

O My Jesus:

O My Jesus, forgive us our sins, save us from the fires of Hell and lead all souls to Heaven, especially those who are in most need of Thy mercy.

The Mysteries Prayer:

¹ Quoted from Mary at Fatima, 13 July 1917.

² From <http://web.cheapnet.it/ivanao/prayeros.html>

³ from <http://rosary.virtuallave.net/joy.html> For each of the Mysteries this website has a specific link; the web site listed gives the Joyful Mystery.

⁴ *Prayers of the Rosary* brochure obtained at Our lady of the Holy spirit Center, Norwood, Ohio 45212.

“O God, whose only begotten Son has purchased for us the rewards of eternal life, Grant that we beseech Thee while meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may both imitate what they contain and obtain what they promise, through the Christ our Lord Amen.”

How to Pray The Rosary:

(taken directly from <http://web.cheapnet.it/ivanao/home2html>, p. 2):

1. While holding the crucifix, make the **Sign of the Cross**, and then recite the **Apostle’s Creed**.
2. Recite the **Our Father** on the first large bead.
3. Recite a **Hail Mary** for an increase of faith, hope, and charity on each of the three small beads.
4. Recite the **Glory Be to the Father** on the next large bead.
5. Recite the **Fatima Prayer, O My Jesus**, on the large bead.
6. Recall the first **Rosary Mystery** and recite the **Our Father** still on the large bead.
7. On each of the adjacent ten small beads (also referred to as a decade) recite a **Hail Mary** while reflecting on the mystery.
8. On the next large bead, recite the **Glory Be to the Father** and the **Fatima Prayer**.
9. Each succeeding decade is prayed in a similar manner by recalling the appropriate mystery, reciting the **Our Father**, ten **Hail Marys**, the **Glory Be to the Father**, and the **Fatima Prayer** while reflecting on the mystery.
10. When the fifth mystery is completed, the **Rosary** is customarily concluded with the **Hail Holy Queen** or **Memorare** and make the **Sign of the Cross**.

The Sacred Mysteries:

Joyful Mysteries (to be meditated on Mondays and Saturdays)

1. Annunciation - Luke 1:26-38
2. Visitation – Luke 1:39-49
3. Nativity – Luke 2:6-12
4. Presentation at the Temple - Luke 2:22-35
5. Finding in the Temple – Luke 2: 41-51

Sorrowful Mysteries (to be meditated on Tuesdays and Fridays)

1. Agony of Jesus in the Garden – Matthew 26:36-39; Luke 22,44
2. Scourging of Jesus at Pillar – Matthew 27; Mark 15:15
3. Crowning with Thorns – Matthew 27:27-31
4. Carrying the Cross – Luke 23:26-32

5. Crucifixion – John 19:25-27

Glorious Mysteries (to be meditated on Wednesdays and Sundays)

1. Resurrection of Jesus – Matthew 28:1-6
2. Ascension of Jesus – Luke 24: 36-51
3. Descent of Holy Spirit – Acts 2:1-4
4. Assumption of the Virgin Mary - Judith 13:18-20, 15:10
5. Coronation of the Blessed Virgin Mary – Revelations 12:1

Luminous Mysteries (to be meditated on Thursdays)

1. Baptism of Jesus – Matthew 3:13-17
2. Wedding of Cana – John 2:1-12
3. The Proclamation of the Kingdom of God – Mark 1:15; Mark 2:3-13; Luke 7:47-48; John 20:22-23
4. The Transfiguration – Luke 9:28-35
5. The Institution of the Eucharist – Mark 14:22-25

Sources: <http://web.cheapnet.it/ivanao/prayros.html>; <http://kolbenet.com/rosary>;
<http://rosary.virtualave.net/index.shtml>; <http://www.marysprayersrosaries.com/pray.asp>

Table 3-3: Benefits from Praying the Rosary¹

“The Blessed Mother’s Promises to those who Pray the Rosary...”

The following promises were given to the Blessed Mother by Saint Dominic and Blessed Alan in the twelfth century. These promises are fifteen in number and are for Christians who recite the Rosary. The Blessed Mother promises:

1. Whoever shall faithfully serve me by the recitation of the Rosary, shall receive signal graces.
2. I promise my special protection and the greatest graces to all who shall recite the Rosary.
3. The Rosary shall be powerful armor against hell. It will destroy vice, decrease sin and defeat heresies.
4. It will cause virtue and good works to flourish. It will obtains for souls the abundant mercy of God. It will withdraw the hearts of men from the love of the world and its vanities, and will lift them to the desire of eternal things. Oh, that souls would sanctify themselves by this means.
5. The soul which recommends itself to me by the recitation of the Rosary, shall not perish.
6. Whosoever shall recite the Rosary devoutly, applying himself to the consideration of its sacred mysteries, shall never be conquered by misfortune. God will not chastise him in His justice. He shall not perish by an approved death. If he be just, he shall remain in the grace of God and become worthy of eternal life.
7. Whosoever shall have a true devotion for the Rosary shall not die without the sacraments of the Church.
8. Those who are faithful to recite the Rosary shall have, during their life and at their death, the light of God and the plentitude of His graces. At the moment of death, they shall participate in the merits of the saints in paradise.
9. I shall deliver from purgatory those who have been devoted to the Rosary.
10. The faithful children of the Rosary shall merit a high degree of glory in heaven.
11. You shall obtain all you ask of me by the recitation of the Rosary.
12. All those who propagate the holy Rosary shall be aided by me in their necessities.

¹ This list of 15 benefits is verbatim and entirely from the following source:
<http://rosary.virtualave.net/promises.html>, pp. 1-2.

13. I have obtained from my Divine Son that all the advocates of the Rosary shall have for intercessors the entire celestial court during their life and at the hour of death.
14. All who recite the Rosary are my sons and brothers of my only Son, Jesus Christ.
15. Devotion of my Rosary is a great sign of predestination.”

In addition to the Marianism that was pandemic within Western Christianity of the 1700s, Protestantism strongly renounced monasticism for both males and females and sought to reduce the “emphasis of the ‘feminine’ as a symbol of the church in relation to God. Similarly, female virginity was rejected as an ultimate form of Christian devotion” (Swatos, 1998, p. 541).

The Protestant position which simply considers Mary as Jesus’ mother and chosen by God for this role was founded in the Reformation. Interestingly, resulting directly from this break with Catholicism is Protestantism’s lack of belief in shrines, relics, or apparitions. However, in the Protestant tradition divinely inspired locutions are believed to occur and be an integral part of one’s personal spiritual relationship with God.

During the 1800s and 1900s, the Roman Church has increasingly used the title Co-Redemptrix for Mary in recognition of her role in humanity’s redemption through Jesus (Cross, 1997, p. 1048; Miravalle, 1993, p. 68). While the *official* position of the Church recognizes Mary’s role as secondary and dependent, and the use of the prefix “co” implies this lesser responsibility, both popular laity belief and the priestly hierarchy within the Church have contributed to Mary’s increasing veneration. The Roman Church’s doctrinal support for the Co-Redemptrix title is outlined below (Miravalle, 1993, pp. 68-70).

- Belief of Mary’s participation in redemption by accepting the angel’s invitation to become the mother of God and by giving Jesus a human form.
- The Eve/ Mary parallel again comes to the fore. When Eve gave Adam the apple, she gave the instrument for humanity’s fall from grace. Contrastingly, Mary gave to humanity the instrument of redemption, Jesus’ human body.

- Mary gave Jesus for the sacrifice on Calvary, along with her personal suffering and compassion, to humankind for its salvation. In this way, she is worthy of more graces than any others.

Pope Benedict XV, who administered the Roman Church from 1914-1922, sanctioned both a religious service and an office under the title, Mediatrix of all Graces and Co-Redemptrix; Pius XI (Pope 1922-1938) continued the official sanctioning of Mary, Co-Redemptrix; and Pope Pius XII (from 1938-1958) explained Mary's unique role with the following,

“... the ... Virgin Mary was inseparably joined with Christ in accomplishing the work of man's Redemption, so that our salvation flows from the love of Jesus... and his suffering intimately united with the love and sorrows of his mother”(quoted in Miravalle, 1993, p. 71 from *Haurietis Aguas*, No.2).

At the Second Vatican Council (1962-1965), Mary, commonly became known as the Blessed Virgin Mary (BVM) and was proclaimed to be the Mother of the Church, yet the titles of Co-Redemptrix, Mediatrix of all Graces and Advocate have not yet been *officially* adopted as Church dogma. As early as 1984, efforts were underway to actively inform the Vatican of the popularly held view that believes Mary to be the Co-Redemptrix, Mother of the Church, and Advocate. There is precedence for these popular efforts in the 1950 Declaration of the Assumption and in the 1854 dogma of the Immaculate Conception which were both a result of petition drives (Russell, 2000, A19). A major petition drive was begun in 1993 by Mark Miravalle, theologian and author, “...to raise truth to dogma...” (Irwin, 1998, A1). In response to popular acceptance and

ease of Internet use to communicate and spread ideas, there is a website promoting the adoption of this fifth revealed truth²⁰.

While the last of the Marian tenets has not become *officially* recognized dogma, Mariology today seems to accept equally all five revealed truths regarding Mary. As evidenced from the past 2000 years, Mariology within the Roman Catholic Church will most likely continue to evolve, to grow, and eventually be accepted into Church doctrine based on Scriptural references, tradition, and popularly held beliefs and practices. Catholic dogma recognizes numerous days throughout the year which pay special homage to the various events in Mary's life.

In Service to Mary

It should also be noted that within the Catholic Church and Mariology are groups founded solely in service to the BVM. The Marianists, known as the Society of Mary, was founded in 1817 by theologian Guillaume-Joseph Chaminade in Bordeaux, France and consists of laymen and priests. The group was instituted to fight religious indifference and promote general education. Male members took vows of poverty, chastity, obedience, and service to the BVM. Females in the groups established the Daughters of Mary and followed the same guidelines and goals (Cross, 1997, p. 1037). In the USA, the Society of Mary has successfully established numerous schools and universities. A principle Marianist university is the University of Dayton in Dayton, Ohio which was founded in 1849 CE by the Society of Mary. Headquarters for the Marianists

²⁰ I refer specifically to the following: <http://www.voxpopuli.org>.

in the USA is in St. Louis, Missouri; the worldwide administrative headquarters is in Rome²¹.

Another group, the Marists, also known as the Society of Mary, was established in Lyon, France in 1816 by seminarian Jean Claude Marie Colin. Final approval for the group came in 1873. Member priests and lay brothers work in missionary activities and education. Emphasis within the group is aimed at fostering devotion to the BVM. The Marist Brothers work within the main body of the community, the Marist Sisters were created for the education of girls, and the Third Order of the Society of Mary is for persons living outside the cloister (Cross, 1997, p. 1037).

While other groups have been and are continuing to be created to honor Mary, the groups presented briefly above are generally well-known. Both of these groups are fully sanctioned within the Roman Catholic Church. The personage of Mary, as the mother of Jesus, has inspired devotion from earliest Christianity. A large number of religious specialists in the Catholic Church spend their lifetime in service to others within a Marianist tradition. Today, as from early Christianity, a common response of lay persons might be as pilgrims who make the journey to pay homage to her at Marian shrines.

Marian Shrines in Western Europe

Marian shrines in Roman Catholicism are sacred places dedicated to the Blessed Virgin Mary (BVM). Apparitions of Mary are reported to have begun before her death with her appearance at Zaragosa, Spain to James, the Apostle (Table 3-4). While news of

²¹ Postal addresses for the USA and World are as follows: The Marianists, Province of the United States, 4425 West Pine Boulevard, St. Louis, Missouri 63108-2301 and The Marianists, General Administration, Via Latina 22, 00179 Rome, Italy.

Table 3-4: Church Approved Marian Shrines in Western Europe by Creation Type

Type A: Apparition Shrines

	<i>Initial apparition date</i>	<i>City, country</i>	<i>Seer/ visionary</i>
1. Our Lady of Banneaux	January 1932	Banneux, Belgium	Mariette Beco taken to miraculous spring, was asked for church to be built there
2. Chapel at El Torn	30 November 1483	El Torn, Spain	Miguel Noguera told to have parishioners pay tithes, stop blasphemy, reopen local
3. Marian Chapel	1119 CE	Monte Vergine, Italy	William of Verelli told to build chapel at site of pagan God, Cybele, known as the
4. Our Lady of Basse-Wavre	1050 CE	Basse-Wavre, Belgium	townspeople heard songs and saw bright lights
5. Our Lady of Beauraing	29 November 1932	Beauraing, Belgium	four children and asked for a chapel to be built there
6. Our Lady of Bourgogne	633 CE	Bourgogne, France	townspeople told where to find statue of Mary in a boat and bring it to the church
7. Our Lady of Della Guardia	29 August 1490	Genoa, Italy	Benedict Paveto told to build a church at this location
8. Our Lady of Fátima	Spring 1916	Fátima, Portugal	Lucia dos Santos, Francisco and Jacinta Marto
9. Our Lady of Grace	1918-1968	San Giovanni Rotondo, Italy	Padre Pio considered a mystic of the 1900s
10. Our Lady of Guadalupe	1326 CE	Estremadura, Spain	Gil, cowherd, was told where to find buried image of Mary
11. Our Lady of Knock	21 August 1879	Knock, Ireland	fifteen people
12. Our Lady of La Salette	19 September 1846	La Salette, France	Mélanie Calvat and Maximin Giraud
13. Our Lady of Le Laus	1647 CE	Le Laus, France	Benoite Rencurel shown where to get water and told to honor Mary
14. Our Lady of LePuy	with arrival of Christianity	Le Puy, France	unidentified woman was cured and told to build a shrine there
15. Our Lady of Lourdes	11 February 1858	Lourdes, France	Bernadette Soubirous had multiple apparitions
16. Our Lady of Montallegro	2 July 1557	Rapallo, Italy	Giovanni Chichizola saw apparition and icon placed on nearby rock
17. Our Lady of Mount Carmel	1903	Aylesford, England	Simon Stock told that to wear scapular is to assure salvation
18. Our Lady of Pellevoisin	14 February 1876	Pellevoisin, France	Estelle Faguette cured and given mission
19. Our Lady of Pontmain	17 January 1871	Pontmain, France	Eugene and Joseph Barbedette assured that god had heard their prayers
20. Our Lady of the Green Scapular	28 January 1840	Paris, France	Justine Bisqueyburu told to distribute the green scapular
21. Our Lady of the Miraculous Medal	18 July 1830	Paris, France	Catherine Labouré told to have a medal struck
22. Our Lady of the Pillar*	before Mary's death	Zaragoza, Spain	James, the apostle, received a column of jasper and wooden image
23. Our Lady of the Rock	15 May 1480	Locarno, Switzerland	Bartolommeo d'Ivrea consecrated area to Mary
24. Our Lady of the Rosary	October 1872	Pompeii, Italy	Bartolo Longo also heard voice, heard church bells ring, also other miracles
25. Our Lady of the Smile	13 May 1883, Whitsunday	Lisieux, France	Thérèse cured
26. Our Lady of Victories	18 March 1536	Savona, Italy	apparition told him to have church members fast, be confessed, and receive Co
27. Our Lady of Walsingham	before 1300s CE	Walsingham, England	Richeldis de Faverches told to build a replica of Jesus' Nazareth house
28. Santa Maria Ara Coeli	800s CE	Rome, Italy	Emperor Augustus saw Mary standing on heavenly altar
29. St. Mary and St. Egwin	740 CE	Eversham, England	Egwin, Bishop of Worcester, promised to build a church
30. The Chapel of Mercy	1641 CE	Kevelaer, Luxemburg	Hendrick Busman and Mechel, his wife, told to build church
31. The Wounds of Sorrow	22 March 1888	Castelpetroso, Italy	Fabiana Cecchino and Serafina Giovanna Valentino saw BVM in rock fissure

Type B: Relic Shrines

	<i>Date and relic</i>	<i>Country</i>	<i>Person(s) identified with shrine</i>
32. Aachen Cathedral	relics of Mary, Jesus, John	Aachen, Germany	Charlemagne, Holy Roman Emperor
33. Chartres Cathedral	876 CE/ veil of Mary	Chartres, France	Mary
34. Cologne Cathedral	1248 CE onwards/ Magi relics	Cologne, Germany	Mary/ Magi relics brought from Milan in Middle Ages
35. Holy House of Loreto	1294 CE/ home of Mary, Joseph, Jesus	Loreto, Italy	Mary, Joseph, Jesus

Type C: Miracle Shrines

	<i>Date of miracle</i>	<i>Country</i>	<i>Person(s)/ event associated with miracle(s)</i>
36. Chapel for Mary's Statue	c. 1104 CE	Thetford, England	statue held relics (rock of Calvary fragments, pieces of Mary's clothes, saints' re
37. Frascati Chapel	1 May 1527	Frascati, Italy	voice from BVM fresco repelled German invaders and saved town; other later m
38. Ladywell	1100 CE	Lancashire, England	Fergus told in a dream to go to Fernhalgh and build a chapel where the coreles:
39. Notre-Dame de l'Osier	1649 CE	Vinay, France	Pierre Port-Combat pruning branches when a branch bleeds - he is converted to
40. Our Lady of Altötting	1489 CE	Altötting, Germany	drowned 3 year old child was restored
41. Our Lady of Avioth	before 1131 CE	Avioth, France	carving of Mary moved to local church, then found back at original location
42. Our Lady of Einsiedeln	21 January 861	Einsiedeln, Switzerland	Meinrad Eugster's killers identified by crows

43. Our Lady of Good Counsel	1476 CE	Genazzano, Italy	image of Mary and Jesus moved from Scutari, Albanian church
44. Our Lady of Grace	15 May 1345	Livorno, Italy	crippled shepherd carries icon of Mary to the summit and is healed
45. Our Lady of Monserrat	1300s CE	Monserrat, Spain	Mary's statue
46. Our Lady of Myans	1248 CE	Myans, France	earthquake spares small town, church, and Mary's statue
47. Our Lady of Perpetual Succour	late 1400s	Crete	icon of Mary stolen and burglars have "negative incidents" until it is returned
48. Our Lady of Rocamadour	several centuries after 70 CE	Rocamadour, France	Mary's statue
49. Our Lady of the Snows	350 CE	Rome, Italy	wealthy Roman saw snow showing where to build basilica; later Jesus' manger
50. The Blessed Virgin of Glastonbury	63 CE	Somerset, England	Joseph of Arimathea planted his staff on site of pagan temple and it grew into tree
51. The Caves of Covadonga	718 CE	Asturia, Spain	flooded Deva River destroyed the Saracene army
52. The Weeping Madonna of Syracuse**	1953 CE	Syracuse, Sicily	terra-cotta bust of Mary shed tears from 29 August-1 September 1953

Type D: Personal Shrines

53., ...locations throughout Western Europe

When created

created from pre-historical times

Creator

single person and/ or group

Reason for shrine

personal, parish, or regional endeavor to find solitude, give thanks, prayer, support

* This is only apparition to feature a bilocated Mary.

** This shrine recognized by local bishop on 12 December 1953

Data Sources: Wright, 1997; internet websites for individual shrines (see Internet Sources Used); Nolan and Nolan, 1989; Aradi, 1954; Mullen, 1998; Gillett, 1950, 1952; Durham, 1995.

Marian sightings have been common and were often the basis for establishing a Marian shrine, the Church has approved only a small portion of these apparition reports and the resulting locations.

Three of the most well-known apparition shrines in Western Europe are Lourdes, France, Fátima, Portugal, and Knock, Ireland. These shrines attract hundreds of thousands of pilgrims every year. While there are other moderately well-known shrines associated with apparitions of Mary, some of which are older, (in Paris, France, with a vision to Catherine Labouré, the Miraculous Medal was created in 1830 CE; La Salette in France dates from 1846 CE and resulted from an apparition to two children; in 1871 CE in Pontmain, France an apparition appeared to a group of children) their historical background is similar to the three selected for further discussion. All of the Marian shrines noted above came into existence within the last 200 years from a rural vision, often to children. This section is going to present a brief overview of the development of the three above mentioned shrines as well as noting other types of Marian shrines.

Four types of Marian shrines are identified: Type A, apparition shrines; Type B, relic shrines; Type C, miracle shrines; and Type D, personal shrines. Apparition shrines developed where an apparition of Mary occurred; there is no connection to a particular location because where the visionary was when the apparition came is the vital link. Relic shrines were established when a relic from Mary was given, obtained, or even sometimes counterfeited for a specific location. The location of the resulting shrine can be attributed to the presence of this relic. If the relic was moved, intentionally or as a safeguard from a perceived threat, the shrine too would be moved to the new location. Type C Marian shrines, miracle shrines, developed from a miracle happening at that

location. The miracles at this type of shrine are often associated with a painting or other icon of the person to whom the shrine is dedicated. Thus, the particular item associated with the miracles often take on a role similar to a relic. Personal shrines are Type D, the final type; these shrines are mostly small and are capable of drawing pilgrims only from very proximal distances. An individual, or a small group of devotees, established these shrines primarily for meditation and solitude in addition to adoration, and devotion to Mary. This category includes shrines created in churches, schools, or small villages for local use; however, also in this group are shrines on personal property, along roads, or at a site of special significance to those who created it. Personal knowledge of these shrines follows a distance decay model: the closer one is to the shrine, the larger the number of people who will have first-hand information about the shrine.

While an acknowledgement of this final type of Marian shrine is necessary, and there are a plethora of these personal shrines throughout Western Europe (and arguably the United States), there is a paucity of information concerning them²² (Nolan and Nolan, 1898, pp. 116-117). This lack of literature might be accounted for in three ways: they are most likely on private property; one might suspect that either apparitions, miracles, or other occurrences have not taken place; and news of these private locations has not been widely spread by word of mouth. In-depth data about these shrines were not found for Western Europe; but, as we shall see, there is a lack of data for these locations on private

²² See Nolan and Nolan, 1989, Table 5-1, p. 117. This text and table acknowledges that the European pilgrimage tradition is predominantly Marian based with over two-thirds of the pilgrimage sites surveyed, almost 4,000 locations, being devoted to Mary, the primary devotional subject. Since other sources of information were not found, it seems apparent that most of these shrines are Type IV Marian Shrines, personal shrines.

property, yet there are considerable data available for these shrines on public property in the United States.

In the following section, we shall present some models for the four types just defined. While all are shrines devoted to Mary, their establishment happened under somewhat different circumstances. Some of these shrines have an international reputation; many do not. Understanding how these shrines developed is necessary for comparison with Marian shrines in the United States, the topic of Chapter 4.

Apparition Shrines

The well-known Marian shrines at Lourdes, France, Fátima, Portugal, and Knock, Ireland were created by an apparition of the BVM. Other less well-known Marian shrines in Western Europe were also created directly as a result of an apparition (Tables 3-4 and 3-5 and Figure 3-1). Briefly, I will relate the circumstances surrounding the establishment of some of these typical apparition shrines. All of these shrines in Western Europe will fit well into Type A.

Lourdes, France: established 1858²³

Lourdes, in the Bigorre region of southwestern France, is a town of approximately seventeen thousand residents situated on the northern slopes of the Pyrenees Mountains (Wright, 1997, p. 56). These slopes receive abundant rainfall, and the area is known for its scenic beauty, rushing mountain streams, and mineral springs (Swann, 1996, p. 70). In the 1800s, the town, on the Gave de Pau (de Pau River), was a central place in an area

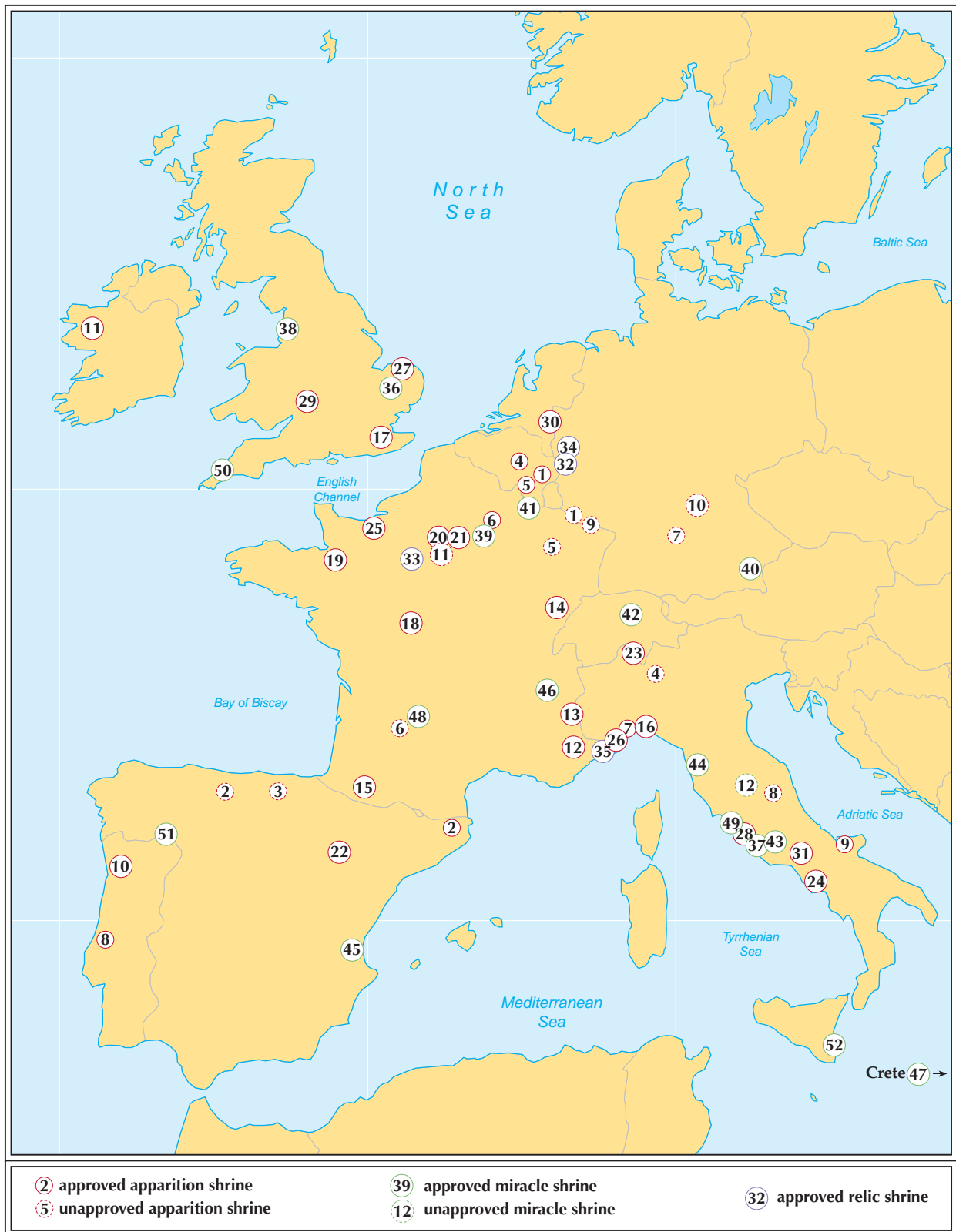
²³ While considerable literature concerning Lourdes has been published over the years, I have used the following sources in descending order from most to least used: Wright, 1997, pp. 53-57; <http://www.lourdes-france.org>; Harris, 1999; and Swann, 1996.

Table 3-5: Unapproved Marian Shrines in Western Europe by Creation Type

Type A: Apparition Shrines	initial apparition date	city, country	seer/ visionary/ message	why not approved
1. Lourdes of Germany	3 July 1873	Marpingen, Germany	8 year olds: Susanna Leist, Margaretha Kunz, and Katharina Hubertus/ message of prayer, to build a chapel, many miracles	civil authorities discouraged crowds, Church a discouraged veneration of Mary at Marpinge punished by court and families
2. Garabandal	18 June 1961 - 18b June 1965	San Sabastián de Garabandal, Spain	Conchita González, María Dolores, Jacinta and María Cruz/ message of penance, sacrifice, repentance	all four girls recanted seeing apparition, fulfillir given by apparition and local bishop did not
3. Ezkioga	29 June, 1931	Ezkioga, Spain	two children, a brother aged 11 years and his sister aged 7 years/ only those who believed in Ezkioga would be saved	civil authorities suppress movement, cult that dismantled shrine, seers committed to ment Jesuit lecturer developed list of why visions nc
4. Bergamo	1944	Bergamo, Italy	twelve-year-old girl	
5. Bouxières-Aux-Dames	1947	Bouxières-Aux-Dames, France	Catholic priest and several adults	
6. Saint Paul d' Espis	1947	Saint Paul d' Espis, France	group of children	
7. Forstweiler	1947	Forstweiler, Germany	eight visions of a woman	
8. Gimigliano	1948	Gimigliano, Italy	thirteen-year-old	
9. Fehrbach	1949	Fehrbach, Germany	twelve-year-old	
10. Heroldsbach	1949	Heroldsabach, Germany	supernatural events occurred to several young children	
11. Athis-Mons	1950	Athis-Mons, France	group of adults	
Type C: Miracle Shrines	date of miracle	city, country	miracle	
12. Assisi	1949	Assisi, Italy	statue of Mary allegedly became alive	

Sources: Blackburn, 1994; Durham, 1995; Swann, 1996

Figure 3-1: Church Approved and Unapproved Marian Shrines in Western Europe by Creation Type



of more than four thousand inhabitants in an area of extreme poverty. On February 11, 1858, the BVM appeared to the young peasant girl, Bernadette Soubirous, who was fourteen years old at the time. The Soubirous family, who usually earned a comfortable livelihood as millers, had recently been experiencing dire poverty and been living in a cold and drafty abandoned prison. Additionally, the region was in drought conditions for two years and farmers could harvest no crops. Then, cholera struck the town. Hundreds of townspeople were stricken, as was Bernadette; thirty-eight people died. As a result of having had cholera and living in harsh conditions, Bernadette had begun to suffer multiple health problems.

On the day of the first apparition, Bernadette, her sister, Toinette, and their friend, Jeanne, were looking for firewood. As the girls approached a river, the other two girls began to take off their shoes in preparation for the crossing. Bernadette held back and began to look for a shallow place to cross without taking off her shoes. Exposing her feet to the icy water would have been exceedingly risky for her health since she had asthma. As Bernadette momentarily waited, she heard a rustling wind sound behind her and turned toward a grotto to see a young woman dressed in white who beckoned her to come toward her. Immediately Bernadette pulled out her Rosary²⁴ and fell to her knees. She

²⁴ Evidence for the long-standing tradition of Roman Catholics with the *Rosary* (both the repetitious prayer and the hand-held device) comes from the latter half of the 1500s when the French Dominican Alain de la Roche (c.1475) is credited with reviving this older practice from Marian revelations he received. The physical rosary is a tallying device, an idea which is also known in Buddhism, Hinduism, and Islam. The oral tradition has it that originally BVM gave the Rosary Prayers to St. Dominic as he was trying to win back the splinter group, the Albigensians. Saying the Rosary is a repetitious combination of vocal and silent prayer (<http://www.theotokos.org.uk/pages>). The notion of a repetitious prayer is thought to have originated in much earlier monasticism where repeating a prayer a set number of times was believed to bring hesychasm. Then, as illiterate masses were being converted to Christianity, readings from the Psalter were replaced by repeating the *Lord's Prayer*, a commonly repeated prayer. With these repetitious prayers the Latin name *Paternoster* soon meant the string of beads used to count the number of prayers that had been repeated (<http://www.petersnet/research/retrieve.cfm?RecNum=4728>, p. 2). However, the Anglo word *bedes* also means prayers (http://www.suite101.com/article.cfm/catholic_christianiky/8771, p. 1),

tried to make the sign of the cross²⁵, but could not until the young woman in the vision had crossed herself. Bernadette knelt transfixed as she prayed the Rosary²⁶, and as she finished the Rosary, the vision was gone. Toinette and Jeanne returned to find Bernadette on her knees; they had not seen the apparition.

Three days later, Bernadette went back to the grotto of Massabielle with her sister and other children. The vision again appeared, and Bernadette again knelt transfixed and prayed the rosary. According to those with her, Bernadette was transformed into a state of rapture as she prayed.

The third and fourth apparitions occurred on February 18th (Ash Wednesday²⁷) and February 19, respectively, and the woman spoke for the first time and asked Bernadette to come to the grotto for the next fifteen days. The lady also promised

thus there does not seem to be a single historical link for the name *Rosary* as hand-held beads. Then, in the 1300s-1400s, it became common to add or substitute *Hail Mary's* for the *Lord's Prayer*. Soon, the Marian Psalter became repeating 150 *Hail Mary's*, the number of repetitions being a counterpoint to the number of Psalms often repeated in monasticism (Cross, 1997, pp. 1127, 1417; <http://www.theotokos.org.uk/pages>). Eventually, the Marian Psalter formula was divided by 10, an easy division when using fingers, establishing 15 decades with focus on the lives of Jesus and Mary. However, during this time, the Rosary was also being propagated by the establishment of numerous Dominican-controlled Rosary confraternities, each with its own Rosary format. The primary contribution of Alan de la Roche seems to have been establishing the pattern common currently: 15 decades of *Hail Mary's* preceded by the *Lord's Prayer* and followed by the *Gloria Patria*. This format remained generally unchanged until October 2002 when Pope John Paul II, the present Catholic ruling authority, added 5 new mysteries bringing the number to 20 mysteries, divided into 4 sets of mysteries: 5 Joyful Mysteries, 5 Sorrowful Mysteries, 5 Glories Mysteries, 5 Light Mysteries (<http://web.cheapnet.it/ivanao/home2.html>, pp. 1-3). A complete recitation of the Rosary is now 20 decades; each decade being said for one of the 20 mysteries. Usually, five decades, which form a chaplet, are repeated while meditating on one set of mysteries. (For specific prayers and mysteries please see Table 3-2).

²⁵ The Catholic sign of the cross, the sign of Jesus, has been in use from the third century after Jesus. The action consists of moving the right hand from the forehead, to the breast, to the shoulders in a left to right pattern. The maker of the sign is seeking sanctification, encouragement, or mutual recognition in times of persecution. (Cross, 1997, pp. 1500, 1591-2).

²⁶ Pope Leo XIII, in the 12 September 1897 encyclical, noted that public prayers are considered to be more powerful and efficacious than private prayers; and there is particular attention drawn to the Rosary (http://www.vatican.va/holy_father/leo_xiii/encyclical..., p. 3).

²⁷ Ash Wednesday is the first day of Lent, the period of six and one-half weeks before Easter, the Christian celebration of Jesus' resurrection into heaven.

Bernadette would have happiness in the *next world*²⁸. This particular day Bernadette had come to the Massabielle grotto beside the de Pau River (Gave de Pau) carrying a candle; thus, was established a common pilgrimage tradition of carrying candles to the grotto and lighting them there. The following day, February 19th, Bernadette was with her mother, her aunt, and six other people when the fourth vision appeared. Bernadette again fell to her knees in rapture and recited the rosary.

On February 20, there were thirty people present to see the fifth apparition. The lady who appeared taught Bernadette a prayer; Bernadette faithfully recited this prayer every day for the rest of her life.

As word spread about the visions, there were more than one hundred visitors present when the sixth sighting happened on the next day. Jacomet, the police commissioner, was one of those present and afterwards suggested to the Soubirous family that they cease the apparitions. Bernadette's father assured him the whole affair would stop immediately.

Then, on February 23, Bernadette was found by a small crowd praying again at the grotto. When the group noticed that Bernadette's appearance during the vision had taken on a beautiful radiance, their anger and annoyance ceased. To Bernadette alone, the vision reveals a secret.

The next day Bernadette was overcome with sadness and tears as she traveled to the grotto followed by approximately one hundred and fifty people. The BVM's February 24th messages were for penance and prayer for the conversion of sinners.

²⁸ Christians understand this term to mean a place of the spirit's eternal happiness after death of the physical body.

On February 25th, an exceedingly cold day, there were over three hundred and fifty people at the Massabielle grotto. The crowd was horrified when Bernadette, who had been instructed by the lady to go to a particular area, drink from the spring there, and wash herself, began to scrape away the wet dirt and eat the mud. The crowd's negative verbiage toward Bernadette and the apparitions followed her as she made her way home.

The following day, Bernadette returned to the grotto, but there was no vision. However, in the area where Bernadette had been directed to drink and wash the previous day, she saw now a plentiful spring.

Bernadette faithfully continued returning to the Massabielle grotto, although she was being severely reprimanded by the town officials and ordered not to return. She was present at the grotto for the tenth and eleventh apparitions which had the same messages as the vision on February 24th.

With each day's visit to the Massabielle Grotto, the crowd accompanying Bernadette increased. By March 1, 1858, the date of the first miracle attributed to Lourdes, the crowd was estimated to be over one thousand five hundred people. For the first time, the Parish Priest of Lourdes, Fr. Peyramale was a witness when a friend from Lourdes, Catherine Latapie, who had a paralyzed arm, dipped her arm into the spring that flowed, and the arm was healed.

During the fifteenth apparition on March 4th, there were several thousand people present. Bernadette was told by the BVM to tell the priest to build a chapel and have people come in procession. (These were the identical instructions given to Bernadette during the apparitions of March 2nd and 3rd.) When she told the priest of the BVM's instructions, Fr. Peyramale asked Bernadette to have the woman reveal her name as a first

test, and as a second test to make a rose bush at the grotto bloom now that it was winter. However, Bernadette did not go to the grotto for the next twenty days.

Then, on March 25th was the confirmation of the apparition's identity; she told Bernadette she was the Immaculate Conception; this was immediately understood by Bernadette to mean the woman was the BVM. Bernadette went immediately and told Fr. Peyramale. Upon hearing the lady's name, the priest believed both that the apparition had occurred and was the BVM, because he knew Bernadette was illiterate and could not have known this information on her own. Also, it had been only four years prior, 1854 CE, that Pope Pius IX had pronounced the Immaculate Conception of Mary to be a dogma of Catholicism.

The last two times that Bernadette would see the BVM at the grotto occurred on April 7th and July 16th. During the apparition on April 7th, skeptic Dr. Douzous saw that, while Bernadette was in a state of rapture, the candle she held melted so low that the flames licked her fingers; but, later Bernadette's hand was not burned and did not show any injuries from the hot wax.

Since the first miracle on March 1, 1858, more than sixty-five miracles have been attributed to Lourdes (brochure published by Oblate Missions, nd). Unexplainably, more than five thousand healings have also taken place. For over one hundred thirty years, the grotto at Massabielle has been the destination of millions of pilgrims who seek all aspects of physical, mental, and spiritual healing.

Four years after the apparitions appeared and after the appropriate evaluation process for authentication by the Catholic Church, the apparitions of the BVM to Bernadette and the miracles that occurred at the Massabielle Grotto were declared valid.

The judgment of authentication was important for the continuation of the site because neither the visions or messages added directly to the Church's creed or teachings. Today Lourdes, France is a major Marian shrine and pilgrimage destination in Western Europe.

Fátima, Portugal: established 1916

Fátima, Portugal is about thirty miles east of the Atlantic Ocean, seventy miles north of Lisbon, and at an elevation of three thousand feet above sea level. In 1916, it was a remote, rural, and poor village when three shepherd children encountered first a young male apparition and the BVM the following year²⁹.

It was in the Spring of 1916 when Lúcia dos Santos, aged ten, was tending sheep with her cousins, Francisco and Jacinta Marto, ages eight and seven, respectively, when a young man who seemed to be made of light appeared to them and said he was the Angel of Peace. During this first appearance he invited the children to pray with him.

Sometime in the summer he appeared again to the three children and told them again to pray. In the autumn, the Angel appeared a third time, now holding a chalice. The Angel taught the children a Eucharistic prayer and gave them communion. The children kept these visions of the Angel secret.

The following May 13th, the three cousins were again tending to the flocks of sheep in a small area known locally as the Cova da Iria. After eating lunch and repeating the Rosary, they saw a flash of bright light in the sky. What they saw, according to Lúcia, was “a lady, clothed in white, brighter than the sun, radiating a light more clear and intense than a crystal cup filled with sparkling water, lit by burning sunlight”

²⁹ Virtually all of the information about Fátima, Portugal is from these 2 sources (Wright, 1997, pp. 190-193; <http://www.theotokos.org.uk/pages/approved/appariti/fatima.html>, pp. 1-7); a minute quantity of information came from sources listed in the references; and, there are a multitude of other sources that are readily available.

(<http://www.theotokos.org.uk/pages/appariti/fatima.html>, p. 2). Lúcia asked the Lady where she had come from and was told, “I come from heaven”

(<http://www.theotokos.org.uk/pages/appariti/fatima.html>, p. 2). The apparition asked the children to return to this place the thirteenth day of every month for the next five months, to pray the Rosary every day, and to be prepared for the suffering they would have to endure.

Jacinta and Lúcia related what they had seen and heard to their families. Jacinta’s family paid little attention to the story; and Lúcia’s mother was outright critical; but many of the townspeople were derisory. Over the next month, the children withstood criticism, ridicule, and punishments for telling of the visions.

However, on June 13th, approximately fifty people came to the Cova da Iria expecting to see something. With a flash of light, the vision was visible and spoke to Lúcia, “I want you to come on the 13th of next month, to pray the Rosary every day, and to learn to read. Later, I will tell you what I want” (<http://www.theotokos.org.uk/pages/approved/appariti/fatima.html>, p. 2). The apparition also affirmed her identity to the children as the BVM by announcing that Jacinta and Francisco would soon die³⁰, but that Lúcia would live quite a long time with the express purpose of increasing devotion to her, Mary (Wright, 1997, p. 191). After giving the children a prayer to be said while they said the Rosary, the vision faded. One of the townspeople, Maria Carreira, said she heard a rocket-like noise from a small cloud visible just above the trees that rose and faded

³⁰ Francisco died April 4, 1919; Jacinta died February 20, 1920. Lucia joined the Sisters of St. Dorothy in 1926 and the Carmelite nuns in 1946. According to Wright (1997), while she has been living in the convent, she has had three additional visions of the Virgin Mary in 1925, 1926, 1929. Mary’s requests were similar to previous ones: to pray the rosary, confess, and receive communion. As of April 2004, Lucia continues to live in the convent and is 95 years old.

toward the east. Those who witnessed the vision returned to Fátima and actively spread the word of what they had seen.

A crowd of several thousand people came the next month, July 13th to see the Virgin Mary's appearance. Lúcia asked Mary for a miracle so all who had come would believe, but Mary said she would give the children a miracle in October (Wright, 1997, p. 192).

As word spread into the secular world, the children were constantly threatened and in continual danger. Then, on the morning of August 13th they were kidnapped by the mayor of another local town and interrogated, promised money, and threatened with death if they did not reveal the *secrets* given to them by the Virgin Mary; but the children would divulge nothing. They were eventually released. A few days later while tending the sheep at Valinhos, Mary appeared again to the children. Mary told Lúcia to go again to the Cova da Iria on September 13th to pray the Rosary. This time Lúcia took home a fragrant tree branch for her mother as proof of Mary's appearances, and her mother finally believed (Wright, 1997, p. 192).

When September 13th arrived, it is said that thirty thousand people were waiting to see the apparition. What the crowd did witness was a flash of light and a white cloud that seemed to hover over the holmoak tree, the falling from the sky of mysterious white petals, and the fading of the cloud toward the east. It was above this holmoak tree that those in attendance on the 13th of several months witnessed the beginning flash of light which faded toward the east at the end of Mary's appearances.

As October 13th drew near, people began to travel to the Cova da Iria from all over Portugal in expectation of seeing the public miracle promised by Mary in July.

Pilgrims stood in ankle-deep mud, the result of severe rain the night before, as they recited the Rosary and waited for Mary's appearance. With a flash of light, Mary appeared to the children and asked that a chapel be built in her honor at this place. When Lúcia asked Mary to heal specific people, Mary informed her that for healings to happen, the people must convert, modify their lives, and ask for forgiveness; then, as Mary disappeared she was replaced with other visions seen only by the children. While the children saw the additional visions, the crowd saw the *miracle of the sun*. During a ten minute interval, heat from the sun dried the pilgrims' wet clothing, the sun was seen in multiple colors, the sun seemed to vibrate in the sky, and witnesses both in the Cova da Iria and outside at some distance away, were able to look directly at the sun without retinal damage. Many in the crowd were healed of their afflictions.

From 1917 until 1922, the Church was silent about the appearances, but in May 1992, Bishop Correira put in motion a Commission of Enquiry. Then in 1930, he issued the following statement in recognition of the events.

“In virtue of considerations made known, and others which for reasons of brevity we omit; humbly invoking the Divine Spirit and placing ourselves under the protection of the most Holy Virgin, and after hearing the opinions of our Rev. Advisors in this diocese, we hereby: 1. Declare worthy of belief, the visions of the shepherd children in the Cova da Iria, parish of Fátima, in this diocese, from the 13th May to 13th October, 1917. 2. Permit officially the cult of ‘Our Lady of Fátima’” (<http://www.theotokos.org.uk/pages/appariti/fatima.html>, p. 7).

Fátima, Portugal very soon became a major pilgrimage destination and has remained one of the primary Marian shrines in Europe.

It was not until 1942 that Lúcia recounted how Mary had opened her hands and rays of light from them penetrated the earth to reveal a tortuous hell and recounted that

Mary had told her not to reveal this *first secret* until much later. Also, Mary had told the three children the *second secret* which predicted another major war if Russia was not converted to Catholicism. The *third secret* has never been fully revealed but is generally thought to be a warning of the worldwide Apocalypse while preserving Portugal (<http://www.fatima.org/secret.html>, pp. 1-3).

Lúcia had written down the *third secret* and had given instructions for it not to be revealed until 1960; and the Bishop of Leiria passed this secret to the cardinal patriarch before his death. The patriarch passed the secret to “the Congregation for the Doctrine of the Faith in Rome” (Swann, 1996, p. 132). Pope John XXXIII read the secret and chose not to make it public in 1960.

During Pope John Paul II’s visit to Germany in 1980, a question arose as to the third secret of Fátima. Pope John Paul’s response was:

“It should have been made public in 1960, but because of its troubling content, and to dissuade the superpowers from undertaking wars, my predecessors in the papal chair have chosen the diplomatic way. All Christians should be content in the knowledge that the oceans will inundate whole continents, and millions of people will die from one moment to the next. Hearing this, people should not long for the rest of the secret.

Many people would like to know the secret only for sensation. They forget, however, that along with knowledge goes responsibility... They are not concerned to do anything to avert the impending times of trouble – and this is a dangerous attitude... Pray, pray – and do not inquire anymore. Everything else should be entrusted to the Holy Mother of God” (quoted from the newspaper *Stimme des Glaubens* in Swann, 1996, pp. 132-3).

*Knock, Ireland: established 1879*³¹

³¹ Information about Knock, Ireland is from the following sources: Wright, 1997, pp. 120-123; <http://knock.mayo-ireland.ie/Apprtion.htm>; <http://knock.mayo-ireland.ie/Mayo/Towns/Knock/KnockShr.htm>; <http://towns.mayo-ireland.ie/WebX?14@137.3rVEjE33UqU.0@ee79a9c>; <http://www.catholic.net/rcc/Periodicals/Faith/Jul-Aug99/Mary.html>; <http://www.knock-shrine.ie>; http://www.knock-shrine.ie/shrine/Commissions_of_enquiry; <http://www.knock-shrine.ie/shrine/cures>; <http://www.knock-shrine.ie/shrine/default.asp>.

Knock, Ireland's National Marian Shrine, is located approximately 30 miles inland from Clew Bay on the West coast of Ireland in County Mayo, province of Connaught. *Knock* comes from the Gaelic word for hill, *cnoc*, and Knock, Ireland sits on a small hilltop that is surrounded by bog lands in County Connemara. The apparitions at Knock are distinctive in two ways: (1) the three figures who appeared remained completely silent during the two hours that they were visible (2) it was seen by fourteen witnesses, a mixture of men, women, and children ages 6-75 years. The large number of parishioners who saw the apparition seems to partially explain the swift authentication of Knock. But, we are ahead of ourselves. In 1879, Knock was simply a small farming community with a village church.

It was raining on August 21, 1879 at 8 o'clock in the evening when a bright light appeared over the south gable of St. John the Baptist Church in Knock. The first to see the light was Margaret Bryn, coming to the church to lock up for the night. Passing the church on her way to a friend's house was Mary McLoughlin. However, neither of these women paid much attention to the light initially. Then passing the church again on her way home again was Mary McLoughlin; this time she was with the daughter of her friend, Mary Beirne. It was Mary Beirne who first recognized the BVM in the light; and she ran home immediately to tell her family. Word spread quickly in the small community, and soon there were fifteen witnesses who saw the lights and apparition standing in the rain reciting the Rosary.

In the light were visible three figures: Mary was in the center, draped in a white gown and wearing a golden crown; to Mary's right was St. Joseph showing reverent behavior toward Mary; and on Mary's left was St. John the Evangelist adorned as a

bishop and holding an open book in his left hand. Also visible, to the left of the group, was an altar upon which was a cross and a lamb. As the witnesses watched over a 2 hour period, the apparition would fade toward the gable and then return to the original position 2 feet off the ground. The light that hovered over the church was seen by a fifteenth person, a local farmer who was mile away, but he did not investigate it. It was raining quite heavily throughout the 2 hours, but the apparition and the ground beneath it was dry; and the witnesses later found neither themselves nor the church gable to be wet.

Very shortly after the apparition, the first documented cure occurred. A young girl was cured of an ear condition after she and her parents made a pilgrimage to Knock. Since then, the miracles and cures attributed to Knock have continued; and today Knock is an important pilgrimage destination for the handicapped and sick. As the site has gone through continual physical development, there seems to have been an emphasis on accessibility for those with disabilities; but, building special facilities for pilgrims was also aided by a flat terrain.

Six weeks after the apparition at the end of September 1879, a Commission of Enquiry was established by the Archbishop of Tuam, John McHale. Evidence was presented from fifteen witnesses whose testimony was considered credible. Very shortly after the Commission's validation of the apparition's occurrence, Knock became a major pilgrim destination.

In 1936, Archbishop Gilmartin called together another Commission to re-examine

the testimony of the three surviving witnesses. Again, the witnesses and evidence were found to be “upright and trustworthy³².”

Comparisons and Contrasts

All three of the above shrines share a similar founding based on an appearance(s) by the BVM. Although, reports of Mary appearing on earth have been occurring for nearly twenty centuries, these three apparitions took place within 60 years of each other. At both Lourdes and Fátima, the witnesses were children to whom Mary spoke and the vision appeared several times. At Knock, in the group who saw a single apparition were adults as well as children, and nothing verbal was transmitted by any of the figures in the apparition.

The verification procedure of a Commission of Enquiry was begun and completed within six weeks at Knock, while the whole process took four years and thirteen years at Lourdes and Fátima, respectively. The initial reaction by all adults, both parochial and secular, to the children’s reports about the apparitions was skepticism and derision. At all three sites, reports of miraculous healings began almost immediately; miracles can be thought of as a type of popular proof of an apparition’s presence, veracity, and/ or power. Believers began arriving at the apparition sites very shortly after news of the apparitions had been spread by word of mouth and before the Commission’s official sanctioning of the locations, visionaries, visions, and messages³³.

³² These words are found in 2 websites: <http://knock.mayo-ireland.ie/Apprtion.htm> and ; http://www.knock-shrine.ie/shrine/Commissions_of_enquiry

³³ A similar pattern of immediate pilgrimage response is evident in the United States also. News of apparitions is spread by word of mouth and the expectant believers arrive; interpretive photographs and miracles are offered as proof of the apparition well before any Commission of Enquiry can be organized.

The three short histories have been presented for Lourdes, Fátima, and Knock, three of the best-known Marian shrines in Western Europe, as a basis for comparison with Marian shrines and apparition sites in the United States in Chapter 4.

From the very beginning of Christianity, the singular role of Mary as Jesus' mother has been uncontested. But, popular piety and practice soon dramatically expanded Mary's position, and the hierarchical church leaders incorporated these beliefs and practices into the official dogma and ritual.

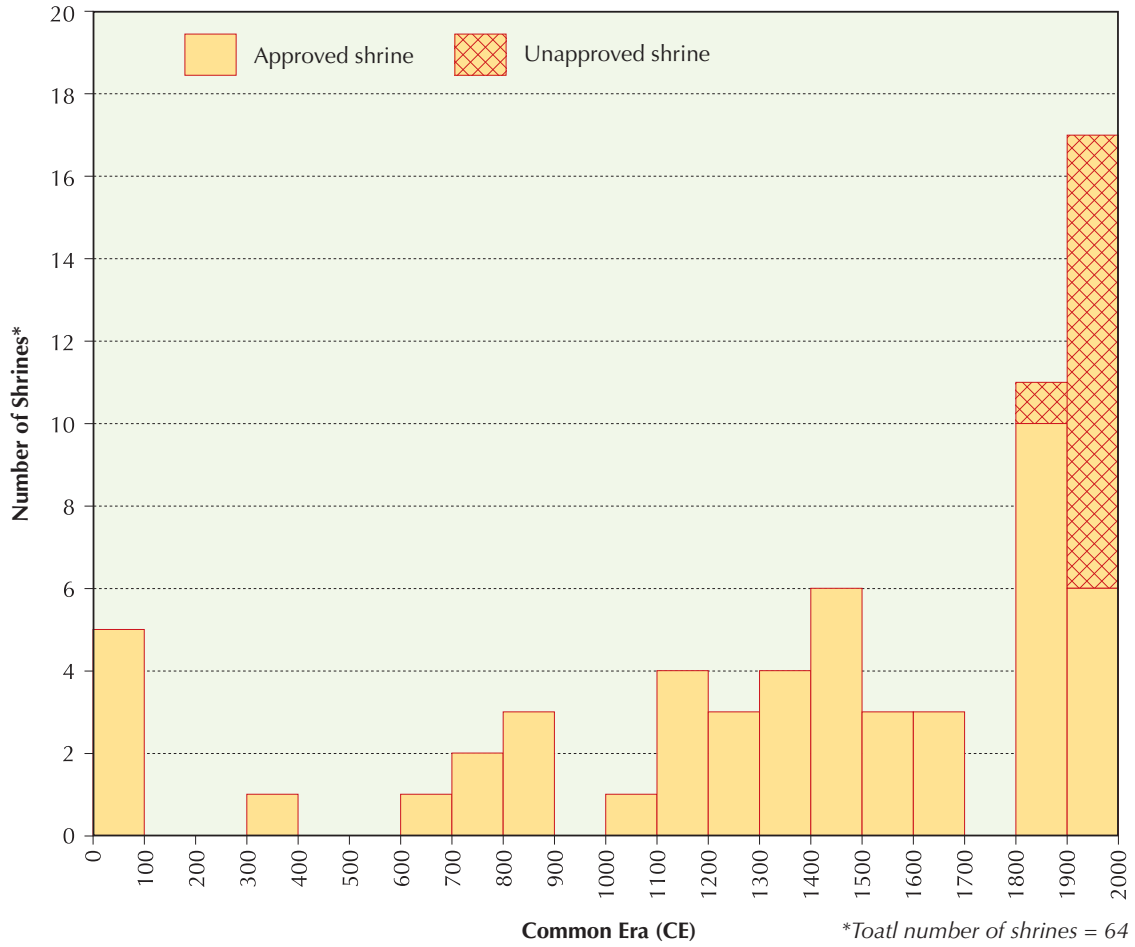
“Marian visions comprised only one aspect of a general Catholic nineteenth-century fascination with the Blessed Virgin. The American Catholic hierarchy in 1846 declared Mary Immaculate the patroness of the United States. In 1900 Our Lady of Guadalupe became patroness of the Americas. In addition to the promotion of the dogma of the Immaculate Conception, Pope Leo XIII (1878-1903) actively promoted the saying of the Rosary. Catholics named churches, schools, and seminaries after the various titles of Mary. Marian associations flourished” (McDannell, 1995, p. 137).

As the division within Western Christianity progressed during the Reformation, Mary's expanded role/ position was increasingly scrutinized before Protestantism's final acceptance of Mary simply as the historical mother of Jesus. For Catholics, however, Marian veneration, devotion, supplication, and eventually incorporation into Catholic theological dogma has remained a viable tenet of the popular religion.

Increasing Apparition Frequency

Multiple sources in this research have claimed that Marian apparitions have become more frequent during the last 100 years (Figure 3-2). Developing a graphic using both approved and unapproved sites in Western Europe, that a greater number of Marian apparitions that have occurred from 1901-2000 CE is clearly visible. If a secular explanation is sought for this increasing frequency, one might easily point out that improved transportation and communication played major roles. Word of Mary's

Figure 3-2: Frequency Distribution of Types A, B, and C Marian Shrines in W. Europe



See also Tables 3-4 and 3-5

appearances has been able to spread increasingly faster as the century progressed due to more reliable and quicker communications at all scales: individual to individual, inter-group, institutional, regional, national, international. Additionally, pilgrims, eager to visit the very latest apparition sites, have been able to move throughout the world both at greater speeds and with greater ease because of advances in transportation technology.

From a religious perspective, Marianists would argue that Mary's increased apparitions are directly related to her desire for humanity's return to religiosity. However, several sources have tried to explain an extraordinary relationship between the apparitions and the pilgrims' devotion, but Swann seems to have come closest.

“The Holy Mother seems to speak in some kind of collective way to the hearts of the grassroots devout, after which the devout will go to extraordinary lengths to visit the site of the Lady's appearances. . . . If the devout are responding to Mary's call, then there is nothing church, science, or philosophy can do about it. Such is the power of Mary's apparitions to the devout, and her power seems to be theirs alone” (Swann, 1996, p. 15).

If this special relationship with the grassroots devout has any direct connection to the increased apparitions is beyond the scope of this research, but it remains an interesting question. However, this special connection with Mary's might partially explain the pilgrims' intense devotion to her and their fervent willingness to travel to the most recent apparition sites.

The question of an increasing frequency of Marian apparitions in the United States correlates nicely with the above discussion for Western Europe. However, these data were not compiled for this dissertation due to scattered sources and incomplete information when it was available at all.

Apparitions are paranormal events. Not until after the mid-1900s was the human mind understood to have conscious and unconscious dimensions which were equally

capable of producing nonmaterial phenomena (Swann, 1996, p. 9). Then in 1994, the American Psychiatric Association re-classified multiple experiences of paranormal events as worthy of therapeutic consideration (Swann, 1996, p. 10). Theologians have always argued “that God can grant private revelation, suspending the normal laws which veil from mortals the persons and realities of the supernatural world and manifesting them to direct sensory or intellectual perception of selected individuals” (Swann, 1996, p. 13). Thus, academics had now given credence to the individual visionary; but what about visions that can appear in empty space?

Holographic techniques developed in the 1960s could now project coherent light beams into this empty space to intersect at a designated place (Swann, 1996, p. 19). The image created looked three-dimensional and seemed to have bulk, shape, and mass – all features of apparitions (Swann, 1996, p. 19). Science now could produce an image where none had existed only a moment before. If this process can ever partially or fully explain the physical processes of Marian apparitions, only time will tell. But, to the grass-root devout, these scientific explanations are unnecessary; their Marian devotion continues to be strong.

Seeking explanations as to why apparitions occurred takes two rather interesting, short detours from our primary topic. One answer to the “why” question frequently encountered might be termed the “stress model.” By this is meant that apparitions came at times of personal or communal stress in the lives of the visionaries. Testing this explanation for the visionaries of Lourdes, Fátima, and Knock gives minimal support. At Lourdes, Bernadette was economically poor and in ill health; we are not privy to information regarding her emotional state. But, in the presence of the apparition, she

immediately fell to her knees and began to recite the Rosary, the repetition of which has been shown previously to be considered beneficial to Catholics in times of uncertainty and stress. At Fátima, the three cousins Lúcia, Francisco, and Jacinta were tending sheep when at first the angel appeared; and at Mary's first apparition they had just finished eating lunch and reciting the Rosary. The region of Fátima was moderately poor, but if the children were feeling particular stresses is unknown. Unfortunately, afterwards they were subjected to ridicule, rebuke, and punishment because of the apparition and the messages; yet, there does not seem to be evidence of prior stresses on the children. The apparitions at Knock appeared to a group of fourteen people and were visible for about two hours. Many who saw the figures knelt and repeated the Rosary, but as with Fátima, historical references of particular personal problems are absent. Part of the Commission's enquiry involved evaluating the mental fitness of those to whom the apparitions had come; and at Knock, the fourteen people's accounts were found to be reliable and consistent.

An alternate hypothesis of why the apparitions ever happened has been developed by Donal Anthony Foley in the book *Marian Apparitions, the Bible, and the Modern World*³⁴. For the specific apparitions at Lourdes, Mr. Foley argues that Mary's appearances of 1858 were in direct contrast to Darwin's evolution theory and secular, hedonistic society (Foley, 2002). Mary's announcement to Bernadette that she was the Immaculate Conception, a Catholic dogma only four years old, implicitly supported Biblical accounts of mankind's origin and fall from grace and directly contrasted to

³⁴ All of the arguments and analyses are from the book or the synopsis written first, also by Foley, and published by the Catholic Truth Society (Foley, 2002, *Marian Apparitions, the Bible, and the Modern World* and Foley, 2000, *Marian Apparitions; Their Meaning in History*).

notions of evolution. It is Foley's contention that our modern society's materialism arose from undercurrents in the mid-1800s which reinforced evolutionary theory. For Knock's apparitions in 1879, Foley presents an overall *stress model* for society: Irish Catholics had physically and emotionally suffered for their religion following the Reformation, there had been a major famine from 1845-1849, and there were ongoing conflicts between landowners and tenants. During these stressful times, Mary had come to console and visit the Irish. World events before, during, and after the Fátima apparitions seem to me a bit more grandiose. The period from late 1880s to early 1900s Foley argues was increasingly materialistic and hostile to religion, was the time of nationalistic empire building, and was the eve of the Russian Revolution four hundred years after Luther's 1517 revolt. During World War I, Pope Benedict XV had made numerous pleas for peace. Finally, in May 1917, the Pope made a direct appeal to Mary for intercession and peace; and a week later Mary appeared at Fátima. Meanwhile, the Catholic Church in Portugal was being persecuted by the anticlerical government. Foley's correlations with world events reflect strongly of a stress model.

Likewise, Blackbourn's *Marpingen: Apparitions of the Virgin Mary in a Nineteenth-Century German Village* presents strong evidence of societal stresses (religious, cultural, political, and to a small extent personal) in seeking to explain Mary's appearances there. Blackbourn's evidence is local or regional at best with minimal attempts to move into a national or international realms; and I found Blackbourn's historical evidence and format more acceptable. Foley's analysis is betrayed by the following conclusionary statement, "The Marian apparitions seem to have acted as catalysts in the renewals of the Catholic Church that took place during the sixteenth,

nineteenth, and early twentieth centuries, and this process of renewal can again occur when people accept and live the message of Fatima” (Foley, 2000, p. 87). While hindsight is always 20-20, and the Catholic Church may have viewed itself as renewed by these world and religious events, it seems a bit near-sighted to singularly consider only the Roman Catholic Church with no reference to the catholic church and Christianity as a whole. General application of the stress model in explaining the occurrence of Marian apparitions seems a bit premature and very presumptive of humans in relation to any deity. A plethora of academic, refereed publications supporting Foley’s hypotheses would be required before even moderate agreement. For now, each Marian shrine must be evaluated individually. The stress model will again come to our attention in attempting to understand the circumstances surrounding some of the Marian shrines in the United States.

Other Apparition Shrines

Our Lady of the Rock³⁵ Shrine, in Locarno, Switzerland, is situated on a topographic high and consists of a series of chapels from the valley below to the mountaintop. In 1480, Brother Bartolommeo d’Ivera, a monk who was very devoted to the BVM, moved to the mountain to live in hopes that this place would become shrine to Mary. Tradition has it that Mary appeared to him on May 15th, the Feast of the Assumption, the day Catholics believe Mary died and her physical body ascended into heaven. In the apparition, Mary confirmed the monk’s desire to create a sacred shrine to her. Throughout his life, Brother d’Ivera built three chapels at varying elevations on the mountain, a residence for himself, and a chapel at the base of the mountain. Additional

³⁵ Almost exclusively, the information about Our Lady of the Rock is from Wright, 1997, pp. 219-220; however, similar information is available at <http://www.206tours.com/sswitzerland>.

chapels were built in the 1600s CE that connected all of the locations on the mountain and it soon became known as the “holy hike.” Many of the chapels were restored in 1980 as tourism to the region increased. Although this site is not well-known internationally, it remains an important regional pilgrimage destination.

A second Marian site whose founding is based on apparitions from BVM is the Our Lady of Grace Shrine in San Giovanni Rotondo, Italy³⁶. Mary appeared many times throughout his life to Padre Pío³⁷, “considered one of the great mystics of this century” (Wright, 1997, p. 164). Born in 1887, Francesco Forgione was ordained a Capuchin monk in 1904 and became known as Padre Pío. From 1918 until his death in 1968, Padre Pío worked and received regular messages from Jesus, Mary, and souls of the dead at San Giovanni Rotondo. On June 16, 2002, Padre Pío was canonized by Pope John Paul II. Within the shrine and his home are multiple relics from his life and work; today Our Lady of Grace Shrine and Padre Pío’s Friary are pilgrimage destinations for several thousand of his devotees.

The last of the apparition shrines noted here is Our Lady of LePuy on Mont Anis³⁸, eighty miles southwest of Lyon, France. This shrine is represented by the Cathedral of LePuy, situated on Mont Anis in a valley between two larger mountains. On one mountain is a fifty-five foot statue of Our Lady of France, BVM; on the other mountain is the sanctuary of St. Michel. This location has been considered sacred from Druidic and Roman times. The present building houses a twenty-five inch black marble

³⁶ Again the primary source of data regarding this site is Wright, 1997, pp. 164-167.

³⁷ Information about the life of Padre Pío can be readily found on the Internet. I include the two following websites for general informational purposes only: <http://www.padrepio.it/ing/contatti.htm> and <http://www.padrepio.it/ing/vita.htm>; I used these sites as secondary sources only.

³⁸ The principal source of information about Our Lady of LePuy is Wright, 1997, pp. 90-93.

statue of a seated Mary holding Jesus on her knees; it is this statue that is the prime focus for the shrine.

After the arrival of Christianity, a woman traveled to the site and asked for healing from a fever. An apparition of Mary appeared to the unidentified woman and asked for a chapel to be built; later at the same place as the apparition had appeared, the local bishop found that thorns had blossomed into flowers outlining where the cathedral was to be built. The cathedral was built.

Then near the end of 400 CE, a second woman was miraculously cured and received an apparition of BVM who asked again for the building of a shrine there. Again, a church was built; and, when another Bishop of Velay arrived later for the consecration, “he found the chapel filled with light and music and believed that the angels had already consecrated it” (Wright, 1997, p. 90).

By the 500s CE, many pilgrims were making the journey to LePuy. This shrine has seemed to retain its medieval atmosphere and mysticism and currently is enjoying an increase in the number of pilgrims to Our Lady of LePuy.

Relic Shrines

The next two Marian shrines were established because a relic of Mary was obtained; these shrines are examples of Type B, Relic Shrines. As we have noted earlier, a relic is considered to be as powerful as the original person in obtaining favors from God. Details surrounding the creation of this model are presented here.

The Holy House of Loreto

The Holy House of Loreto Shrine, in Loreto, Italy, is believed to contain the actual small house where Mary, Joseph, and Jesus lived in Nazareth, Palestine. Legend has it that the house was initially moved by angels from Nazareth to Tersatz, Dalmatia (Croatia) in 1291 CE, and three years later, 1294 CE, it was again transported again to this central Italy shrine. Followers believe that it was within this house that BVM was conceived, born, and later received the angel Gabriel's announcement that she would become Jesus' mother. While Jesus worked as a carpenter, the faithful understand that it was to this house that he returned after each day's work. The Basilica of the Holy House contains the house, and pilgrims are encouraged to linger and contemplate "Mary's fiat"³⁹.

There is considerable evidential support on both sides of this legend. Positive evidence consists of: (1) approval of the tradition multiple times by the church hierarchy and visits by numerous holy persons who are now saints; (2) the site had been known historically as a sacred site where miraculous cures took place; (3) present-day evaluation of the stone and mortar give findings that the cottage is constructed of materials identical to materials often found in Nazareth; (4) knowledge that the cottage does not rest on its foundation is taken as evidence that the cottage was transported. Counterpoint to the previous arguments and against the legend of the Holy House of Loreto shrine is primarily the work of Canon Chevalier in 1906 CE and consists of the following points: (1) before 1291 CE there is not evidence of a cottage in Nazareth. A house in Nazareth seems not to have existed, rather Mary, Joseph, and Jesus are thought to have lived in a

³⁹ Most of the information about the Holy House of Loreto is taken from Wright, 1997, pp. 143-144; however, the following sources were also used: Cross, 1997, pp. 996-997 and <http://www.newadvent.org/cathen/13454b.htm>.

natural cavern in the rock. Second, there has been silence in Nazareth about the disappearance of the small house that would certainly have been venerated by the local Christians. Third, there is primary source documentation that the site was already home to a small church as early as the 1300s CE. Fourth, looking at documental evidence; there is no word about the house/ shrine before 1472 CE; this is 180 years after the event happened. Fifth, very early papal confirmations of the Holy House shrine are somewhat delayed (the first one was by Pope Julius II in 1507 CE) and uses very carefully chosen circumlocution.

Most modern-day Catholic intellectuals generally reject the house legend that claims the cottage once belonged to Mary, Joseph, and Jesus. Additionally, a possible source of the “angels legend” might be a fresco in Gubbio, Rome by Faloci-Pulignani in 1350 CE. However, any truth and certainly all evidence becomes very tenuous when pitted against strong belief and religious traditions. It seems sufficient to note that this shrine has been, and most likely will remain, a major pilgrimage destination from very early Christian times in France.

Chartres Cathedral

The second relic shrine discussed is France’s Chartres Cathedral, located 50 miles south of Paris⁴⁰. Chartres Cathedral is a spectacular Gothic architectural treasure, one of eighty cathedrals and close to five hundred churches that were built in Catholic France during the twelfth and thirteenth centuries. The site was initially a grotto where a statue

⁴⁰ The bulk of the information about Chartres Cathedral is from Wright, 1997, pp. 39-42; however, other information was taken from the following websites which also have wonderful photographs:

http://www.bc.edu/bc_org/avp/cas/fnart/arch/chartres.html;

<http://www.beloit.edu/~arthistoryofart/gothic/chartrescath.htm>;

<http://www.bluffton.edu/~sullivanm/chartreswest/centralportal.html>.

of a woman and a child were found. In the early 500s CE, a small Christian church was built over the grotto. A piece of Oriental silk was given to the town in 876 CE by the Holy Roman Emperor, Charles the Bald; the townspeople considered this veil worn by BVM as its protector. After sustaining several lesser fires throughout the years, the first Gothic cathedral burned along with a considerable portion of the town. The town's citizens believed that rebuilding the cathedral was futile since they had somehow lost God's protection as provided by Mary through the veil. However, when it was learned that the veil had been moved to a basement vault for safe-keeping, the townspeople were glad to begin building again; it was 1195 CE. The Chartres Cathedral was consecrated in 1260 CE.

While the cathedral is awe-inspiring by itself, it also contains the gold reliquary with the veil (another source claims a tunic) thought to have been worn by Mary when she gave birth to Jesus. It is this relic that is the principal destination of pilgrims who come to Chartres Cathedral. However, the building is a magnificent example of Gothic architecture and is considered to be one of the seventy wonders of the modern world (Parkyn, 2002, pp. 39-43; Dupré, 2001, pp. 35-37). This impressive building dominates its surroundings.

An interesting aside is the frequency with which the nobility visited the various popular Marian shrines during the century and a half before the Reformation. Many older, antiquated sanctuaries soon became fashionable resorts as new, but obscure pilgrimages were established (Sumption, 2003, p. 379). The English kings went to Walsingham, and Philip the Good of Burgandy traveled to Notre-Dame de Boulogne (Sumption, 2003, p. 380). Louis XI visited numerous French shrines all the while

attributing his good fortunes or escapes from mishaps to the Virgin's intervention; he is buried in Notre-Dame de Cléry, where he went often after battle victories (Sumption, 2003, p. 380).

Miracle Shrines

The third model of Marian shrines in Western Europe, Type C, Miracle Shrines, are those that developed from a miracle attributed to BVM. Wright (1997) gives information about four of these shrines; what follows is a brief history of each one from Wright (1997).

Our Lady of Rocamadour

Chronologically, the earliest of these shrines to be established is France's Our Lady of Rocamadour⁴¹ which came into existence after the death in 70 CE of hermit Zaccheus of Jericho. Legend has it that Zaccheus personally knew and had talked to Jesus. At the time of Zaccheus's death, his cave home became an immediate pilgrimage site. By the Middle Ages, Rocamadour was equal in importance to shrines in the Holy Land. Over several centuries through 1000 CE, the shrine continually developed with a few additions: a "miracle-working statue" of BVM arrived at the shrine, a 216-step staircase was built to the hilltop shrine from the valley, and a priory of Benedictine monks took over the shrine (Wright, 1997, p. 96). Currently, over 1.5 million pilgrims visit this shrine annually.

Badges were commonly given to pilgrims who visited a particular shrine and were much valued as souvenirs, charms, and proof of toll and tax exemption (Sumption, 2003,

⁴¹ Information for Our Lady of Rocamadour is from the following sources: Wright, 1997, pp. 96-99; <http://www.petersnet.net/browse/2989.htm>.

p. 249). Before the end of the 1100s CE cockle shells had been replaced with small lead discs with a mounded figure representing the patron saint (Sumption, 2003, p. 248). “A badge of Rocamadour was said to have cured a pilgrim’s ailing son (Sumption, 2003, p. 249).

Our Lady of Einsiedeln

The second oldest of the miracle shrines is in Switzerland; it is Our Lady of Einsiedeln⁴². This site was created at the cave hermitage of Meinrad Eugster, a Benedictine monk who chose to remove himself from the world in order to lead a solitary life of prayer for the benefit of the local community. The shrine’s miracle involved the capture of two thieves who had killed Brother Meinrad, because the killers were followed by two ravens to Zurich where they were eventually apprehended. Almost instantaneously, Brother Meinrad’s cave became popular as a place of devotion to BVM as Mary’s statue was believed to have played an intercessory role in the thieves capture and other miracles. In 948 CE a monastery was built that enclosed the original cave. It was during Bishop Conrad of Constance’s consecration service on September 14th that a bright light was seen and a voice was heard to say that the church had already been consecrated. The original statue of Mary is still on the alter in the Our Lady Chapel and has been continually venerated by multitudes of pilgrims for over a millennium.

Our Lady of Monserrat

⁴² Sources for this shrine are as follows: Wright, 1997, pp. 216-219; <http://www.206tours.com/sswitzerland.html>; and <http://www.petersnet.net/research/retreive.cfm?recnum=2995>.

Our Lady of Monserrat⁴³ in Spain is the third of the Type C shrines. The sanctuary and monastery at Monserrat are at four thousand feet elevation. According to tradition, an image of Mary was found on the Monserrat mountain in 888 CE; it is believed that the image was specially brought from Jerusalem. According to legend, local shepherds saw miraculous lights and heard heavenly music shortly after the statue arrived. The Bishop of Manresa led a procession moving the statue to the nearby cathedral, but when the thirty-eight inch image became too heavy, the Bishop took it as a sign that the statue should not be moved. Eventually, a church was built at the location where the procession stopped to house the small statue. This statue, La Morenata (The Little Black Madonna), that legend posits was carved by Luke, the Apostle, continues to be the most celebrated and important in Spain.

Early written records indicate that, shortly after the incident of the statue's arrival, the king endowed the shrine, and later this financial support was renewed in 932 CE by his son. Then, in 982 CE, Lothaire, King of France continued the financial endowment for the church and the monastery. Political strife and wars desecrated the buildings over and over, but the sacred statue seems to have been spared. From its initial founding, this site has continually been an important pilgrimage destination and was regularly visited by the royalty of Aragon and Castile, Spain before its unification (Sumption, 2003, p. 380).

Our Lady of Altötting

⁴³ As with the previous locations, the follow are the primary sources of information: Wright, 1997, pp. 203-206; <http://www.petersnet.net/research/retrieve.cfm?recnum=2993>; <http://www.bartleby.com/65/mo/MontsrrMt.html>.

The final miracle shrine is Our Lady of Altötting, forty-five miles east of Munich, Germany, in central Bavaria. Historically, as far back as 15 BCE, this Roman place, Turum, had been a crossroads between the plains and the mountains and is where the Romans built a station and a temple. With the conversion of Otto of Bavaria to Christianity in 680 CE, the Roman octagonal temple became a Catholic chapel.

There are two miracles attributed to Mary's statue in this shrine. In 1489 CE, a drowned three-year old child was placed in front of the BVM statue by the grieving mother who pleaded for the child's life, and the child was restored. Similarly, a second miracle involved a six-year old, who had been run over by a wagon, fully recovering after being thought to have died and being laid on the alter. As word of the miracles spread and pilgrims lit votive candles at the base of the statue it slowly darkened and is today often referred to as the Black Madonna of Altötting. Our Lady of Altötting Shrine attests to the "living faith of the European peasantry" for over two centuries (<http://www.petersnet.net/research/retrieve.cfm?recnum=2994>, p. 1).

Personal Shrines

The last of Marian shrines are personal shrines, Type D. Since these shrines were established by individuals or small groups for their private meditations, the actual number of these shrines would be impossible to determine. Throughout Catholic Europe, small shrines visited only by local pilgrims are included in Nolan's Type IV under Minor Shrines (Nolan and Nolan, 1989, Table 2-2, p, 28 and Table 2-1, p, 26). To gather data concerning these shrines would be a monumental task and beyond the scope of this research; however, it is important to note the existence of these Type D Marian shrines.

Marian Shrines Without Church Approval

A short discussion of unapproved Marian shrines in Western Europe is also in order here. Table 3-5 is an abridged listing of locations whose names are generally unfamiliar to most people. One quick observation is that, except for Marpingen, Germany, all of the apparitions and miracles are from the 1900s; and, again excluding Ezkioga, Spain, each is shown to have happened in the decade of the 1940s. This was a period in increasing frequency of apparitions, yet these shrines did not receive approval. If each was rejected by a Commission of Enquiry is not known, but both the institutional Church and the civil authorities actively discouraged the individuals to whom the apparition or miracle had become known (Blackbourn, 1994; Durham, 1995; and Swann, 1996). In many cases when the apparitions came to children, the children recanted their story; therefore, the Church's disapproval was a foregone conclusion.

In developing the data set for this research, many of the United States shrines were locations whose message and/ or messenger had been rejected by the local bishop. Information about the shrine, however, was sought by the letter that was sent; but, most of these places did not respond to my inquiry. Other details about this topic have previously been presented in Chapter 1.

Conclusion

Mary is the historical mother of Jesus of Nazareth. Veneration for Mary began in the Christian Church at Jesus' death and became part of popular religion throughout the Christianized realm before the Reformation. The Catholic tradition embraced these

popular beliefs; the Protestant tradition fully rejected any expanded role for Mary. The Marianism and Mariology of today have been evolving for over 2000 years, and there is a segment of the Roman Catholic Church that fully believes in the five revealed truths about Mary. This chapter has traced the development of each of the five revealed truths from each one's beginning until the present time.

This chapter has also developed the historical background for some of the apparition shrines, relic shrines, miracle shrines, and personal shrines Western Europe. It is upon this foundation that this study's comparisons and contrasts with the Marian shrines in the United States will be built. Western Europe's Marian shrines were classified into three types on the basis of their founding: apparition, relic, and miracles shrines. However, the existence of a fourth type of shrine, the personal shrine, was noted for Western Europe.

CHAPTER 4: MARIAN SHRINES IN THE UNITED STATES

Introduction

Mary, as the mother of Jesus, had an important historical role in Christianity. Yet, in popular piety from the very founding of Christianity, adoration of Mary took on cult status. She was considered to be a role model for motherhood, able to give particular protection to and intercede on behalf of the penitent directly to Jesus. With the spread and growth of Christianity came increasing veneration for Mary in Western Europe. Burgeoning popular belief has led the way in the evolution of the Mariology that became codified doctrine in the Roman Catholic Church as early as the 300s CE; and this process continues today.

We have previously noted that nearly 4000 of the over 6000 pilgrimage sites studied by the Nolans (Nolan and Nolan, 1989, p. 120) are devoted primarily to Mary in Western Europe. Some of these sacred sites may have initially claimed to have received an apparition; but they did not receive Church approval and the accompanying notoriety which assured growth and development. Thus, they have remained principally local shrines.

In this chapter will be an initial identification of Marian Shrines in the United States. Information surrounding the creation of at least one example for each type of Marian shrines in the United States is discussed, and these details will be compared and contrasted to a general model of Marian shrine development in Western Europe discussed in Chapter 3. Finally, this chapter will begin to present possible answers to

the original series of questions regarding the creation and development of United States Marian Shrines.

Identification of Marian Shrines in the United States

Marian Shrines in the United States are those special locations which were discovered or created for veneration specifically for Mary (Figure 4-1). As was discovered for Western Europe, Marian Shrines in the United States are also a subset of Catholic shrines and sacred places. This research has not uncovered any United States Marian Shrines that were established because they received a relic of Mary, this is somewhat different than was found in some of the Western European Marian Shrines. Furthermore, no United States apparition shrine has received approval from a Commission of Enquiry. Commissions have published findings for only one location where apparitions have ceased; for the remaining shrines, no commission has been established. With an uncertain future, these Marian Shrines wait in limbo.

Type I Shrines

As presented in Chapter 1, a classification system was devised with four types of shrines based on the occurrence, or lack of occurrence, of Marian apparitions. The first type, Type I (Table 4-1), is for shrines at which no apparitions have ever taken place. Additionally, each shrine in this type has a direct connection, often reflected in the name, to a well-known, approved Marian Shrine in Western Europe or Guadalupe, Mexico. Some of these shrines are associated with a church, a seminary, or a convent;

Figure 4-1: Location of Marian Shrines in the United States

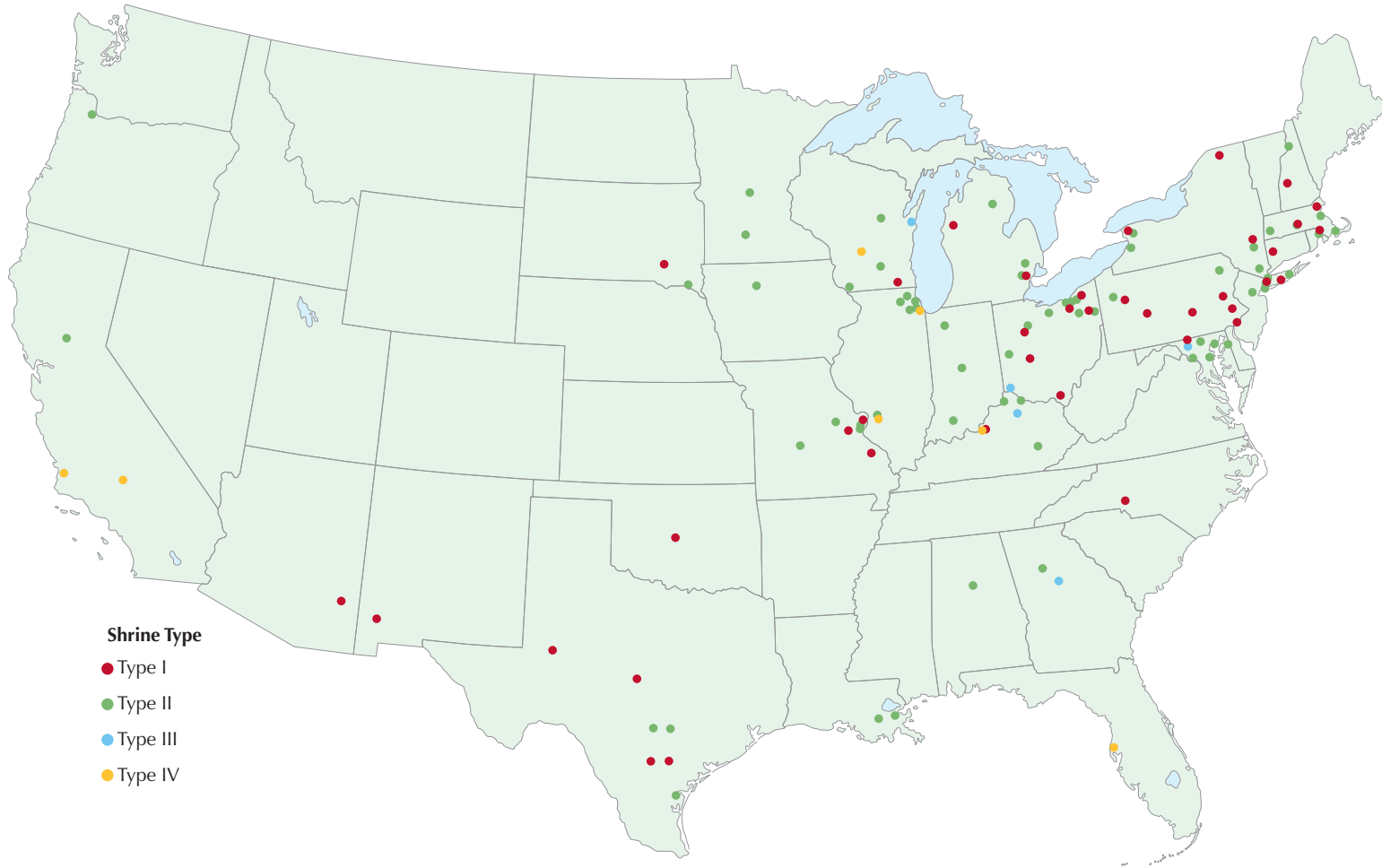


TABLE 4-1: Type I, Marian Shrines in the United States with Name Association to Western European Marian Shrine

name	address	W. European association
1.Black Madonna Shrine and Grottoes ¹	Franciscan Missionary Brothers St. Joseph Road	Eureka Missouri Monserrat and Einsiedeln
2.Blessed Margaret of Castello, O. P. Crusade ²	St. Louis Bertrand Church 1104 South 6th Street	Louisville Kentucky Lourdes
3.Fatima Center, Servants of Jesus and Mary	Father Gruner Apostolate Route 30 Box 281	Constable New York Fatima
<i>4.Fatima Family Apostolate</i>	St. Mary of Mercy Church Box 158	Alexandria South Dakota Fatima
5.Grotto & Pilgrimage Shrine of Our Lady of Lourdes	Belmont Abbey 100 Belmont-Mount Holly Road	Belmont North Carolina Lourdes
6.Grotto Shrine of Our Lady of Lourdes	Our Lady of Lourdes Church Aberdeen Street & Broadway	Brooklyn New York Lourdes
7.LaSalette Ministries Development Center	4650 South Broadway	St. Louis Missouri LaSalette
8.LaSalette Shrine	Leesome Lane	Altamont New York LaSalette
9.Loreto Shrines	Our Lady of the Alleghenies Shrine P.O. Box 667	Loreto Pennsylvania Loreto
<i>10.Lourdes in Litchfield</i>	Our Lady of Lourdes Grotto, Society of Mary	Litchfield Connecticut Lourdes
11.Mt. St. John, Bergamo	4435 East Patterson Road	Dayton Ohio Lourdes
<i>12.National Shrine Basilica of Our Lady of Fátima</i>	1023 Swann Road	Youngstown New York Fatima
<i>13.National Shrine Center of Our Lady of Guadalupe</i>	501 Ridge Rd.	Allentown Pennsylvania Guadalupe
<i>14.National Shrine Grotto of Lourdes</i>	Mount St. Mary's College	Emmitsburg Maryland Lourdes
<i>15.National Shrine of Our Lady of Czestochowa</i>	P.O. Box 2049	Doylestown Pennsylvania Czestochowa ¹
16.National Shrine of Our Lady of LaSalette	251 Topsfield Road	Ipswich Massachusetts LaSalette
17.Our Lady of Czestochowa Shrine ³	138 Beethoven Street	San Antonio Texas Czestochowa ¹
18.Our Lady of Czestochowa Shrine	Sisters of St. Joseph, Marymount Convent	Garfield Heights Ohio Czestochowa ¹
19.Our Lady of Fátima Shrine	St. Joseph Church	Bison Oklahoma Fatima
20.Our Lady of Fátima Shrine	St. Joseph Church	Ironton Ohio Fatima
21.Our Lady of Fátima Shrine American Society of Ephesus	George B. Quatman Foundation	Lima Ohio Fatima
22.Our Lady of Guadalupe Shrine	Servants of Mary, Center for Peace	Windsor Ohio Guadalupe
23.Our Lady of Guadalupe Shrine	c/o Christ the King Church	Rt. 1, Box 3 Balmorea Texas Guadalupe
<i>24.Our Lady of LaSalette Shrine</i>	Our Lady of Loretto Church	947 Park Street P.O. Box 2965 Attleboro Massachusetts LaSalette
25.Our Lady of Loreto Shrine	Oblate Missions	33 Massasoit Road Worcester Massachusetts Loreto
26.Our Lady of Lourdes of the Southwest	c/o St. Mary of Mt. Carmel Church	2503 Blanco Road P.O. Box 96 San Antonio Texas Lourdes
<i>27.Our Lady of Mt. Carmel Shrine</i>	Sisters of the Most Holy Trinity	260 St. Mary's Parkway Manistee Michigan Mt. Carmel
28.Saint Mary, Our Lady of Guadalupe Church & Shrine	"The Grotto" Assumption Church	101 West High Street Kittanning Pennsylvania Guadalupe
<i>29.Shrine and Grotto of Our Lady of Lourdes</i>	Our Lady of Guadalupe Church	21281 Chardon Road Euclid Ohio Lourdes
30.Shrine Church of Our Lady of Mt. Carmel		275 North 8th Street Brooklyn New York Mt. Carmel
31.Shrine in Honor of Our Lady of Lourdes		13770 Gratiot Avenue Detroit Michigan Lourdes
32.Shrine of Our Lady of Guadalupe		Solomon Arizona Guadalupe
33.Shrine of Our Lady of Guadalupe ⁴		Bayard New Mexico Guadalupe
<i>34.Shrine of Our Lady of LaSalette</i>		Enfield New Hampshire LaSalette
35.Shrine of Our Lady of LaSalette		Twin Lakes Wisconsin LaSalette
36.Shrine of the Miraculous Medal	St. Catherine's Labourer Church	Harrisburg Pennsylvania Paris, France
<i>37.Shrine of the Miraculous Medal</i>	St. Vincent's Seminary	475 East Chelton Avenue Germantown Philadelphia Pennsylvania Paris, France
<i>38.Shrine to Our Lady of Guadalupe, Empress of the Americas</i>	Diocese of San Angelo	1401 E. Garden Lane P.O. Box 7 Midland Texas Guadalupe
<i>39.The Association of the Miraculous Medal</i>	St. Mary's Seminary	1811 W. St. Joseph St. Perryville Missouri Paris, France

¹ The Black Madonna Shrines are also associated with Czestochowa, Poland where the sacred image is believed to have been painted by Luke on a table made by Jesus. The image darkened when the Hussites attacked, looted, and burned the village of Czestochowa.

² also Lourdes Rosary Shrine

³ Our Lady of Czestochowa is a Marian Shrine associated with the original location in Poland (Eastern Europe.)

⁴ The shrine is located in Our Lady of Fatima Church

Data Sources: Wright, 1997; Wright, 1999; Czarnopys and Santa, 1998; individual internet web sites

Note: Blue print indicates a shrine recognized by the National Conference of Catholic Bishops.

certainly these places would be well aware of Catholic tradition, history, and information about the shrines in Western Europe and Guadalupe, México.

Inclusion of Marian Shrines whose connection is to Our Lady of Guadalupe in Guadalupe, México is reasonable because the southwestern USA was once part of México and has become home to large numbers of Hispanics¹. Therefore, direct name reference to the shrine at Guadalupe, Mexico provided a logical basis for inclusion in this category.

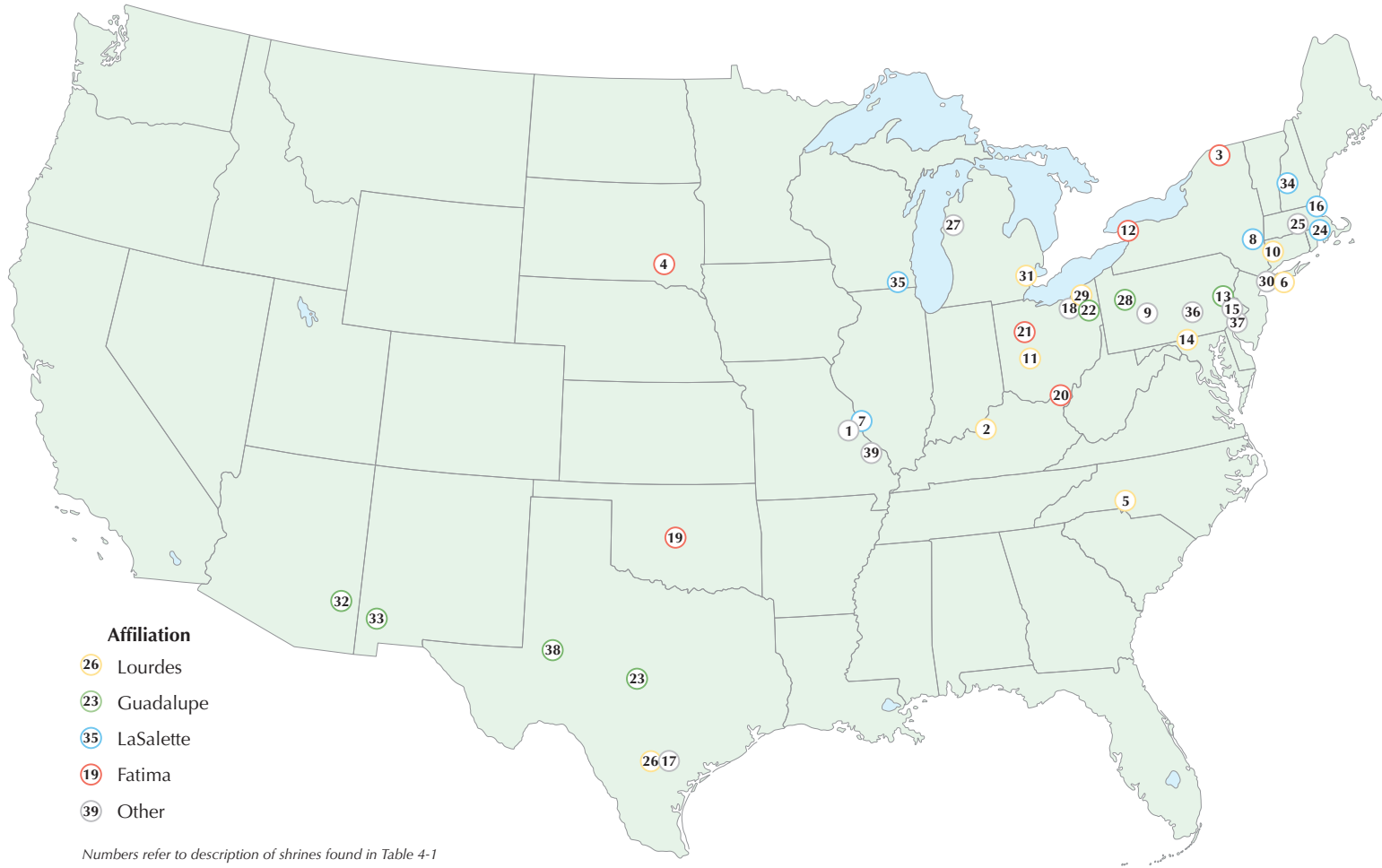
There were a few sites whose name offered slim clues and were a bit more difficult to categorize: for example, St. John Bergamo Conference Center in Dayton, Ohio. In order to include this shrine, I used information received in response to my letter, supplemental data from pamphlets about the site, and a first-hand visit with observations that the Our Lady of Fátima Shrine grotto is part of the larger property.

The remaining location for which there was any question is Blessed Margaret of Costello, O.P.Crusade in Louisville, Kentucky. However, again information in the letter noted that the site included the Lourdes Rosary Shrine; therefore, it was no issue to include this site in Table 4-1.

The map created from data in Table 4-1 is Figure 4-2. One pattern derived from the shrines' locations are two clusters: one cluster along the southern Texas, New Mexico, and Arizona border with México plus the outlier in Oklahoma; the second cluster has an inner core of shrines in Ohio and Pennsylvania that is surrounded by an outer ring consisting of locations in Michigan, Wisconsin, South Dakota, Missouri,

¹ Sources: Gaustad and Barlow, 2001, Figure 2.92 and C.11; Brewer and Suchan, 2001, pp. 86-89; and <http://www.prb.org/pdf/mexicanimmigrationtotheus.pdf>. The second and third sources noted above used the U.S. Census Bureau, Census of 2000 as their data source; Gaustad and Barlow used the US Censuses until 1936 then used religious sources discussed in their Appendix.

Figure 4-2: Location of Type I Marian Shrines in the United States



Kentucky, North Carolina, New York, Connecticut, Massachusetts, and New Hampshire.

Considering the cluster in the southwest, except for 2 locations, every shrine has a direct name connection to Guadalupe's Marian shrine. One site in San Antonio, Texas without Guadalupe's toponym connection is named for Our Lady of Czestochowa in Poland. From 1821-2000, almost 770,000 Poles immigrated to the United States (Figure 4-3). On February 2, 1855, sixteen Catholic Polish immigrant families arrived in Bandera, Texas²; among the new arrivals was Father Leopold Moczygamba. (Furey, 1974, p. 188). Together they founded St. Stanislaus Parish, built a log church, and placed themselves under the protection of Our Lady of Czestochowa. St. Stanislaus Catholic Church is the second oldest Polish parish in the United States. Therefore, we must explore this topic further to understand the development of Polish Catholic churches in Texas.

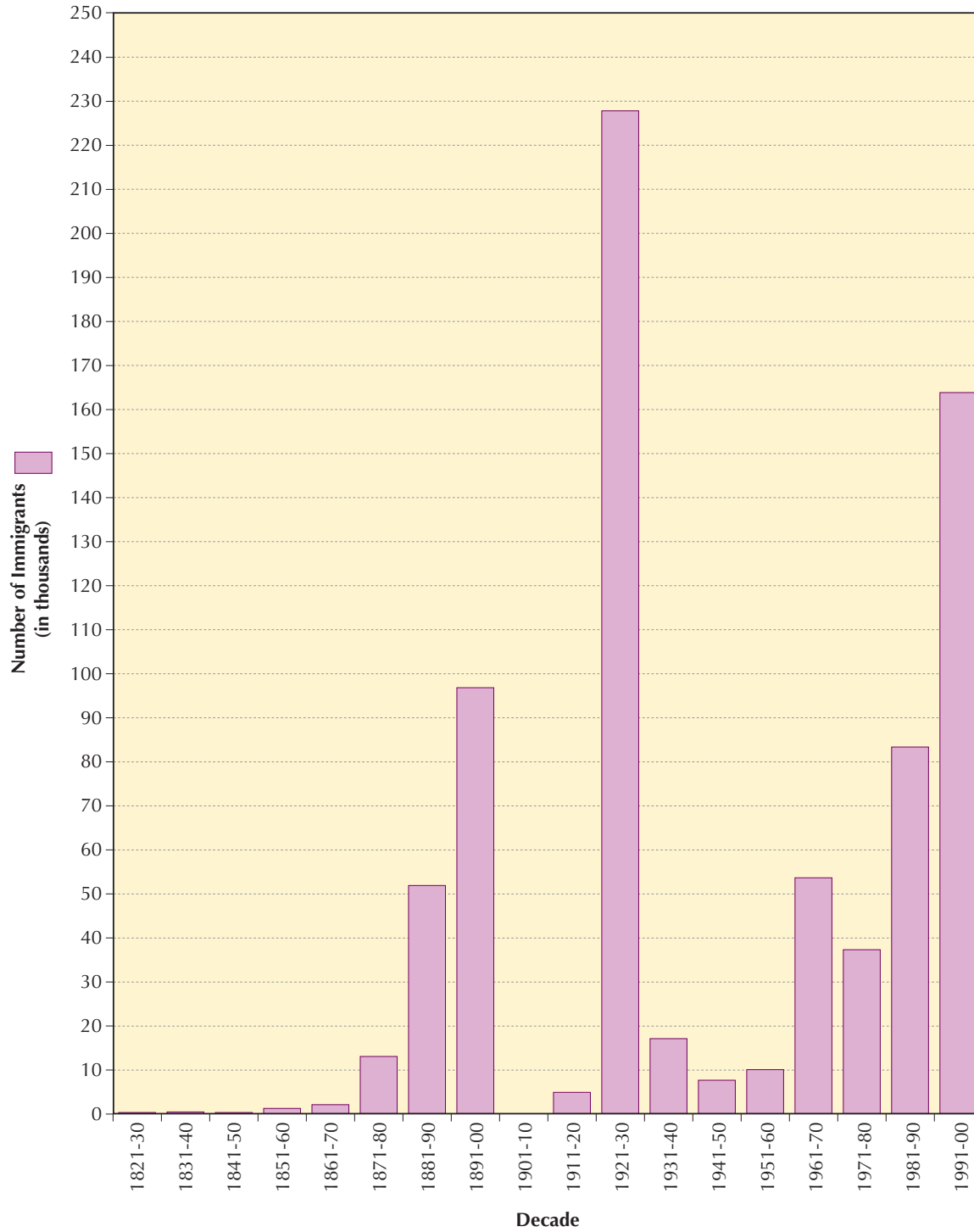
Panna Maria

The first Polish settlement in the United States³, Panna Maria, is only six months older than St. Stanislaus, and the direct connection between the two locations is due to Fr. Leopold Moczygamba's involvement. In 1731 the Mission of the Goats was

² Bandera, Texas is in Bexar County, home to the City of San Antonio.

³ As noted above, Poles immigrated to the United States in moderate numbers before the arrival of one hundred families in Karnes County, Texas in 1854; however, major differences should be noted. Earlier immigrants, arriving from 1600 – 1850 were escaping the political turmoil in Poland; also, they also tended to scatter rather than settle as a community. As a result, they lost “their native element” (Dworaczyk, 1936, p. viii). It is my understanding from this source that while the immigrants may have been originally Catholic, once they were in the United States, they did not practice or continue their faith possibly due to their small numbers or the lack of a Polish priest; thus their “Polishness” was lost as they assimilated with the general population. Interestingly, later family groups broke from the original settlements and formed new parishes in proximal counties (which are noted above) and maintained their cultural heritage. Other churches blended into the larger population when they had no Polish priest to “hold their sympathies in unity” and became “inaccessible by any other tongue as far as their religion was concerned” and “gradually lost their entity as a national or a religious body” (Dworaczyk, 1936, p. 150).

Figure 4-3: Polish Immigrants to USA, 1821-2000



established as an extension of the main mission compound, Mission San Francisco de la Espada, located slightly upriver from the Paso de las Mujeres (Crossing of the Women), and an important ford on the San Antonio River on the route from México to San Antonio. The Mission of the Goats served the surrounding people as a private chapel and was also used for public rites until the 1850s.

It was about this time that the Polish, Franciscan priest began his service among the German immigrants of Karnes County, Texas⁴. It was in 1854 that Fr. Moczygamba, due to his concern for his friends' and relatives' suffering and hardships in Poland, persuaded one hundred Silesian⁵ Polish families to settle at the junction of the San Antonio and Cibolo Rivers (Furey, 1974, p. 167; Dworaczyk, 1936, pp. 1-14). On December 24, 1854 the first Polish Catholic Mass was celebrated by Father Moczygamba under an oak tree; thereby establishing the oldest Polish settlement in the United States. The oak tree is still standing next to the original building for Immaculate Conception Church which was dedicated on September 29, 1856 (Furey, 1974, p. 167). By 1890 there were two churches and five hundred and two communicant members in Karnes County (<http://www.thearda.com>). For the Millennium of Christianity in Poland in 1966, the original Immaculate Conception Church building was converted into a museum. In 2004, the parish continues serving the ethnic Polish community in Panna Maria⁶.

⁴ Karnes County is two counties (approximately sixty miles) southwest of Bexar County and part of the present-day San Antonio Archdiocese.

⁵ The region of Silesia is in southwestern Poland. A Polish province, it came under political control of Bohemian crown in 1325, Austrian Habsburgs in 1526, and Prussian in 1742. The province was returned to Poland in 1945. The general area of Silesia is the basin of the upper and middle Oder River. The above information is from the following source: <http://www.britanica.com/eb/article?idxref=242571>.

⁶ Immaculate Conception of BVM Catholic Church, P.O.Box 25, Panna Maria, Texas 78144-0025.

According to Baker (1975) Panna Maria served as a “mother colony for at least sixteen other ... Polish settlements” in Texas from 1854-1954 (Baker, 1975, p. 52). It is not clear if actual *colonists* from Panna Maria or successive new immigrants settled Bexar County, location of St Stanislaus Church, but other nearby areas soon established Polish churches (Furey, 1974, p. 234). However, before other parishes were organized, the priests from Panna Maria served the Polish community throughout the area (Furey, 1974). Annunciation of the Blessed Virgin Mary Parish in St. Hedwig began in 1855; St. Michael’s parish was organized in 1866; St. Inez was started in 1867 by a Polish priest from Panna Maria, Father Barzanski; Nativity of the Blessed Virgin Mary Parish, five miles north of Panna Maria, originated in 1873 with forty families; St. Ann’s Parish began in 1892 in Kosciuszko, named for the Polish statesman who sided with the Americans during the Revolution; Holy Trinity Parish, from 1902, actually began before that date when groups of families worshiped with other parishes; and St. Anne’s Church was built in 1917 in Wilson County, between Bexar and Karnes Counties, by a small group of Polish and Latin American families (Furey, 1974, pp. 80, 168, 171, 176, 234-235, 255; Dworaczyk, 1936).

The Polish parishes just noted in the counties around San Antonio obviously thrived, because in Bexar County in 1890 there were 6519 communicant members in fourteen churches; in Karnes County there were 502 members and two parishes; and in Wilson County there were 1996 communicants in four churches (<http://www.thearda.com>). If we compare the total population of each of the above counties to the number of Catholic members we find some interesting results: Bexar County, $6519 / 49,266 = 13.23$ percent, is just slightly lower than the cumulative data for

all Catholics in the United States in 1890 (Table 4-2); Karnes County, $502 / 3637 = 13.80$ percent, is again slightly lower; Wilson County, $1996 / 10655 = 18.45$ percent is considerably higher (<http://www.thearda.com>; Department of the Interior, Census Bureau, 1890, pp. 21-22). The original immigrants created a strong Polish heritage, and there are several ethnic islands observable on the landscape in the area of San Antonio.

Churches Are Not Shrines

Coming back to the primary question as to why Our Lady of Czestochowa Shrine is now in San Antonio, we have taken a slight detour and noted the establishment of numerous Polish Roman Catholic churches; however, no data concerning the shrine were found. The question remains and will be explored after a short history of Poland's national shrine.

The town of Czestochowa is located in south-central Poland. The object of veneration is an icon of Mary and Jesus which is believed to be responsible for numerous miracles; it is a painting 48 inches by 32 inches on canvas stretched over a wood backing in a wooden frame⁷. The origin of the icon is not known, but common legend has it that the Apostle, Luke, painted the image on a table made and used by Jesus before Mary died. The Christians of Jerusalem considered the image of Mary to have special powers, but there do not seem to be any miracle legends for the time immediately following Mary's death. Four centuries later, Helena, mother of Roman Emperor Constantine, while on the first pilgrimage to Jerusalem, found the image as she searched for relics and returned with it to Constantinople, where Emperor Constantine had it enshrined in a church. Through five hundred years, belief in the icon's

⁷ The following references were used for information about Our Lady of Czestochowa: Wright, 1999, pp. 213-220; Our Lady of Czestochowa, 1980, pp. 27- 187).

Table 4-2: United States Roman Catholic Church Adherents as a Percent of US Population

	<i>year</i>	1850	1890	1906	1952	1990	
<i>number</i>	1790	6,006	1,220,446	9,037,129	14,526,500*	29,689,148	53,108,015
<i>US population</i>		3,929,214	23,191,876	62,947,714	85,450,000**	157,552,740	249,464,396
<i>% of US population</i>		0.15%	0.53%	14.36%	17.00%	18.84%	21.28%

Sources: Newman and Halvorson, 2000, Table 1-1, Tables 2-1, 2-4; U.S.Census Bureau *Statistical Abstract of the United States*, 2003, No. 1, p. 8; <http://www.census.gov/population/estimates/nation/popclockest.>

* This number is an estimate from Finke and Stark, 1992, p. 113.

** This number is an estimate from the above website.

miraculous powers grew. In 803 CE, the image was given as a wedding present for a Greek princess and a prince of Ruthenia⁸; it was placed in their palace at Belz, remaining there for almost six hundred years. Prince Ladislaus, regent for Louis I, King of Hungary, gained ownership of the image when he was given administration of the Belz castle after a war with Ruthenia in the late 1300s. Next came sieges of the castle first by the Lithuanians and then by the Tartars who sacked the city, yet the portrait was spared.

There are at least two versions of the image's move to Czestochowa in 1386 CE. First, Prince Ladislaus was trying to move the image to his castle at Silesia as a cloud descended over the invading Tartars, but the horses would not move. The prince then vowed to take the image to where BVM directed and to endow a shrine there; and this place became the chapel at Jasna Góra (Bright Hill) in the present-day monastery at Czestochowa, site of Our Lady of Czestochowa Shrine. In the second version, the mysterious cloud enveloped the chapel and saved the image from the occupying Tartars. Smoke from the burning city is said to have blackened the image. After the battle, an angel appeared to Prince Ladislaus as he slept and directed him to take the icon to Czestochowa.

Both versions have been embellished further over the years; and, as with any legends, there are numerous inconsistencies in dates, places, and people. That Prince Ladislaus established a monastery of Pauline (from Hungary) monks who would care for the image in 1382 CE seems to be generally agreed, and a cathedral was built

⁸ According to <http://www.bartelby.com/65/ru/Ruthenia.html>, Ruthenia is the "Latinized form of *Russia* and was applied to the Ukraine in the Middle Ages."

around the chapel of Jasna Góra containing the portrait. Then, in 1430 the Hussites attacked Czestochowa, stole the image, left the two sword marks on Mary's right cheek⁹, and the image was repainted.

Numerous miracle stories that began in the fourth century flourished and were added to, new miracles attributed to the image were reported and became part of the increasing popular piety surrounding Our Lady of Czestochowa.

“From the very beginning, the shrine of Czestochowa was considered the ‘National Shrine of Poland,’ and the holy picture of the Black Madonna was venerated as the most precious treasure, as a sacred palladium of the nation. Symbolically, the hillock of lustrous white rock on which the shrine is located has always been a mount of light to all who have come there from Poland or from other lands to kneel in humble prayer at the Blessed Mother's shrine. Especially to the Polish people this hallowed shrine atop Jasna Góra has been at all times a brightly shining light from heaven itself, as it were, guiding them individually and as a nation through the changing fortunes of history” (*Our Lady of Czestochow*, 1980, p. 59).

During the next two hundred years, Poland was attacked numerous times by its neighbors. In 1656, in gratitude for deliverance from the invading Swedish army, King John Casimir declared Our Lady of Czestochowa to be Queen of Poland and designated the town of Czestochowa as the spiritual capital of the nation, assuring the shrine's place in Polish history. The image was recognized by Pope Clement XI in 1717; Pope Pius XI affirmed the title of Mary's portrait, Queen of Poland, in 1925; Pope John Paul II visited the shrine in 1979, 1983, 1991, and 1997. Our Lady of Czestochowa remains fully entwined in the cultural and religious history of Poland.

Poland Accepts Christianity

We digress only briefly to note that the year 966 CE marks Poland's official acceptance of Western Christianity and independence from the German Slavonic tribes

⁹ Details surrounding how the sword marks were inflicted are numerous in *Our Lady of Czestochowa*.

to the west (*Our Lady of Czestochowa*, 1980, pp. 59-60). It was in this year that Duke Mieszko (920-992 CE) married the Christian Bohemian daughter of King Boleslaw I; and, with the Duke's marriage he converted to Roman Catholicism; and, Poland became Christian¹⁰. Duke Mieszko was the first ruler of the Piast dynasty and a member of the *Polanie*¹¹ tribe, a West Slavic tribe in Central Europe living predominantly around the town of Gniezno (*Our Lady of Czestochowa*, 1980, p. 60). Then, in 973 CE, Poland was "placed under the personal protection of Pope John XIII" (*Our Lady of Czestochowa*, 1980, p. 60). Numerous Christian churches were built; there were numerous invasions from both the east and west over the next several centuries; and Poland came to be seen as the eastern outpost of Western Christianity (*Our Lady of Czestochowa*, 1980, p. 61).

The icon of Mary was, and continues to be, part of the political and religious history of Poland: in 1648 the siege of Czestochowa by the Protestant Swedes was broken and has come to signify not only Our Lady of Czestochowa's defense of Poland but Roman Catholicism as well; in 1656 King Jan Kazimierz made the title, Queen of Poland, official; during the 1700s until the end of World War I Poland was controlled mostly by foreign powers, yet a crown was added to the picture was of Our Lady of Czestochowa in 1717 and a second crown was added in 1910 by Pope Pius X; with the defeat of the Bolsheviks in 1920 "the whole Polish nation began to make its way to Jasna Góra in a spirit of thanksgiving" (*Our Lady of Czestochowa*, 1980, p. 72); a

¹⁰ *Cajus religio, ejus religio*, the religion of the ruler is the religion of the people, is the colloquial name for a common practice which determined the religion of an area. However, the principle was *officially* adopted in 1555 CE at Augsburg Cathedral, in present-day south-central Germany.

¹¹ The Polanians derived their name from the word for field in Polish, *pole*, which means field dwellers. The name came to denote all people and lands ruled by the Piastian monarch. The Piastian state was called Polska (Polonia), Poland (*Our Lady of Czestochowa*, 1980, p. 60).

nationwide pilgrimage to the shrine in 1946 drew 700,000 to give thanks for their liberation from German occupation; and in 1956 demonstrators in Poznań forced the occupying Soviets to grant broader freedoms, to cease police terror, stop forced farm collectivization, and to agree to Church control of the religious hierarchy (*Our Lady of Czestochowa*, 1980, pp. 59-86). For the Polish Catholic psyche, Mary in all her roles, the Church, the nation, and the state are inseparable.

For The Millennium of Christianity

To mark the upcoming anniversary of Western Christianity in Poland, a series of councils were held at the Shrine in conjunction with the Second Vatican Council in 1962, and thousand of Polish Catholics spent many nights in prayer for the deliberations success (*Our Lady of Czestochowa*, 1980, p. 86).

“On February 20, 1962, Pope John XIII, welcoming the Polish bishops to the Council, expressed this special role of the Queen of Czestochowa not only for the Church in Poland but for the universal church as well. He recommended the works of the Council to her motherly care” (*Our Lady of Czestochowa*, 1980, p. 86).

As noted earlier in Chapter 3, it was the Second Vatican Council that designated Mary as Mother of the Church; the Polish faithful believe this to be the result of their prayers at Czestochowa.

One thousand years of Christianity in Poland was observed in 1966 with a myriad of celebrations and observances worldwide in Polish communities. As part of his personal observance for the upcoming millennium in 1966, the Polish priest, Fr. Colton, established Our Lady of Czestochowa in San Antonio, Texas (Bexar County) in 1960¹². The Shrine offers an array of regular masses and special services throughout

¹² Data were obtained about the origins of the shrine in a telephone conversation April 6, 2004 at approximately 1:30 p.m. with Don, a volunteer at the Shrine. A letter to the Shrine was sent on April 7,

the week. The order of nuns that is responsible for the Shrine also operates a nursing home and a retirement home in San Antonio.

The original hypothesis of an immigrant community establishing this shrine turns out to be untrue; while the facts display a personal act of celebration, gratitude, and submission to Poland's National Shrine. Our Lady of Czestochowa Shrine reinforces San Antonio's Polish heritage and seems to stand as a beacon of Polish ethnicity in Texas.

A Generic Explanation?

Looking at the seven shrines in the western United States in toto as merely reflective of the Roman Catholic Church, plausible generic explanations might still be that a small, minority immigrant community, religiously isolated within the predominantly Protestant culture, created a familiar shrine as part of their religious tradition. Inference that immigrants are the sole reason for the establishment of these shrines whose name reflects either Fátima or Lourdes is very tenuous. However, there were seemingly sufficient numbers of Portuguese and French immigrants over the last nearly two centuries to offer immigration as one of many possible explanatory factors for these shrines' establishment (Figures 4-4 and 4-5).

Part of the religious history of the United States was the extreme anti-Catholicism prevalent from 1830-1855 and after 1880 (Ahlstrom, 1967, pp. 45 and 48). This very anti-Catholic view stemmed partly from the large number of Catholic

2004 asking to verify the information concerning the founding and asking about future plans. As of June 1, 2004, a response to the letter has not been forthcoming.

Figure 4-4: Portugese Immigrants to USA, 1821-2000

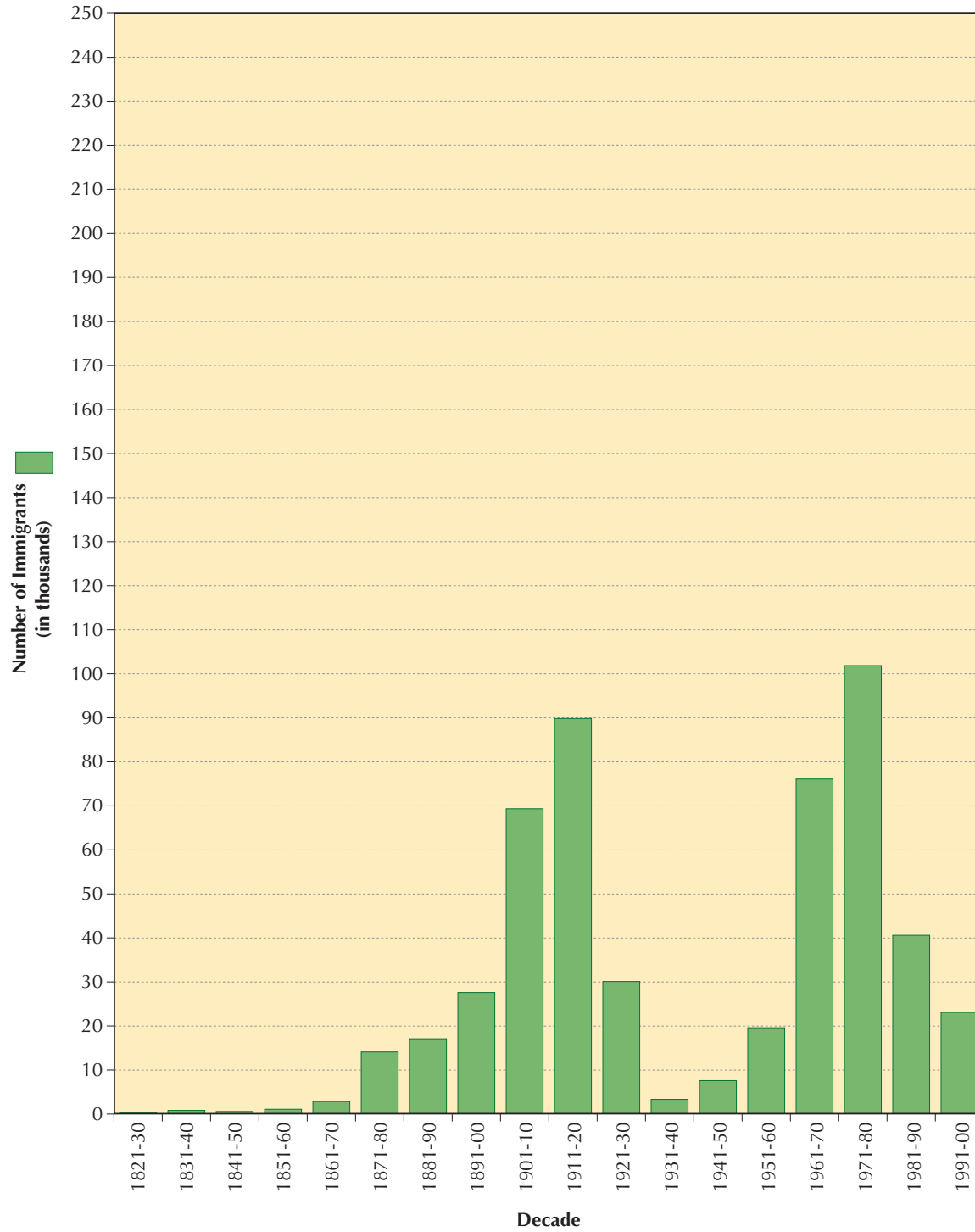
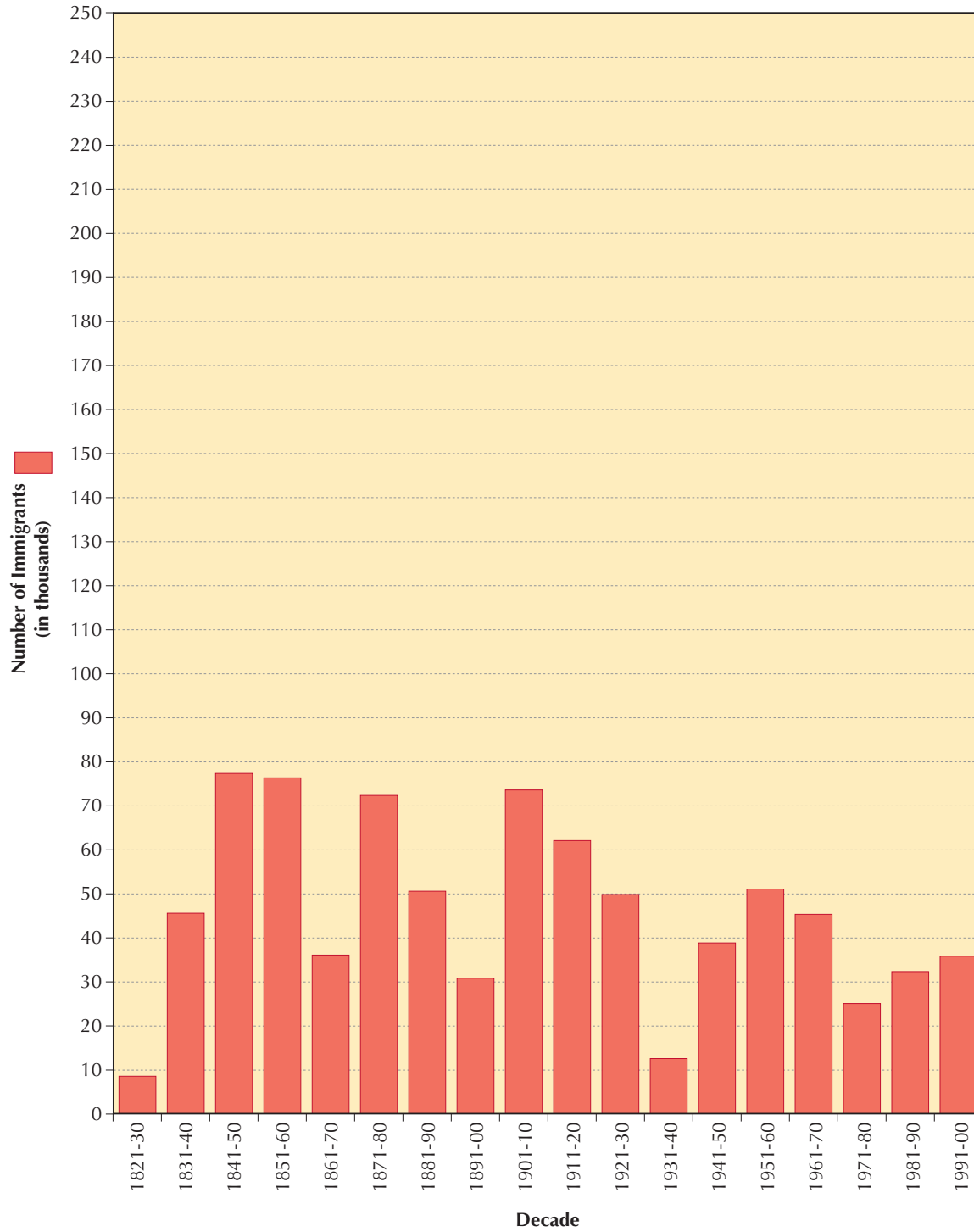


Figure 4-5: French Immigrants to USA, 1821-2000



immigrants arriving from Europe during the first half of the 1800s¹³ (Marty, 1984, p.272). The primary allegiance of United States Catholics was portrayed by the Nativists as owed to the Roman Catholic Church and the Pope in Rome (Marty, 1984, pp. 272-3); however, this negative view of Catholics, who were outnumbered in comparison to most Protestant denominations, was also reinforced by extreme Nativism, the notion that the United States is primarily for those born in here and immigration should be limited¹⁴, (Ahlstrom, 1967, pp. 45 and 48). Throughout the 1800s, the Church organized parishes, ordained bishops, and built cathedrals to meet the needs of the population as it moved westward (Marty, 1984, p. 272). It seems entirely possible that an isolated Catholic group established a shrine to reinforce both personal and group religiosity as well as locating and identifying themselves among the religious milieu of the 1800s.

Fátima and Guadalupe

The pattern of shrines with name-association to Fátima somewhat resembles a lobster, with the tail slightly curved to the north in upstate New York, the body in central Ohio, and the claws in Oklahoma and South Dakota. The shrine in Bison, Oklahoma (Garfield County) and Fátima Family Apostolate in Yankton, South Dakota would seem to be named directly for Fátima, Portugal and Our Lady of Fátima Shrine; and again we might suspect an immigrant populations.

We might also approach an explanation from a slightly different perspective. The founders of the two aforementioned shrines may have used Fátima's international

¹³ According to Marty (1984, p. 272), in 1800 there were 50,000 Catholics in the United States; by 1850 there were 500,000 Catholics; and there were 12,000,000 in the United States by 1900.

¹⁴ Interestingly, there is still a Nativist point-of-view in the United States in 2004.

reputation because they wanted travelers to understand that the shrine was for Marian devotion. A site-specific search of the Roman Catholic Church, parish, and shrine or retreat center development across the United States would be useful in understanding the Fátima name connection more fully.

There are many sources that show counties along the southwestern United States border as predominantly Roman Catholic¹⁵(Gaustad and Barlow, 2001, Figure 3.37 and C.11). As previously noted, the majority Hispanic population, especially Mexican immigrants shown in the Population Reference Bureau's *Mexicans as a Percentage of the Foreign-born Population in 1999-2000, by State*¹⁶ map might be a primary explanation for the Guadalupe-named shrines' presence. A very large percent of the population in this area is of Hispanic or other South American parentage (Brewer and Suchan, 2001, p. 87). Mexican-Americans have actively kept the legend of Guadalupe alive as the Day of Our Lady of Guadalupe is celebrated every December 12th; and recent generations now consider Guadalupe as an American patroness (Matovina, 2003, pp. 8-12 and Hoye, December 12, 2003, p. E5). Thus, for the southwestern United States, immigration would seem to be a major explanatory factor.

Considering Figure 4-2 again, there are two main groups of Guadalupe shrines. As just discussed, one is in the SW linearly across central Texas to southern New Mexico and Arizona. Curiously, a second group of three linearly placed shrines emerges in Central Pennsylvania then traces to southwest Ohio. To hypothesize about an immigrant population may again hold for the cluster in the South, but if we use the same map references used previously, no Mexican or Hispanic population islands show

¹⁵ I have used Gaustad and Barlow's new religious atlas (Gaustad and Barlow, 2001).

¹⁶ <http://www.prb.org/pdf/mexicanimmigrantstotheus.pdf>

up. In order to explain how these sites came to be located in central Pennsylvania and SW Ohio would indeed require more research delving not only into immigration patterns but also the historical details for each shrine.

Catholic New France

The history of the United States identifies numerous explorers who claimed areas in the Northeastern United States and upper Great Lakes for France. Champlain's expedition in 1608 established Québec as a trading center, and by 1625 the Jesuits had moved into the area of the Huron Indians around the Great Lakes (Marty, 1984, p. 99; Carroll, 2000, p. 26). Moving south, by 1630 the Jesuit missionaries were among the Ottawa Indians in what is now Illinois, all the while establishing friendly relationships with the native tribes they encountered¹⁷. On May 13, 1673, the French explorer and Jesuit priest Jacques Marquette (1637-1675) and Québec-born layman prayed to the BVM at St. Ignace, Wisconsin before they began their journey to explore the Mississippi River (Marty, 1984, pp. 102-3). Their expedition had been authorized by Louis XIV of France with the triple goals of finding new products (supplementing the beaver pelts sought by European fashion) and establishing new trade routes, converting the Indians to Catholicism, and isolating the English who were continually advancing west (Marty, 1984, p. 99). French fur traders and missionaries built a network of small forts and towns for *de facto* control of the Mississippi River drainage basin despite the paucity of French colonists on the land (Marty, 1984, p. 99).

¹⁷ Several intrepid Jesuit missionaries worked to convert the Indians: Isaac Jogues in 1636 worked with the Mohawks in New York; Jean de Brébeuf served among the Hurons in Ontario; René Ménard at L'Anse, Michigan lived among the Chippewas; Claude Allouez, in 1665, erected a small chapel near Ashland, Wisconsin where he baptized the Nippissing (Marty, 1984, p. 100).

That the early French explorers influenced the establishment of, or even outright created, an early Marian shrine is a bit of a stretch, but the above small tidbits of evidence would seem to point in that direction. However, the cluster of four shrines whose name-connection is to La Salette, France is in New England, a region of considerable French immigration and cultural influence from proximal Québec. The founding of these shrines would have been somewhat later on a timeline since La Salette's first apparition was not until September 19, 1846 (Figure 4-2). The other two sites, one in central Wisconsin and the other in St. Louis, are in locations explored by the French and may reflect remnants of the Jesuits Roman Catholic influence.

The largest number of shrines with name recognition in Western Europe are those associated with Lourdes, France. Eight of the nine shrines form a cluster from Ohio/ Michigan/ Kentucky to New York City/ Connecticut with a wide swing south through North Carolina. The lone outlier in San Antonio, Texas presents a bit of a puzzle, but the international reputation of Lourdes most likely was involved in ways that we can only speculate without further research. Worldwide publicity surrounding Lourdes' healing miracles may also have played a role in establishing shrines in the dual-linear pattern seen both west and east of the Appalachian Mountains.

The remaining sites represent the Miraculous Medal in Paris, Mt. Carmel in England, Loreto in Italy, Czestochowa in Poland, and Monserrat/ Einsiedeln in Spain and Switzerland, respectively. As a group, these sites form a large arch beginning at San Antonio, through Missouri, Michigan, and Ohio, and ending in Pennsylvania, New York, and Connecticut. An immigrant connection might again be cautiously applied.

From a slightly different perspective, it is unlikely that any shrine or church would have been established in a county without Roman Catholic Church adherents. Data in Table 4-2, encompassing more than one hundred and fifty years, show that both the number and associated percent of Catholics grew steadily in the newly created republic as the distribution spread beyond the hearth area of Baltimore, Maryland¹⁸. Figure 4-2 does not fully reflect the initial concentration of Catholics in the Chesapeake Bay region. Rather, the map displays a large cluster from New England, crossing the Middle Atlantic states of New York, Pennsylvania, and New Jersey, and ending in Ohio; a pattern similar to those in (Gaustad and Barlow, 2001, Figures 2.92, 3.37, and C.11).

Another source was used as verification of the greater numbers of Catholics in the Middle Atlantic and Midwestern states in the late 1800s. In *Religious Forces in the United States*, published in 1893, a graphic shows New York to have almost twice as many communicants as does Massachusetts with just over 600,000 (Carroll, 1893, p. 476). The eight states with the highest number Catholic communicants are in the Middle Atlantic and Midwest regions, a pattern reflected in Figure 4-2.

Yet, according to Finke and Stark (1992) there is a very different picture; and, these authors argue that the estimated number of Catholics in the United States during the 1800s were “incredibly inflated”: Catholic history in the US has been told principally by Protestants who were uninformed about the reality of the Church’s

¹⁸ See the following sources: Gaustad and Barlow, 2001, Figures C.11, Figures 2.92, 3.24-3.41; Newman and Halvorson, 2000, Table 1-1, Map 1-2, Map 1-10, Table 2-4, Table 4-1, Map 4-1; <http://www.census.gov/population/estimates/nation/popclockest.txt>;

history and added the number of arriving immigrants from Catholic European countries to the US Catholic census (Finke and Stark, 1992, p. 110). They argue that these Catholic immigrants “were at best *potential* American Catholic parishioners” (Finke and Stark, 1992, p. 109). They claim...

“that the great majority of people in ‘Catholic’ nations are not very good Catholics, in that they seldom attend mass, rarely participate in the sacraments, and do not contribute money to the church. Ironically, it is only where the Catholic Church is in the minority and is somewhat embattled that it can generate the vigorous participation we have come to associate with American Catholicism” (Finke, and Stark, 1992, p. 109).

This perspective adds support to my previous arguments for Marian shrine establishment in areas dominated by another religious sect. Site specific historical data surrounding its founding would be required for each of the Marian shrines identified in Type I for verification of this explanation which is necessary, but not sufficient; however, at this time we must return to the issue estimating of numbers of US Catholics in the early years.

Beyond the notion that most Catholic immigrants were non-adherents to Catholicism, Finke and Stark raise numerous validity issues about the estimates of various authors¹⁹ before presenting their own estimates for Catholic adherents. There does not seem to be any one authoritative source, yet, it is interesting that Finke and Stark themselves make only an estimate. Whose data to use?

The number of Catholic adherents over two hundred years is shown in Table 4-2. This table is presented solely to show the (estimated) major growth the Catholic Church experienced in the last half of the nineteenth century. The first data source listed is for Newman and Halvorson’s Atlas of American Religion published in 2000.

¹⁹ In 1836 Bishop John England “said he was only guessing” when he was asked about the number of Catholic Church members (Finke and Stark, 1992, p. 110).

Oddly, in a footnote to their Table 1-1 they note that the adherents for the eighteen denominations listed are *estimated* using Finke and Stark's 1986 procedure that Newman and Halvorson then modified by adding the standard age-based adjustment for population under 14 from the 1790 census. It would seem that everyone's numbers are estimates. Then, as we seemingly go around in circles, the question becomes, *How reliable are the adherent numbers in Table 4-2?* Suffice it to say that the table reflects a composite of the sources listed, stands as presented, and must be considered an estimate.

Type II Shrines

Type II (Table 4-3) shrines also never experienced an apparition. This category has sixty-six locations concentrated primarily in New England, the Middle Atlantic, and Midwestern regions (Figure 4-6). A secondary criterion for placement into this category is the inclusion of Mary or Anne, Mary's birth mother, or *Our Lady*, or another term synonymous with Mary (Immaculate Conception, Assumption, Sacred Heart, Queen) in the name of the shrine. One particular location without any verbiage noted above in the name, the Dickeyville Grotto is, by its own literature, a Marian Shrine.

Some of these shrines were most likely built by a small group or an individual as an expression of their praise and adoration for the BVM. Other locations are associated with a monastery, small church, a school, retreat center, or prayer group; and they can be expected to remain small since they are primarily for those who use the facility,

Table 4-3: Type II, Shrines Associated with Mary or Mary's Mother, Anne, in the United States

name		address		
1. Our Lady of the Blessed Sacrament	Our Lady of the Angels Monastery - Mother Angelica	5817 Old Leeds Road	Birmingham	Alabama
2. <i>Shrine of Our Lady of Sorrows</i>		745 Ware Avenue	Colusa	California
3. Shrine of the Immaculate Conception		48 Martin Luther King, Jr. Drive SW	Atlanta	Georgia
4. <i>Mary Immaculate Queen National Shrine</i>	St. Pius X Church	1025 East Madison Street	Lombard	Illinois
5. Mother of Mothers Shrine	Mater Christi Church	2431 South 10th Avenue	North Riverside	Illinois
6. <i>National Shrine of Our Lady of the Snows</i>	Missionary Oblates of Mary Immaculate	442 South De Mazenod Drive	Belleville	Illinois
7. National Shrine of St. Anne	Our Lady of Fatima Church	2751 West 38th Place	Chicago	Illinois
8. <i>Our Lady of Pompeii Shrine</i>	Archdiocese of Chicago	1224 W. Lexington Street	Chicago	Illinois
9. <i>Our Lady of Sorrows Basilica</i>	birthplace of Sorrowful Mother Novena	3121 W. Jackson Boulevard	Chicago	Illinois
10. Monte Cassino Shrine	Saint Meinrad Archabbey		St. Meinrad	Indiana
11. National Shrine of Our Lady of Providence	Sisters of Providence		Saint Mary-in-the-Woods	Indiana
12. Seven Dolours Shrine		356 West Seven Mile Road	Valparaiso	Indiana
13. Grotto of the Redemption		300 N. Broadway Box 376	West Bend	Iowa
14. <i>Cathedral Basilica of the Assumption</i>		1140 Madison Avenue	Covington	Kentucky
15. Our Lady of the Mines	Mother of Good Counsel Church	329 Poplar at Cedar	Hazard	Kentucky
16. Shrine of the Little Flower ²	St. Therese Church	11 Temple Place - Alexandria Pike	Southgate	Kentucky
17. <i>National Shrine of Our Lady of Prompt Succor</i>	Ursuline Convent	2635 State Street	New Orleans	Louisiana
18. National Shrine of St. Ann		4920 Loveland Street	Metairie	Louisiana
19. Basilica of the Assumption of the Blessed Virgin Mary		408 N. Charles St.; Cathedral & Mulberry Streets	Baltimore	Maryland
20. Cathedral of Mary Our Queen		5300 N. Charles Street	Baltimore	Maryland
21. Our Lady of the Highways Shrine		P. O. Box 87	Childs	Maryland
22. Shrine of the Little Flower ²		Brendan Avenue	Baltimore	Maryland
23. Association of Marian Helpers	Marians of the Immaculate Conception		Stockbridge	Massachusetts
24. Chapel of Our Lady, Queen of the Seraphic Order	Our Lady's Chapel	600 Pleasant Street	New Bedford	Massachusetts
25. <i>Don Orione Madonna, Queen of the Universe Shrine</i> ¹		111 Orient Avenue	East Boston	Massachusetts
26. St. Anne's Shrine	St. Anne's Church	818 Middle Street	Fall River	Massachusetts
27. St. Anne's Shrine		Sixteen Church Street	Fiskdale	Massachusetts
28. <i>Our Lady of the Woods Shrine</i>	St. Mary's Church	210 M-72 P.O. Box 189	Mio	Michigan
29. Shrine - Chapel of Our Lady of Orchard Lake	Orchard Lake Schools	3535 Indian Trail	Orchard Lake	Michigan
30. Shrine of the Little Flower		Woodward & 12 Mile Road	Royal Oak	Michigan
31. <i>Assumption Chapel</i>	c/o St. Boniface Church	418 Main Street	Cold Springs	Minnesota
32. Schoenstatt Shrine, Sisters of Mary ³		Box 157 Route #1	Sleepy Eye	Minnesota
33. Mary, Mother of the Church Shrine		Highway 5	Laurie	Missouri
34. Our Mother of Perpetual Help Shrine	St. Alphonsus Rock Church	1118 N. Grand Boulevard	St. Louis	Missouri
35. Shrine of Our Lady of Sorrows	c/o Church of the Risen Savior		Rhineland	Missouri
36. Shrine of Our Mother of Perpetual Help	Saint Alphonsus Monastery	One Liguori Drive	Liguori	Missouri
37. <i>Shrine of Our Lady of Grace</i>	Oblates of Mary Immaculate	R. R. 1 Box 521	Colebrook	New Hampshire
38. <i>Our Lady of the Rosary Shrine</i>	Dominican Nuns of the Perpetual Rosary	543 Springfield Avenue	Summit	New Jersey
39. <i>La Conquistadora, Our Lady of Peace</i>	St. Francis Cathedral	P. O. Box 2127	Santa Fe	New Mexico
40. Boatmen's Shrine of Our Lady of the Hudson	Presentation Church	P. O. Box 904	Port Ewen	New York
41. <i>Marian Shrine of Mary Help of Christians</i>	Saalesians of Don Bosco	174 Filors Lane	Stoney Point	New York
42. <i>Our Lady of the Island Shrine</i>	Monfort Missionaries	Eastport - Manor Road Box 26	Eastport	New York
43. <i>Our Lady of Victory Basilica & National Shrine</i>	Our Lady of Victory Homes of Charity	767 Ridge Road	Lackawanna	New York
44. Regina Pacis Votive Shrine	c/o St. Rosalia Church	1230 65th Street	Brooklyn	New York
45. Sacred Heart of Diocesan Shrine		5337 Genesee Street Route 31	Bowmansville	New York
46. Schoenstatt Shrine ³		337 Cary Avenue	Staten Island	New York
47. Shrine of St. Anne	St. Jean Baptiste Church	84 East 76th Street	New York	New York
48. Maria Stein Center	Marian Shrine of the Holy Relics	2291 St. John's Road Box 128	Maria Stein	Ohio
49. <i>National Shrine of Our Lady of Lebanon</i>		2759 North Lipkey Road	North Jackson	Ohio
50. <i>Our Lady of Consolation Shrine</i>		315 Clay Street	Carey	Ohio

51. Our Lady, Comforter of the Afflicted Shrine	Our Lady of Cziksomlyo Chapel, Mt. Alvernia Friary	517 South Belle Vista Avenue	Youngstown	Ohio
52. Queen of the Holy Rosary Shrine	Sisters of the Incarnate Word	6618 Pearl Road	Parma Heights	Ohio
53. Shrine of Our Lady of Levocha	Vincentian Sisters of Charity	1160 Broadway Avenue	Bedford	Ohio
54. Shrine of Our Lady of Perpetual Help	St. Margaret of Hungary Church	4680 Lander Road	Orange Village	Ohio
55. Sorrowful Mother Shrine	Missionaries of the Precious Blood	4106 State Route #269	Bellevue	Ohio
56. The Grotto, National Sanctuary of Our Sorrowful Mother		85th & N.E. Sandy Blvd. P.O. Box 20008	Portland	Oregon
57. Shrine of the Miraculous Icon or Our Lady of Zhyrovtsi	Cyril & Methodius Ukrainian Catholic Church	135 River Street	Olyphant	Pennsylvania
58. The Shrine of the Immaculate Conception	c/o St. Bernadette Church	353 Pine Street	Meadeville	Pennsylvania
59. The House of Mary Shrine	Lewis & Clark Lake	Box 455	Yankton	South Dakota
60. La Purisima Concepcion de Acuna	c/o Catholic Chancery	P.O. Box 28410	San Antonio	Texas
61. Nuestra Senora de San Juan de Los Lagos		3231 El Paso Street	San Antonio	Texas
62. Schoenstatt Fathers³		4343 Gaines Street	Corpus Cristi	Texas
63. Basilica of the National Shrine of the Immaculate Conception		400 Michigan Avenue NE		Washington, D.C.
64. Dickeyville Grotto		305 West Main Street Box 429	Dickeyville	Wisconsin
65. Our Lady of the Sacred Heart Shrine	St. Clare Convent	7381 Church St. (Custer)	Polonia	Wisconsin
66. Shrine of Our Mother Thrice Admirable, Queen and Victress of Sc Schoenstatt Rosary Campaign Newsletter		5825 Cottage Grove Road	Madison	Wisconsin

1 Madonna, Queen of the Universe Shrine

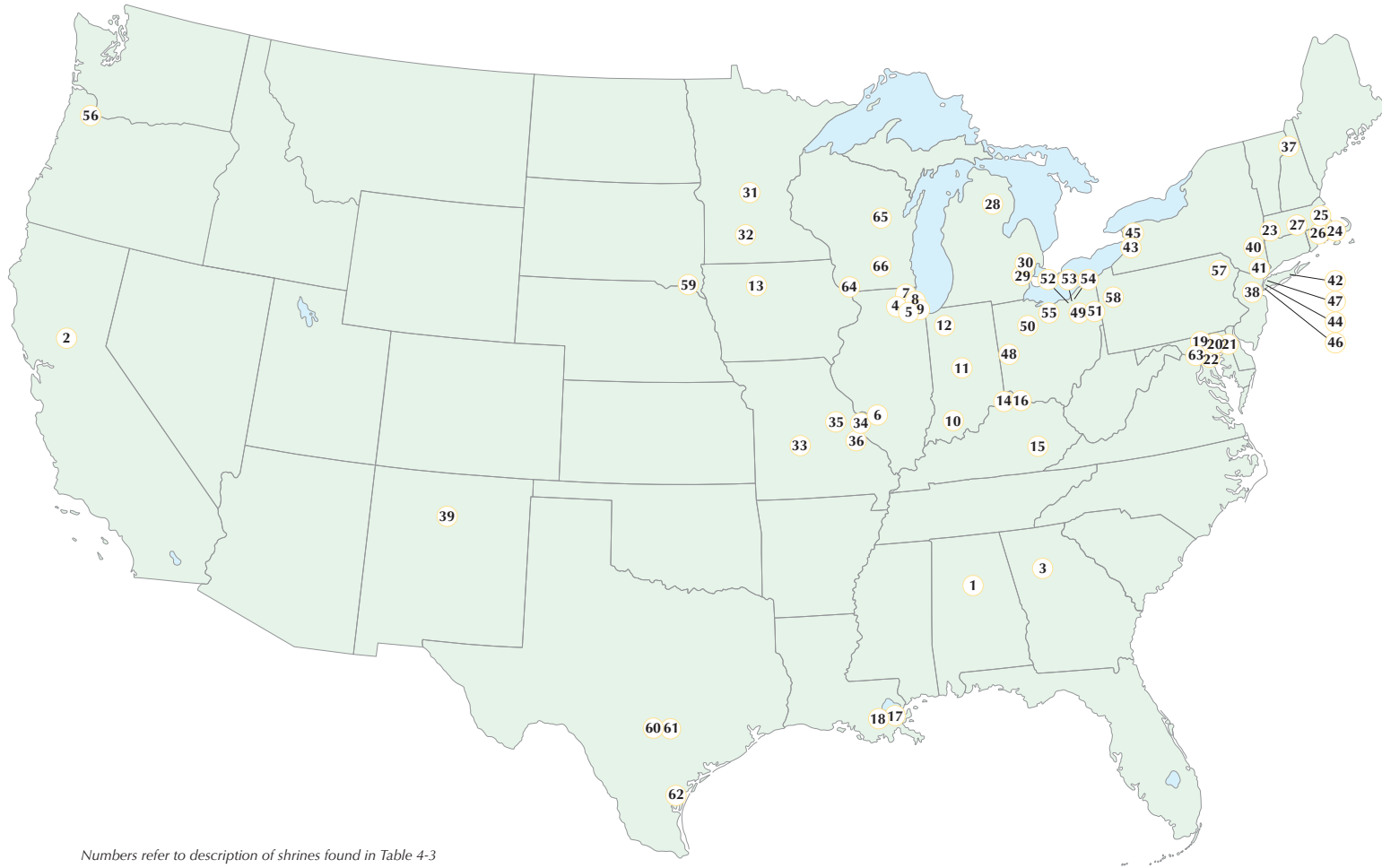
2 The Little Flower Shrines are part of the larger Society of the Little Flower which supports the Carmelites of the Province of the Most Pure Heart of Mary.

3 All of the Schoenstatt Shines have the same connection with Mary since the group was organized by Josef Kenterich in 1914 with the establishing of a Marian Shrine at Schoenstatt, on a branch of the Rhine river, near Koblenz, Germany (Frisk, 2000, p. 10).

Data Sources: Response letters; National Conference of Catholic Bishops, 2000; Wright, 1977; Wright, 1999; Czarnopys and Santa, 1998; internet sources for individual location.

Note: Blue print indicates a shrine recognized by the National Conference of Catholic Bishops.

Figure 4-6: Location of Type II Marian Shrines in the United States



Numbers refer to description of shrines found in Table 4-3

although local religious people are also often encouraged to pray at the shrine. However, there are a few shrines of considerable size that reflect a national presence; for example, the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. But, Table 4-3 lists only a portion of these locations due to the inherent limitations in creating the data set²⁰.

An interesting example of a shrine that may never gain more than very local exposure is Our Lady, Queen of Peace, on the hillside above the Parkway East off Ward Street in Pittsburgh, Pennsylvania. Only because I went on a tour of sacred sites around Pittsburgh, as part of the Association of American Geographers 96th Annual Meeting in 2000, did I become aware of this Marian Shrine. Briefly presenting details of its founding are as follows: in 1955-56 two local women had apparitions of Mary on this hillside, and they commemorated their experiences by establishing this shrine²¹. There have been reports of healings and the miracle of a small trickle of water for the planted flowers that happened after the women prayed at the site. At the time of the tour, a local rosary group was meeting on the 22nd of each month and the Catholic Feast of the Assumption was celebrated. The site is owned by the State of Pennsylvania, is approximately 25 feet from the gate to the farthest extent and about 3 yards wide at the widest part, and has the entrance from private property. It is doubtful that this shrine will ever gain greater notoriety, due in part to its difficult accessibility and very small size. While the women did report having apparitions, this example is given presented

²⁰ These limitations, although Mary or Anne may be in the shrine's name, include: not mentioned on the internet or in publications, not known or recognized by the Conference of Catholic Bishops, backyard locations on private property unknown to the public, roadside shrines, and sites not generally known through word of mouth within the Marian community.

²¹ This example illustrates a local shrine that will probably remain local. However, it needs to be noted that this site normally would be included in Type III shrines; but, it is not included in the sample set because it was not discovered through the process established for developing the population set.

because of the very local nature of a shrine that can be expected to remain indefinitely small.

Figure 4-6 displays a major concentration of shrines in the northeast quadrant of the United States plus a random smattering arching from Georgia, through southern boundary states, and ending in northern California and Oregon. Shrines with *Anne* in the name are denoted; and there is one in Louisiana, one more in New York, and the final two in eastern Massachusetts. Not surprisingly, areas containing several large cities show small clusters²². Yet, the seeming total absence of locations in eleven western states is puzzling because comparing Figure 4-6 with Gaustad and Barlow's Figure C.11, there are counties in this region where Roman Catholicism is the majority denomination (Gaustad and Barlow, 2001, Figure 3.37 and C.11). Also, even those counties where Catholics are a minority, there appear to be several churches (Gaustad and Barlow, 2001, Figure 2.92).

Anne, Mary's Mother

The parents of Mary are Anne and Joachim of whom very little is known. Dating from the 300s CE are apocryphal writings called the *Protevangelium of James*²³ (Attwater, 1995, p. 192). A church in Constantinople was dedicated to Anne by Emperor Justinian I (d. 565 CE); and in the 8th century, a picture and relics were found in Rome (Cross, 1997, p. 71). A feast to Anne was celebrated in Naples in the 1100s CE, and by 1350 CE, July 26th had been established as Anne's Feast Day (Cross, 1997, p. 71). Cults venerating Anne had become so extremely popular by the

²² I refer explicitly to Boston, New York, Albany, Cleveland, Chicago, and San Antonio.

²³ The story in the *Protevangelium of James* is quite like the story in I Samuel of the *Bible* of Hannah's giving birth to Samuel (Attwater, 1995, p. 192).

end of the Middle Ages that they were singled out particularly and attacked by the Reformers (Cross, 1997, p. 71). Anne is the Patroness of Brittany (France) where her feast day is observed with special devotion; and in Canada, Anne is especially revered (Cross, 1997, p. 71).

Table 4-3 shows numerous shrines to Mary's mother, Anne (Ann). I looked at a few of these locations for further attention; two were chosen. The following paragraphs give details about the founding of two of these shrines, St. Anne's Shrine at St. Jean Baptiste Church in New York City and St. Anne Parish and Shrine in Fall River, Massachusetts.

*Shrine of St. Anne in New York*²⁴

On April 19, 2004 I called St. Jean Baptiste Church and spoke to the current pastor, Fr. Anthony Schueller. This shrine was selected from Table 2 after determining to use one of the shrines dedicated to Mary's mother, Anne²⁵. The Yorkville section of New York City in the middle 1800s was home to a large immigrant population of French Canadians who mutually assisted each other through the Societ  Saint Jean Baptiste. In 1873, the German immigrant population had organized St. Joseph's Church on East 78th Street; and, likewise, Fr. Peter Cazeneuve, Provincial of the Fathers of Mercy, decided to establish a national parish²⁶ for the French-speaking Catholics in the

²⁴ All of the data for the Shrine of St. Anne came from the following two sources: a personal telephone conversation with Fr. Schueller of St. Jean Baptiste Church on April 19, 2004 and <http://www.sjbrcc.org/sjbhist.html>.

²⁵ After deciding to use a location named for Anne, of which there are five, I eliminated the National Shrine of St. Anne that is associated with Our Lady of F tima Church due to its Western European connection with F tima; this left four shrines. The two selected were found to have considerable more historical information available via the internet and a telephone call.

²⁶ Before the *Code of Canon Law of 1918* required special permission from the Pope to do so, *national* parishes could be created by an immigrant group to safeguard their faith and perpetuate particular traditions and customs of the ethnic community.

same section of the city as the German parish. Thus, the parish was organized in 1881; a hall above a stable was soon rented at 202 East 77th Street; and the first service was held on February 22, 1882.

In May 1882, Msgr. Marquis, on his way home to Québec from overseas and carrying a relic of St. Anne that had been obtained personally by Pope Leo XIII from the Abbot of St. Paul-Outside-the-Wall in Rome, came unexpectedly to St. Jean Baptiste Church rectory. The pastor of St. Jean Baptiste then asked if the relic could be displayed for his congregation during the evening service, since the Msgr. was to depart the next day, and the Msgr. consented. Word of the relic spread quickly through the community resulting in a large crowd at the evening vespers. When the Msgr. placed the relic on a young epileptic man, his seizure stopped. For the next two days, huge crowds filled the church to see the displayed relic; and the priest of St. Jean Baptiste was granted permission by his ecclesiastical superiors to continue the display. The Msgr. was forced to delay his departure so as not to disappoint the swelling tide of pilgrims.

Over the next three weeks, it is estimated that 200,000-300,000 people visited St. Jean Baptiste Church. As he was leaving, Msgr. declared he would obtain a relic for St. Jean's Church; and on his return home, with the permission of Cardinal Taschereau of Québec, the Msgr. divided the relic. On July 15, 1892, the Msgr., and half of the original relic, arrived back in New York and with St. Jean Baptist's pastor submitted the relic to the Archbishop of New York for recognition and permission for display at St. Jean Baptiste Church. Thus, it was in 1892 that the church became the Shrine of St.

Anne, the second St. Anne de Beaupré to be created in New York City²⁷. The original shrine, Sainte Anne de Beaupré, is on the outskirts of Québec, Canada.

Anne is also the patron saint of the Province of the Congregation of the Blessed Sacrament at St. Jean Baptiste Church. The French priest, Fr. Peter Eymard²⁸, originated the Congregation of the Blessed Sacrament in 1856 in France from his dream of a worldwide network of Eucharistic shrines; and, in 1871, the group was approved by Pope Pius IX. By 1890, the religious movement had gained a foothold in Canada. About the same time, Eliza Lummis began the Eucharistic League based at St. Patrick's Cathedral in New York. As a result of her efforts with the League, she visited the Congregation of the Blessed Sacrament in Montreal, was impressed by the foundation, and decided to introduce the group into the United States. By 1900, efforts were underway to find a home for the foundation and its Eucharistic shrine in New York City. On October 2, 1900, St. Jean Baptiste Church became the new home of the Congregation of the Blessed Sacrament; and in January 1914, the new St. Jean Baptiste Church was dedicated. In just over four decades, the small church of a French Canadian immigrant community had become both a national shrine and a provincial seat in the Roman Catholic Church.

*St. Anne Parish and Shrine*²⁹

A second example of a shrine to Anne is St. Anne Shrine in Fall River, Massachusetts. When this parish was founded in 1869 for the immigrant French

²⁷ The first shrine in New York City was St. Anne's Church, dedicated in 1852 and declared a national shrine in 1912 (<http://www.sjbrcc.org/sjbhist.html>, p. 5).

²⁸ Fr. Eymard was canonized by Pope John XXIII in 1962 (<http://www.sjbrcc.org/sjbhist.html>, p. 7).

²⁹ The church website was the singular data source:
http://www.stanneshrine.com/info/church_history.htm.

Canadian population of Fall River, it was placed under the patronage of Anne. This church was the first French-speaking church in the area of Fall River, a classic mill town that developed to harness the waterpower of the Quequechan River³⁰ to manufacture cotton textiles³¹. St. Anne Parish built a new church in 1892 to accommodate a growing French-speaking immigrant population and to show their ethnic pride. The lower level of the church is the shrine, and many services are actually held in the shrine; the upper level is for the parish church. According to the parish website, early Christians who sought human *models* for their spiritual lives, could not chose Mary or Joseph because they were considered too special, thus, it was that Anne was chosen.

The shrine has a statue of Anne in the center and is surrounded by a series of small chapels: one to Fátima and the Portuguese immigrants; one to Jude the apostle and Jesus' cousin; one to Bernadette Soubirous and Lourdes; Our Lady of Guadalupe, patroness of the Spanish-speaking population, is the focus of one chapel; Joseph, husband and foster-father of Jesus, is commemorated in one. Statues of other saints, martyrs, and the Dominican priests who founded the church are also featured.

The two examples just presented are both honoring Anne, mother of Mary and grandmother of Jesus. While both locations had a direct French Canadian immigrant linkage, the details for each shrine are unique. Other shrines in Type II venerating

³⁰ The Quequechan River flows through the City of Fall River. The name of the city is Native American Quequechan for falling water. Part of the area that is the city in 2004 was purchased in 1659 from the Wampanoag Indians by settlers in the Plymouth Colony (<http://www.fallriverma.org/history.asp>).

³¹ From the 1870s until the 1920s, more cotton textiles were manufactured in Fall River than anywhere else in the United States (<http://www.fallriverma.org/history.asp>).

Anne would each have a unique history; if that history again relates to French Canadian immigration remains for future endeavors.

To use only immigration and migration as an explanation for the pattern in Figure 4-6 is somewhat shaky without a direct link to population groups in Western Europe. Shrines east of the Mississippi River might well have been established in this way partly due to early exploration patterns. The several sites in the South and West are in regions where another denomination predominates; therefore, to explain the creation of a Marian Shrine as a beacon of faith in a sea of non-Catholicism becomes a reasonable reflection of human behavior patterns. Yet, the question of usage of Mary's mother's name, Anne, is only partially answered. Certainly, additional research for additional locations could provide additional answers or possibly additional questions.

Type III Shrines

Apparitions of Mary occurred at each of the Type III shrines, but the apparitions have now ceased (Table 4-4 and Figure 4-7). Within this category are particular locations where the apparitions occurred and particular individuals who came to be associated with the apparitions. In both cases, and as a direct result of the apparitions, a shrine was established. Some of these sites may have been on private property, but with the occurrence of an apparition, word of mouth soon assured more and more pilgrims would come with each scheduled, anticipated apparition. When the apparitions ceased, the following of pilgrims sharply diminished and actively sought more recent apparitions' locations. It is this popular piety cult of Marianists that are referred to as the *grassroots devout* by Swann (1996, p. 15). The individuals in this

Table 4-4: Type III, Marian Shrines Associated With Apparitions That Have Ceased

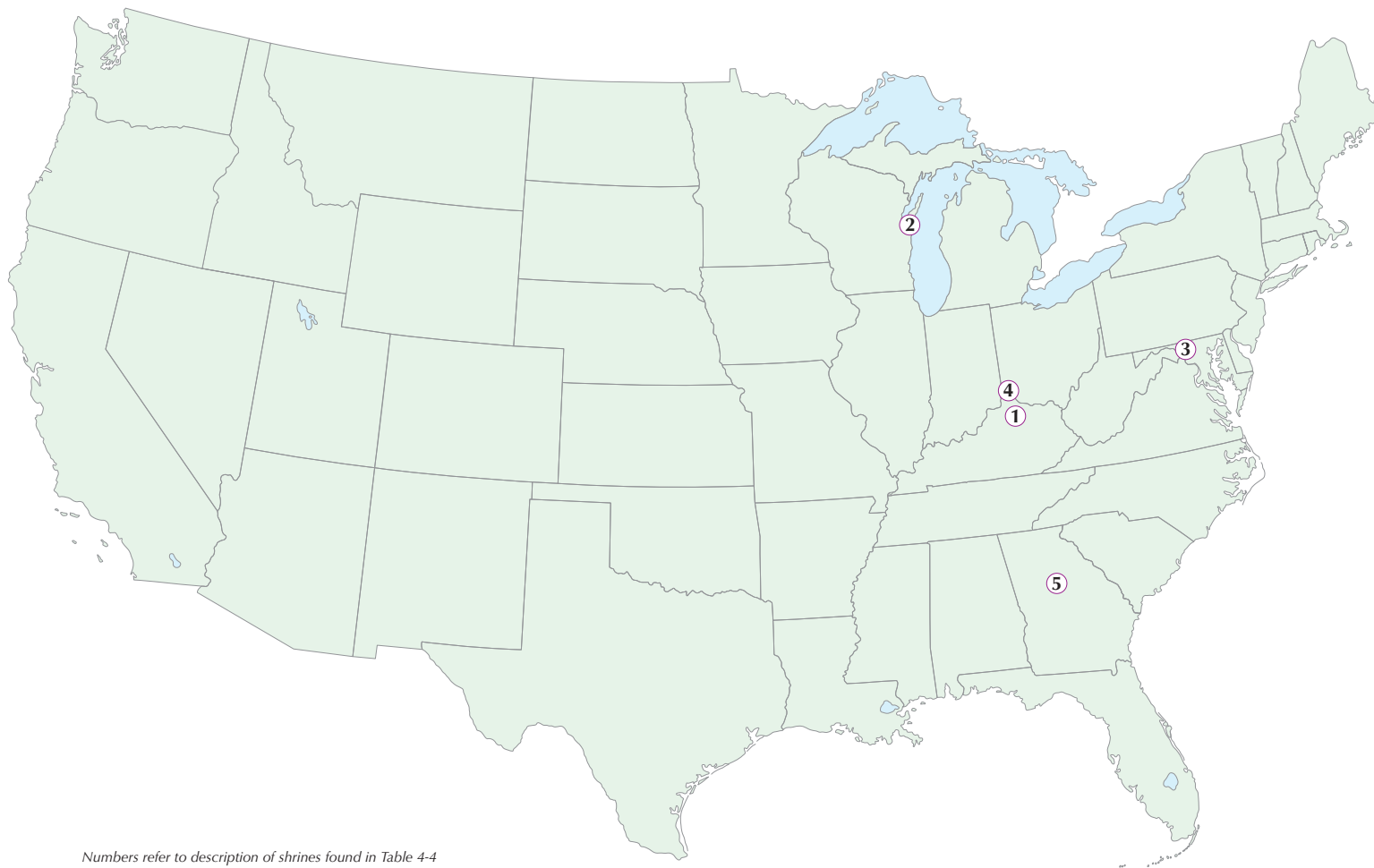
name			address	
1. Our Lady of the Most Holy Rosary Farm	Carmelite Monastery	47 DePaul Street P.O. Box M - 376	5820 Highway 159N	Falmouth
<i>2. Our Lady of Good Help Shrine</i>	Carmelite Monastery	47 DePaul Street P.O. Box M - 376	4047 Chapel Drive (New Franken)	Robinsonville
3. St. Joseph's Church	Carmelite Monastery	47 DePaul Street P.O. Box M - 376	(P.O. Box 376)	Emmitsburg
4. St. Joseph's Catholic Church, Cold Spring*	c/o Ms. Nancy Fowler - Our Loving Mother's Children	47 DePaul Street P.O. Box M - 376	5440 Moeller Avenue	Norwood
5. The Farm	c/o Ms. Nancy Fowler - Our Loving Mother's Children	47 DePaul Street P.O. Box M - 376	P.O. Box 309	Conyers
				Kentucky
				Wisconsin
				Maryland
				Ohio
				Georgia

* The August 31st apparition service was moved to Our Lady of the Holy Spirit Center, at the above address, in 1995.

Note: Blue print indicates shrine recognized by the National Conference of Catholic Bishops.

Data Source: Letters of response; research at sites.

Figure 4-7: Location of Type III Marian Shrines in the United States



Numbers refer to description of shrines found in Table 4-4

group continually seek the latest news about and location of apparitions, and they are willing to make extended trips to remote locations in anticipation of simply being in Mary's presence.

As of January 2004³², replies had been received from the Diocese of Atlanta concerning Nancy Fowler's Farm and from the Diocese of Covington regarding Our Lady of the Most Holy Rosary Farm in Falmouth. Neither of the Archbishops has initiated a Commission of Enquiry; and without the approval of the Catholic Church as genuine apparition and miracle sites, the growth and development of these two shrines is most likely stalled.

Despite the lack of any positive action toward authentication, there exists a small and active group of volunteers who have continued to improve the facilities at Our Lady of the Most Holy Rosary Farm through donated funds, supplies, and labor. A barn on the property is now a small chapel with a water tap nearby for the pilgrims' to obtain holy water. The 8th of every month a Laity Prayer Service is held from 11:30AM until 1:00PM that features a pre-recorded message from Rev. Smith. Special days in the Catholic calendar associated particularly with Mary are observed at the Farm, and on the third Sunday of each month at 3:00PM is a Divine Mercy Rosary Service. Additionally, on Sundays during the warm months, volunteers greet the pilgrims from 1:00 to 5:00PM. Special services, music, and messages are often scheduled.

Although Our Lady of the Most Holy Rosary Farm is open year around from dawn to dusk, the massive crowds who used to come to see Mary are not there. This site continues to evolve and develop only through the devotion and work of the

³² Please see Appendix A for results from each Diocese.

volunteers. As the financial footing of the parent location, Our Lady of the Holy Spirit Center, becomes more secure, I would anticipate that the Farm will continue its modest improvements and become more of a retreat center or sanctuary for the Norwood Center. However, it seems doubtful that any major growth or development beyond a local scale will occur without validation from the Roman Catholic Church. Fr. Leroy Smith's and Sandy's direct involvement³³ with the site has come to an end, but if the Farm will merely remain small and local even as the site is listed in various sources of apparition shrines is uncertain. It seems doubtful that the shrine would revert to its former agricultural use; but it seems equally doubtful that it will have substantial further development unless the *not-yet-established* Commission of Enquiry authenticates the apparitions that appeared there. Even if this location will continue to be considered sacred in the future can not be known, but the motives for any pilgrimage there have changed because those pilgrims who actively are searching for Mary have followed the *apparition trail* and moved on to be present for the latest Marian apparition.

For the Type III shrines, the map description is straightforward since there are only five locations. As a group, the pattern resembles a sideways *T* with the upright linearly from Emmitsburg, Maryland to Falmouth, Kentucky and the horizontal top from Robinsonville, Wisconsin, thru Norwood, Ohio and Falmouth, Kentucky, to Conyers, Georgia. Except for the Conyers, Georgia site, the other three locations are in the same northeast quadrant of the United States among the greatest concentration of Marian Shrines (Figure 4-1). This spatial correlation would seem to follow patterns of

³³ In a 13 January 2000 Cincinnati Post online article, Sandy Rasmussen told Ms. Bundy that Falmouth had been part of her "journey of a soul" (Bundy, 2000, p. 1). Ms. Rasmussen noted she was instructed by Mary to start a home for the dying who would have no other place to go. The Mary Rose Mission, 1543 Russell Street, Covington, Kentucky opened in February 2000.

Catholic dominance described for Types I and II and shown in the previously referenced maps: (Gaustad and Barlow, 2001, Figure C.1, Figure 2.92 and 3.37 and Newman and Halvorson, 2000, Map 1-10, p. 23). Apparitions, visions, locutions by Mary are only received by adherents to Catholicism³⁴, therefore, the majority presence of Roman Catholics in this area offers an increased probability for apparitions and may be one explanation for the location of so many shrines.

Falmouth, Kentucky's Our Lady of the Most Holy Rosary Farm

Before relating the development of Falmouth, Kentucky, the natural chronological order of events take us on a slight detour through Cold Spring, Kentucky. In 1992, the Batavia visionary³⁵ was given a series of locutions from Mary while attending a Marian Conference in Chicago; one of the messages was to contact Reverend Leroy Smith, the director of Our Lady of the Holy Spirit Center in Norwood, Ohio since March 1993, but at that time he was the pastor of St. Joseph's Catholic Church in Cold Spring, Kentucky. Although she was not personally acquainted with Fr. Smith when she received the Marian messages, she established the contact. The visionary foretold, to Rev. Smith, Mary's appearance at St. Joseph's Church at midnight, August 31, 1992. As with all apparitions, there are conflicting accounts of what really happened that night, but there does seem to be agreement that at midnight,

³⁴ If a Marian apparition had historically occurred to someone outside the Roman Catholic faith, would it have been fully recognized as an apparition of Mary? Even Bernadette Soubirous (Lourdes) was not completely sure about the "lady in white" she saw; it took nearly 6 weeks before the apparition identified herself to Bernadette as Mary even though Bernadette seemed to understand that the image was someone to be revered. Marian apparitions to Christians who are not Marian devotees would most likely not be reported as a Marian apparition; likewise, Marian apparitions to non-Christians may be interpreted as someone or something other than Mary. Therefore, it follows that Marian apparitions would be most likely to happen to Catholics in a predominantly Catholic geographic area.

³⁵ This person has been only referred to verbally or in print as the Batavia visionary. Her real name has never been revealed.

there was a deep silence and sense of peace (Gurvis, 1996, p. 88). The August 31st event has been held annually since then albeit at a different location, although the Catholic Church through the Diocese of Covington has made no official comment.

Shortly after these events, Fr. Smith was contacted by Sandy, the visionary who would play a huge role in Falmouth. By the time of Sandy's visit, the Our Lady of Light Foundation had been founded by Smith, various other clerics, and a few lay individuals who were receiving Marian locutions and apparitions on a regular basis. It was the Our Lady of Light Foundation who purchased the former St. Mary's Seminary in Norwood, changed the name to Our Lady of the Holy Spirit Center, and eventually would purchase the 98-acre farm in Falmouth where predicted apparitions and messages were to be given to Sandy on the 8th of every month, but I am jumping ahead in the story.

As Sandy recalled³⁶, her first spiritual experience happened one night while she was lying in an iron lung as a 7 year old polio victim living in rural Wisconsin, and she saw an apparition of the Last Supper. At the time, not realizing what the image was, she was frightened of the *monsters*. Only later that same year when she saw the image again as preparation for her first Communion did she understand what she had seen.

Although Sandy has had other visionary experiences over the years, the series of apparitions that created Our Lady of the Most Holy Rosary Farm began in 1992 when an insistent inner voice told her to go to St. Joseph's Church in Cold Spring, Kentucky

³⁶ The primary sources for background information about Sandy Rasmussen are from the following: (1) Samples, Karen. Mission's Founder Begins New Vision to Health Care. *The Cincinnati Enquirer*: November 21, 1999. (2) Bundy, Tamara McNutt. One Woman's Vision Becomes True Mission of Mercy. *The Cincinnati Post*: January 13, 2000. (3) Wecker, David. Mission Offers Hope and Home to Terminally Ill. *The Cincinnati Post*: June 8, 2001. (4) conversations with Our Lady of the Most Holy Rosary Farm volunteers.

where she was surprised to encounter Fr. Leroy Smith, who she had known previously at another church.

During July 1993, Sandy and others participating in a prayer meeting at St. Joseph's Church were invited, by Mike Walls, then the farm's owner and also a participant in the prayer group, to his rural Falmouth property to pray the Rosary. While she was there walking, Sandy said she heard Mary's voice asking her to build an altar at the location of a small bush, where the grotto, altar, and statues are today (Figure 1-1b). Sandy was instructed to return to the property regularly on the 8th of the month at 2:00 p.m. starting January 1994, to invite others to come for prayers, and to share her message with those who had come. The grotto altar was built during Fall 1993, soon after Fr. Leroy Smith consecrated the grounds, and Our Lady of the Most Holy Rosary Farm had been created. Starting in January 1994 until October 1995, Sandy and other pilgrims gathered on the 8th of every month in anticipation of Mary's appearance and message³⁷. Mary's message to Sandy in March 1994 asked that a small chapel be built incorporating the old barn (Figure 1-1b). Also in the March 1994 message to Sandy, Mary foretold that a small spring would become available near the chapel; this springlet was tapped, and the standpipe with *holy water* is to the right of the Chapel³⁸.

The 8th of July 1995 event, when I went for the first time to Our Lady of the Most Rosary Farm, was one of the 22 apparitions and messages Sandy received at the property. She initially received the apparition and message and in turn read the message to the crowd gathered there. Printed copies the month's message were

³⁷ A sample copy of a message is in the Appendix.

³⁸ Additional spring water is available in small bottles on a table at the chapel door.

compiled and available to the arriving pilgrims the next month. Messages tended to be pleas for a return to faithfulness (especially for recitation of the Rosary), stronger belief in Mary and Jesus, and expressions of Mary's continuing presence, love, and grace.

The highly communicative grassroots Marian network and local news coverage allowed news of the apparitions to spread quickly. "May 8, 1994 (Mother's Day and a month in which Roman Catholics revere Mary) drew an estimated 25,000" (Gurvis, 1996, p.88).

The final public apparition and message to Sandy occurred on October 8, 1995, (Table 4-5). A quick comparison of Table 4-5 with Tables 1-1 and 1-2 shows nearly twice as many cars were counted in October. The crowd was enormous, and I estimated the crowd to be 5,000 people.

To judge the crowd size, I estimated that one person sitting in a lawn chair would take up approximately 6 square feet, an area 2 feet by 3 feet.. This allows for a 1 foot by 2 feet aisle with the chairs touching each other on both sides, and the chair itself needing 2 feet by 2 feet of area. Then, I estimated the size of the grotto area that was filled with pilgrims. Allowing for considerable overflow areas and many people standing, the crowd size was determined to be about 5,000 devotees.

In an effort to verify or nullify my crowd estimate, I tried a second estimating process. This time I counted the number of seated pilgrims in an particular-sized area. Since the crowd was seated very happenstance, I used approximate size area counts rather than counting the rows or the number of people waiting. Then, I tried to move across the crowd counting similarly sized areas. This technique produced a crowd-size number similar to my first estimate.

Table 4-5: Tabulation of License Plates from October 8, 1995 (Sunday)

===== OHIO =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adams	0	Coshocton	0	Hamilton	386	Logan	1	Noble	0	Stark	1
Allen	17	Crawford	1	Hancock	3	Lorain	0	Ottawa	0	Summit	5
Ashland	0	Cuyahoga	3	Hardin	0	Lucas	14	Paulding	0	Trumbull	1
Astabula	0	Darke	2	Harrison	0	Madison	1	Perry	1	Tuscarawas	0
Athens	1	Defiance	2	Henry	2	Mahoning	0	Pickaway	1	Union	3
Auglaize	6	Delaware	2	Highland	1	Marion	1	Pike	0	Van Wert	1
Belmont	2	Erie	0	Hocking	0	Medina	0	Portage	0	Vinton	0
Brown	4	Fairfield	3	Holmes	0	Meigs	0	Preble	0	Warren	19
Butler	39	Fayette	1	Huron	1	Mercer	10	Putnam	10	Washington	0
Carroll	0	Franklin	62	Jackson	1	Miami	5	Richland	0	Wayne	0
Champaign	1	Fulton	0	Jefferson	0	Monroe	0	Ross	1	Williams	4
Clark	24	Gallia	5	Knox	0	Montgomery	26	Sandusky	0	Wood	4
Clermont	45	Geauga	0	Lake	0	Morgan	0	Scioto	1	Wyandot	1
Clinton	0	Greene	10	Lawrence	4	Morrow	0	Seneca	6	Other	68
Columbiana	0	Guernsey	0	Licking	27	Muskingum	1	Shelby	12	TOTAL	853

===== KENTUCKY =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adair	0	Carroll	0	Grant	4	Knox	0	McCreary	0	Rockcastle	0
Allen	0	Carter	0	Graves	0	Larue	0	Meade	0	Rowan	0
Anderson	0	Casey	0	Grayson	0	Laurel	0	Menifee	0	Russell	0
Ballard	0	Christian	0	Green	0	Lawrence	0	Mercer	0	Scott	1
Barren	0	Clark	1	Greenup	0	Lee	0	Metcalfe	0	Shelby	0
Bath	0	Clay	0	Hancock	1	Leslie	0	Monroe	0	Simpson	0
Bell	0	Clinton	0	Hardin	0	Letcher	0	Montgomery	0	Spencer	0
Boone	33	Crittendon	0	Harlan	0	Lewis	0	Morgan	0	Taylor	0
Bourbon	1	Cumberland	0	Harrison	1	Lincoln	0	Muhlenberg	0	Todd	0
Boyd	0	Daviess	4	Hart	0	Livingston	0	Nelson	0	Trigg	0
Boyle	3	Edmonson	0	Henderson	0	Logan	0	Nicholas	0	Trimble	0
Bracken	4	Elliott	0	Henry	0	Lyon	0	Ohio	0	Union	0
Breathitt	0	Estill	0	Hickman	0	Madison	0	Oldham	0	Warren	0
Breckenridge	0	Fayette	4	Hopkins	0	Magoffin	0	Owen	0	Washington	0
Bullitt	2	Fleming	1	Jackson	0	Marion	0	Owsley	0	Wayne	0
Butler	0	Floyd	0	Jefferson	30	Marshall	0	Pendleton	5	Webster	0
Caldwell	0	Franklin	2	Jessamine	0	Martin	0	Perry	0	Whitley	0
Calloway	0	Fulton	0	Johnson	0	Mason	1	Pike	0	Wolfe	0
Campbell	73	Gallatin	0	Kenton	77	McClean	0	Powell	0	Woodford	53
Carlisle	0	Garrard	0	Knott	0	McCracken	0	Pulaski	0	Other	301
								Robertson	0	TOTAL	301

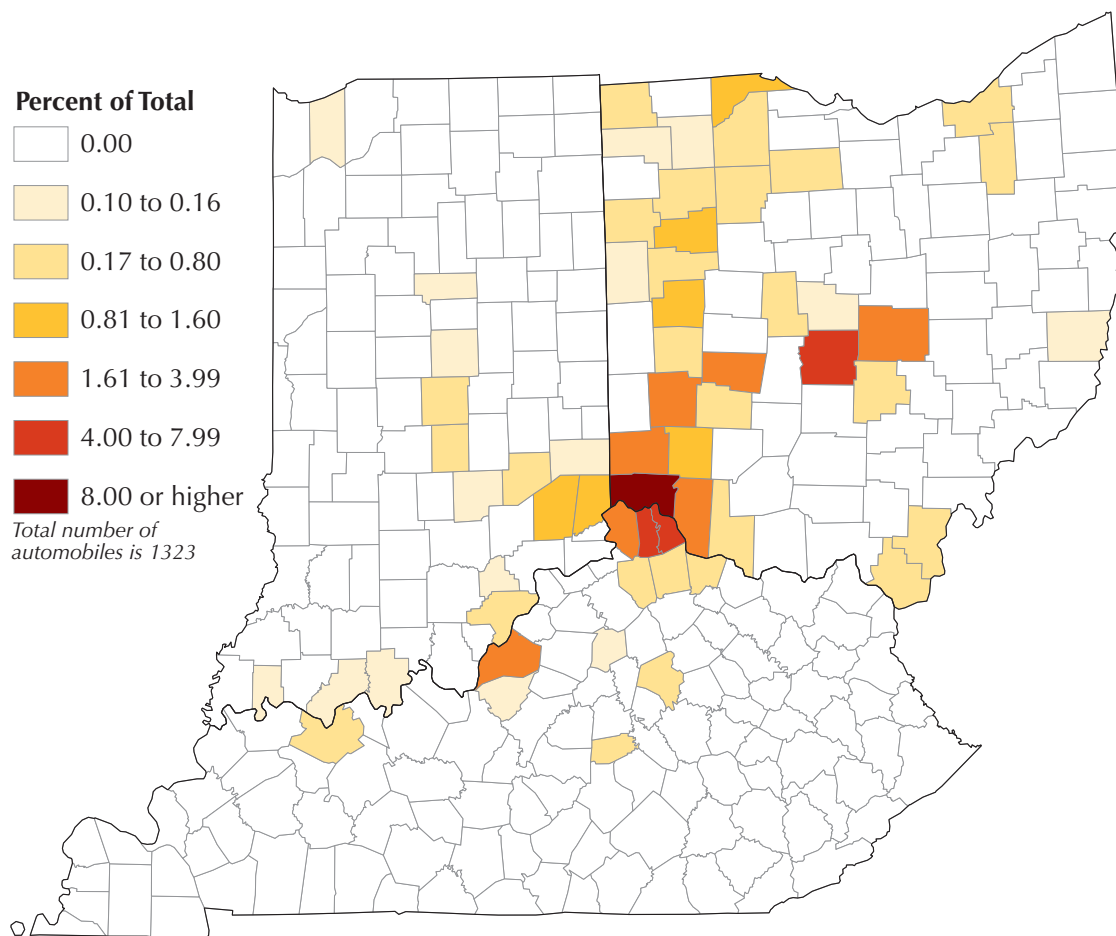
===== INDIANA =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adams	0	Decatur	8	Harrison	1	Lawrence	0	Pike	0	Tippecanoe	0
Allen	1	DeKalb	0	Hendricks	0	Madison	0	Porter	2	Tipton	0
Bartholomew	2	Delaware	1	Henry	0	Marion	9	Posey	1	Union	0
Benton	0	Dubois	0	Howard	2	Marshall	0	Pulaski	0	Vanderburgh	2
Blackford	0	Elkhart	0	Huntington	1	Martin	0	Putnam	0	Vermillion	0
Boone	0	Fayette	0	Jackson	0	Miami	0	Randolph	0	Vigo	0
Brown	0	Floyd	1	Jasper	0	Monroe	0	Ripley	12	Wabash	0
Carroll	0	Fontain	0	Jay	0	Montgomery	0	Rush	0	Warren	0
Cass	0	Franklin	2	Jefferson	1	Morgan	0	St. Joseph	0	Warrick	1
Clark	4	Fulton	0	Jennings	0	Newton	0	Scott	2	Washington	0
Clay	0	Gibson	0	Johnson	3	Noble	0	Shelby	0	Wayne	0
Clinton	0	Grant	0	Knox	0	Ohio	0	Spencer	2	Wells	1
Crawford	0	Greene	0	Kosciusko	0	Orange	0	Starke	0	White	0
Daviess	0	Hamilton	2	Lagrange	0	Owen	0	Steuben	0	Whitley	0
Dearborn	20	Hancock	0	Lake	0	Parke	0	Sullivan	0	Other	19
				LaPorte	0	Perry	2	Switzerland	0	TOTAL	102

===== OTHERS =====											
County	Count	County	Count	County	Count	County	Count	County	Count	Category	Count
Connecticut	1	Iowa	3	Missouri	2	Pennsylvania	5	W. Virginia	7	Cars	
Florida	5	Maryland	1	Montana	1	South Carolina	1	Wisconsin	1	TOTAL	1,323
Georgia	1	Massachusetts	1	Nebraska	1	Tennessee	1	TOTAL	67	Buses	
Illinois	11	Michigan	22	New York	1	Virginia	1			TOTAL	18

Since I had not been there in May 1994, I have no basis for comparing the crowd size for October 1995, but I would suspect that this crowd was a somewhat larger than the Mother's Day group simply because there had been more time for radio, television, and newspaper coverage, without considering the grassroots devout and institutional communication networks, to spread the news that this would be Mary's last appearance. Who made the 25,000 people estimate and how the number was gauged was not disclosed. But in October 1995, after about 2 years of volunteer workers improving the gravel road and parking areas on the property, it makes sense that there were probably more busses, cars, and pilgrims in attendance for my estimate of 5,000 people. In any case, it was a massive and reverent crowd; the property literally bulged with expectant pilgrims and parked cars. If the crowd was somewhat larger than may otherwise have been expected, because in 1995 the 8th of October was a Sunday, must remain unknown.

The map created from the tabulation of October 8, 1995 shows a distribution similar to the previous tabulation maps (Figures 4-8, 1-2 , 1-3). The node centered around Hamilton County is due to the Our Lady of the Holy Spirit Center's direct connection with the Farm; it was built and is maintained through volunteer labor, donated funds, and newsletter coverage of events, everything organized through the Norwood center. Automobiles from Hamilton County were 27.9 percent of the total automobiles present that day. There is also clearly visible a major southwest to northeast diagonal across the center of the map, and not extending to the farthest counties in either northeast Ohio or southwest Kentucky, that is readily explainable as the route of Interstate 71 (Figure 4-9). A second north and south approximately linear

**Figure 4-8: Ohio, Indiana, and Kentucky Automobiles Present; County of Registration:
October 8, 1995**



See also Table 4-5

Figure 4-9: Ohio, Indiana, and Kentucky Interstate Highways and Major Cities



pattern in western Ohio generally follows the route of Interstate 75. Only three other counties are in the next highest interval, 4.00-7.99 percent: Franklin County in Central Ohio and Campbell and Kenton Counties in Northern Kentucky. The two counties in Kentucky may be part of the distance decay pattern surrounding Hamilton County; but, for Franklin County the explanation is more likely to be tied to the City of Columbus. Franklin County and Licking County, to Franklin County's northeast, are the center of a small cluster of tabulated automobiles centered around Columbus.

To what extent this pattern results from personal, direct, and regular communication versus institutional publicity produced through Marian centers is not known, but those in the grassroots devout communicate regularly with other Mariologists, as I was told by volunteers with whom I talked at Our Lady of the Most Holy Rosary Farm. Jefferson County in Kentucky and Butler, Montgomery, and Clark Counties in Ohio are all in the third highest interval, 1.61 to 3.99 percent, and have major cities within their boundaries: Louisville, Middletown, Dayton, and Springfield, respectively. That somewhat larger Marian centers are located in cities and arrange for groups of pilgrims to attend the Farm service on the 8th seems quite likely. Buses may have transported many in these arranged tour groups, but possibly many elected to drive their own cars, thus creating the spatial pattern observed. Of note is the paucity of cars in Indiana counties, a pattern reflected also in Kentucky if Jefferson, Boone, Kenton, and Campbell Counties are excluded.

I returned three more times to Our Lady of the Most Holy Rosary Farm: on December 8, 1995, on December 8, 1996, and on August 8, 1997 (Tables 4-6, 4-7, 4-8 and Figures 4-10, 4-11, 4-12). After the apparitions had ceased, it was 2 months before

Table 4-6: Tabulation of License Plates from December 8, 1995 (Friday)

OHIO											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adams	0	Coshocton	0	Hamilton	60	Logan	0	Noble	0	Stark	0
Allen	1	Crawford	0	Hancock	0	Lorain	0	Ottawa	0	Summit	1
Ashland	0	Cuyahoga	0	Hardin	0	Lucas	1	Paulding	0	Trumbull	0
Astabula	0	Darke	0	Harrison	0	Madison	0	Perry	1	Tuscarawas	0
Athens	0	Defiance	0	Henry	0	Mahoning	0	Pickaway	1	Union	0
Auglaize	1	Delaware	2	Highland	0	Marion	0	Pike	0	Van Wert	0
Belmont	0	Erie	0	Hocking	0	Medina	0	Portage	1	Vinton	0
Brown	1	Fairfield	0	Holmes	0	Meigs	0	Preble	0	Warren	2
Butler	7	Fayette	0	Huron	0	Mercer	1	Putnam	2	Washington	0
Carroll	0	Franklin	11	Jackson	0	Miami	1	Richland	1	Wayne	0
Champaign	0	Fulton	0	Jefferson	0	Monroe	0	Ross	0	Williams	0
Clark	0	Gallia	0	Knox	0	Montgomery	3	Sandusky	0	Wood	0
Clermont	9	Geauga	0	Lake	0	Morgan	0	Scioto	0	Wyandot	0
Clinton	0	Greene	1	Licking	0	Morrow	0	Seneca	0	Other	11
Columbiana	0	Guernsey	0	Licking	1	Muskingum	0	Shelby	1	TOTAL	121

KENTUCKY											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adair	0	Carroll	0	Grant	0	Knox	0	McCreary	0	Rockcastle	0
Allen	0	Carter	0	Graves	0	Larue	0	Meade	0	Rowan	0
Anderson	0	Casey	0	Grayson	0	Laurel	0	Menifee	0	Russell	0
Ballard	0	Christian	0	Green	0	Lawrence	0	Mercer	0	Scott	0
Barren	0	Clark	0	Greenup	0	Lee	0	Metcalfe	0	Shelby	0
Bath	0	Clay	0	Hancock	0	Leslie	0	Monroe	0	Simpson	0
Bell	0	Clinton	0	Hardin	0	Letcher	0	Montgomery	0	Spencer	0
Boone	0	Crittendon	0	Harlan	0	Lewis	0	Morgan	0	Taylor	0
Bourbon	0	Cumberland	0	Harrison	0	Lincoln	0	Muhlenberg	0	Todd	0
Boyd	0	Daviess	0	Hart	0	Livingston	0	Nelson	0	Trigg	0
Boyle	0	Edmonson	0	Henderson	0	Logan	0	Nicholas	0	Trimble	0
Bracken	0	Elliott	0	Henry	0	Lyon	0	Ohio	0	Union	0
Breathitt	0	Estill	0	Hickman	0	Madison	0	Oldham	0	Warren	0
Breckinridge	0	Fayette	0	Hopkins	0	Magoffin	0	Owen	0	Washington	0
Bullitt	0	Fleming	0	Jackson	0	Marion	0	Owsley	0	Wayne	0
Butler	0	Floyd	0	Jefferson	1	Marshall	0	Pendelton	0	Webster	0
Caldwell	0	Franklin	0	Jessamine	0	Martin	0	Perry	0	Whitley	0
Calloway	0	Fulton	0	Johnson	0	Mason	0	Pike	0	Wolfe	0
Campbell	17	Gallatin	0	Kenton	25	McClean	0	Powell	0	Woodford	0
Carlisle	0	Garrard	0	Knott	0	McCracken	0	Pulaski	0	Other	16
								Robertson	0	TOTAL	59

INDIANA											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adams	0	Decatur	1	Harrison	1	Lawrence	0	Pike	0	Tippecanoe	0
Allen	1	DeKalb	0	Hendricks	0	Madison	0	Porter	0	Tipton	0
Bartholomew	0	Delaware	0	Henry	0	Marion	1	Posey	0	Union	0
Benton	0	Dubois	0	Howard	0	Marshall	0	Pulaski	0	Vanderburgh	0
Blackford	0	Elkhart	0	Huntington	0	Martin	0	Putnam	0	Vermillion	0
Boone	0	Fayette	0	Jackson	0	Miami	0	Randolph	0	Vigo	0
Brown	0	Floyd	0	Jasper	0	Monroe	0	Ripley	0	Wabash	0
Carroll	0	Fontain	0	Jay	0	Montgomery	0	Rush	0	Warren	0
Cass	0	Franklin	2	Jefferson	1	Morgan	0	St. Joseph	0	Warrick	0
Clark	0	Fulton	0	Jennings	0	Newton	0	Scott	0	Washington	0
Clay	0	Gibson	0	Johnson	0	Noble	0	Shelby	0	Wayne	0
Clinton	0	Grant	0	Knox	0	Ohio	0	Spencer	0	Wells	0
Crawford	0	Greene	0	Kosciusko	0	Orange	0	Starke	0	White	0
Daviess	0	Hamilton	0	Lagrange	0	Owen	0	Steuben	0	Whitley	0
Dearborn	3	Hancock	0	Lake	0	Parke	0	Sullivan	0	Other	3
				LaPorte	0	Perry	0	Switzerland	0	TOTAL	13

OTHERS			
Illinois	1		
Michigan	3		
Wisconsin	1		
TOTAL	5	Buses	5
		Cars	198
		TOTAL	198

Table 4-7: Tabulation of License Plates from December 8, 1996 (Sunday)

===== OHIO =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adams	0	Coshocton	0	Hamilton	34	Logan	0	Noble	0	Stark	0
Allen	0	Crawford	0	Hancock	0	Lorain	0	Ottawa	0	Summit	0
Ashland	0	Cuyahoga	0	Hardin	0	Lucas	0	Paulding	0	Trumbull	0
Astabula	0	Darke	0	Harrison	0	Madison	0	Perry	0	Tuscarawas	0
Athens	0	Defiance	0	Henry	0	Mahoning	0	Pickaway	0	Union	0
Auglaize	1	Delaware	0	Highland	0	Marion	0	Pike	0	Van Wert	0
Belmont	0	Erie	1	Hocking	0	Medina	0	Portage	0	Vinton	0
Brown	0	Fairfield	0	Holmes	0	Meigs	0	Preble	0	Warren	1
Butler	1	Fayette	0	Huron	0	Mercer	0	Putnam	1	Washington	0
Carroll	0	Franklin	2	Jackson	0	Miami	0	Richland	0	Wayne	0
Champaign	0	Fulton	0	Jefferson	0	Monroe	0	Ross	0	Williams	0
Clark	1	Gallia	0	Knox	0	Montgomery	0	Sandusky	0	Wood	0
Clermont	3	Geauga	0	Lake	0	Morgan	0	Scioto	0	Wyandot	0
Clinton	0	Greene	0	Lawrence	0	Morrow	0	Seneca	0	Other	3
Columbiana	0	Guernsey	0	Licking	0	Muskingum	0	Shelby	3	TOTAL	51

===== KENTUCKY =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adair	0	Carroll	0	Grant	0	Knox	0	McCreary	0	Rockcastle	0
Allen	0	Carter	0	Graves	0	Larue	0	Meade	0	Rowan	0
Anderson	0	Casey	0	Grayson	0	Laurel	0	Menifee	0	Russell	0
Ballard	0	Christian	0	Green	0	Lawrence	0	Mercer	0	Scott	0
Barren	0	Clark	0	Greenup	0	Lee	0	Metcalfe	0	Shelby	0
Bath	0	Clay	0	Hancock	0	Leslie	0	Monroe	0	Simpson	0
Bell	0	Clinton	0	Hardin	0	Letcher	0	Montgomery	0	Spencer	0
Boone	4	Crittendon	0	Harlan	0	Lewis	0	Morgan	0	Taylor	0
Bourbon	0	Cumberland	0	Harrison	0	Lincoln	0	Muhlenberg	0	Todd	0
Boyd	0	Daviess	0	Hart	0	Livingston	0	Nelson	0	Trigg	0
Boyle	0	Edmonson	0	Henderson	0	Logan	0	Nicholas	0	Trimble	0
Bracken	0	Elliott	0	Henry	0	Lyon	0	Ohio	0	Union	0
Breathitt	0	Estill	0	Hickman	0	Madison	0	Oldham	0	Warren	0
Breckenridge	0	Fayette	1	Hopkins	0	Magoffin	0	Owen	0	Washington	0
Bullitt	0	Fleming	0	Jackson	0	Marion	0	Owsley	0	Wayne	0
Butler	0	Floyd	0	Jefferson	1	Marshall	0	Pendelton	1	Webster	0
Caldwell	0	Franklin	0	Jessamine	0	Martin	0	Perry	0	Whitley	0
Calloway	0	Fulton	0	Johnson	0	Mason	0	Pike	0	Wolfe	0
Campbell	13	Gallatin	0	Kenton	9	McClean	0	Powell	0	Woodford	0
Carlisle	0	Garrard	0	Knott	0	McCracken	0	Pulaski	0	Other	6
								Robertson	0	TOTAL	35

===== INDIANA =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adams	0	Decatur	0	Harrison	0	Lawrence	0	Pike	0	Tippecanoe	0
Allen	0	DeKalb	0	Hendricks	0	Madison	0	Porter	0	Tipton	0
Bartholomew	0	Delaware	0	Henry	0	Marion	1	Posey	0	Union	0
Benton	0	Dubois	0	Howard	0	Marshall	0	Pulaski	0	Vanderburgh	0
Blackford	0	Elkhart	0	Huntington	0	Martin	0	Putnam	0	Vermillion	0
Boone	0	Fayette	0	Jackson	0	Miami	0	Randolph	0	Vigo	0
Brown	0	Floyd	0	Jasper	0	Monroe	0	Ripley	1	Wabash	0
Carroll	0	Fountain	0	Jay	0	Montgomery	0	Rush	0	Warren	0
Cass	0	Franklin	1	Jefferson	0	Morgan	0	St. Joseph	0	Warrick	0
Clark	0	Fulton	0	Jennings	0	Newton	0	Scott	0	Washington	0
Clay	0	Gibson	0	Johnson	0	Noble	0	Shelby	0	Wayne	0
Clinton	0	Grant	0	Knox	0	Ohio	0	Spencer	0	Wells	0
Crawford	0	Greene	0	Kosciusko	0	Orange	0	Starke	0	White	0
Daviess	0	Hamilton	0	Lagrange	0	Owen	0	Steuben	0	Whitley	0
Dearborn	2	Hancock	0	Lake	0	Parke	0	Sullivan	0	Other	0
				LaPorte	0	Perry	0	Switzerland	0	TOTAL	6

===== OTHERS =====			
County	Count	Count	Count
Pennsylvania	2	Buses	1
		TOTAL	94

Table 4-8: Tabulation of License Plates from August 8, 1997 (Friday)

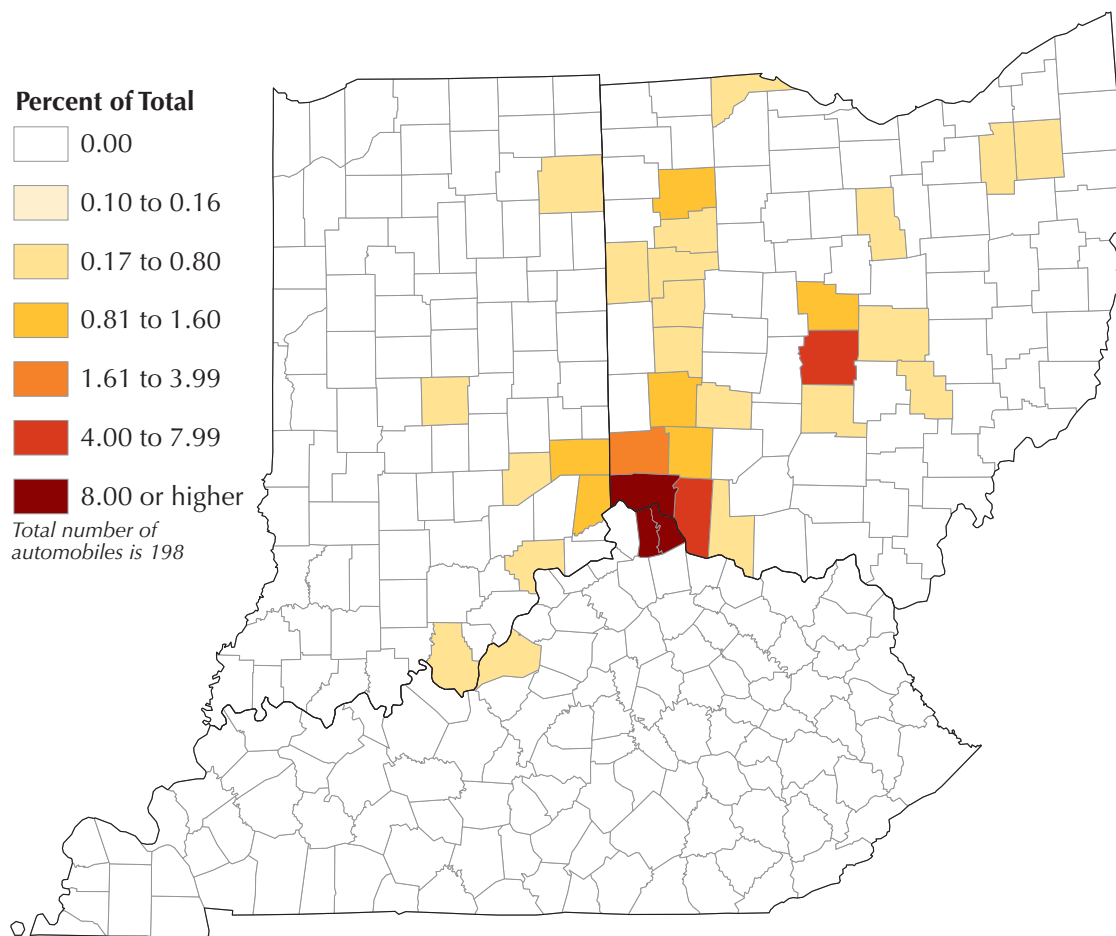
===== OHIO =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adams	0	Coshocton	0	Hamilton	28	Logan	0	Noble	0	Stark	0
Allen	0	Crawford	0	Hancock	0	Lorain	0	Ottawa	0	Summit	1
Ashland	0	Cuyahoga	0	Hardin	0	Lucas	1	Paulding	0	Trumbull	0
Astabula	0	Darke	0	Harrison	0	Madison	0	Perry	0	Tuscarawas	0
Athens	0	Defiance	0	Henry	0	Mahoning	0	Pickaway	0	Union	0
Auglaize	0	Delaware	0	Highland	0	Marion	0	Pike	0	Van Wert	0
Belmont	0	Erie	0	Hocking	0	Medina	0	Portage	0	Vinton	0
Brown	0	Fairfield	0	Holmes	0	Meigs	0	Preble	0	Warren	2
Butler	1	Fayette	0	Huron	0	Mercer	0	Putnam	1	Washington	0
Carroll	0	Franklin	2	Jackson	0	Miami	0	Richland	0	Wayne	0
Champaign	0	Fulton	0	Jefferson	0	Monroe	0	Ross	0	Williams	0
Clark	0	Gallia	0	Knox	0	Montgomery	0	Sandusky	0	Wood	0
Clermont	4	Geauga	0	Lake	1	Morgan	0	Scioto	0	Wyandot	0
Clinton	0	Greene	0	Lawrence	0	Morrow	0	Seneca	0	Other	1
Columbiana	0	Guernsey	0	Licking	0	Muskingum	0	Shelby	1	TOTAL	43

===== KENTUCKY =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adair	0	Carroll	0	Grant	0	Knox	0	McCreary	0	Rockcastle	0
Allen	0	Carter	0	Graves	0	Larue	0	Meade	0	Rowan	0
Anderson	0	Casey	0	Grayson	0	Laurel	0	Menifee	0	Russell	0
Ballard	0	Christian	0	Green	0	Lawrence	0	Mercer	0	Scott	0
Barren	0	Clark	0	Greenup	0	Lee	0	Metcalfe	0	Shelby	0
Bath	0	Clay	0	Hancock	0	Leslie	0	Monroe	0	Simpson	0
Bell	0	Clinton	0	Hardin	0	Letcher	0	Montgomery	0	Spencer	0
Boone	4	Crittendon	0	Harlan	0	Lewis	0	Morgan	0	Taylor	0
Bourbon	0	Cumberland	0	Harrison	0	Lincoln	0	Muhlenberg	0	Todd	0
Boyd	0	Daviess	0	Hart	0	Livingston	0	Nelson	0	Trigg	0
Boyle	0	Edmonson	0	Henderson	0	Logan	0	Nicholas	0	Trimble	0
Bracken	0	Elliott	0	Henry	0	Lyon	0	Ohio	0	Union	0
Breathitt	0	Estill	0	Hickman	0	Madison	1	Oldham	0	Warren	0
Breckinridge	0	Fayette	0	Hopkins	0	Magoffin	0	Owen	2	Washington	0
Bullitt	0	Fleming	0	Jackson	0	Marion	0	Owsley	0	Wayne	0
Butler	0	Floyd	0	Jefferson	0	Marshall	0	Pendelton	2	Webster	0
Caldwell	0	Franklin	3	Jessamine	1	Martin	0	Perry	0	Whitley	0
Calloway	0	Fulton	0	Johnson	0	Mason	0	Pike	0	Wolfe	0
Campbell	12	Gallatin	0	Kenton	13	McClean	0	Powell	0	Woodford	0
Carlisle	0	Garrard	0	Knott	0	McCracken	0	Pulaski	1	Other	7
								Robertson	0	TOTAL	46

===== INDIANA =====											
County	Count	County	Count	County	Count	County	Count	County	Count	County	Count
Adams	0	Decatur	0	Harrison	0	Lawrence	0	Pike	0	Tippecanoe	0
Allen	0	DeKalb	0	Hendricks	0	Madison	0	Porter	0	Tipton	0
Bartholomew	0	Delaware	0	Henry	0	Marion	0	Posey	0	Union	0
Benton	0	Dubois	0	Howard	0	Marshall	0	Pulaski	0	Vanderburgh	0
Blackford	0	Elkhart	0	Huntington	0	Martin	0	Putnam	0	Vermillion	0
Boone	0	Fayette	0	Jackson	0	Miami	0	Randolph	0	Vigo	0
Brown	0	Floyd	0	Jasper	0	Monroe	0	Ripley	0	Wabash	0
Carroll	0	Fountain	0	Jay	0	Montgomery	0	Rush	0	Warren	0
Cass	0	Franklin	0	Jefferson	0	Morgan	0	St. Joseph	0	Warrick	0
Clark	0	Fulton	0	Jennings	0	Newton	0	Scott	0	Washington	0
Clay	0	Gibson	0	Johnson	0	Noble	0	Shelby	0	Wayne	0
Clinton	0	Grant	0	Knox	0	Ohio	0	Spencer	0	Wells	0
Crawford	0	Greene	0	Kosciusko	0	Orange	0	Starke	0	White	0
Daviess	0	Hamilton	0	Lagrange	0	Owen	0	Steuben	0	Whitley	0
Dearborn	1	Hancock	0	Lake	0	Parke	0	Sullivan	0	Other	0
				LaPorte	0	Perry	0	Switzerland	0	TOTAL	1

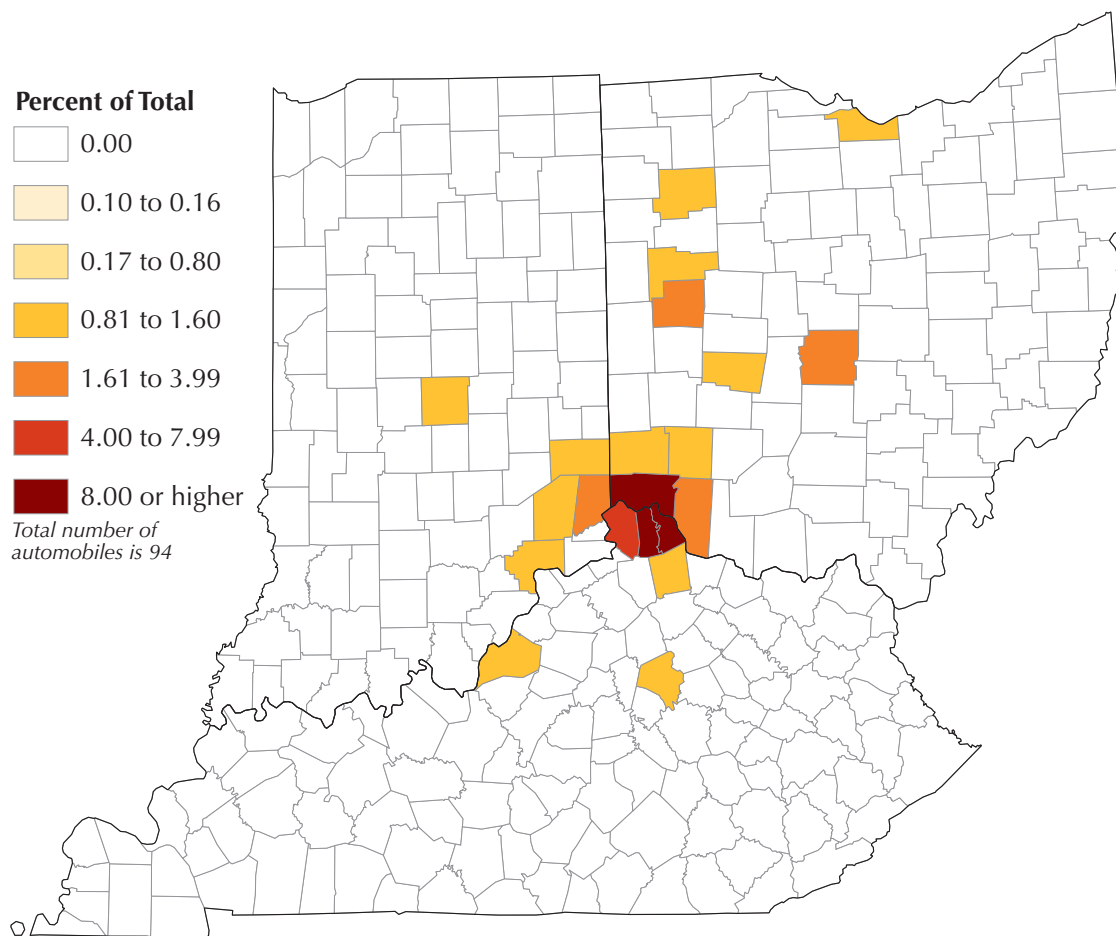
===== OTHERS =====		
	Buses	Cars
Florida	1	
Iowa	1	
TOTAL	0	92

**Figure 4-10: Ohio, Indiana, and Kentucky Automobiles Present; County of Registration:
December 8, 1995 (Friday)**



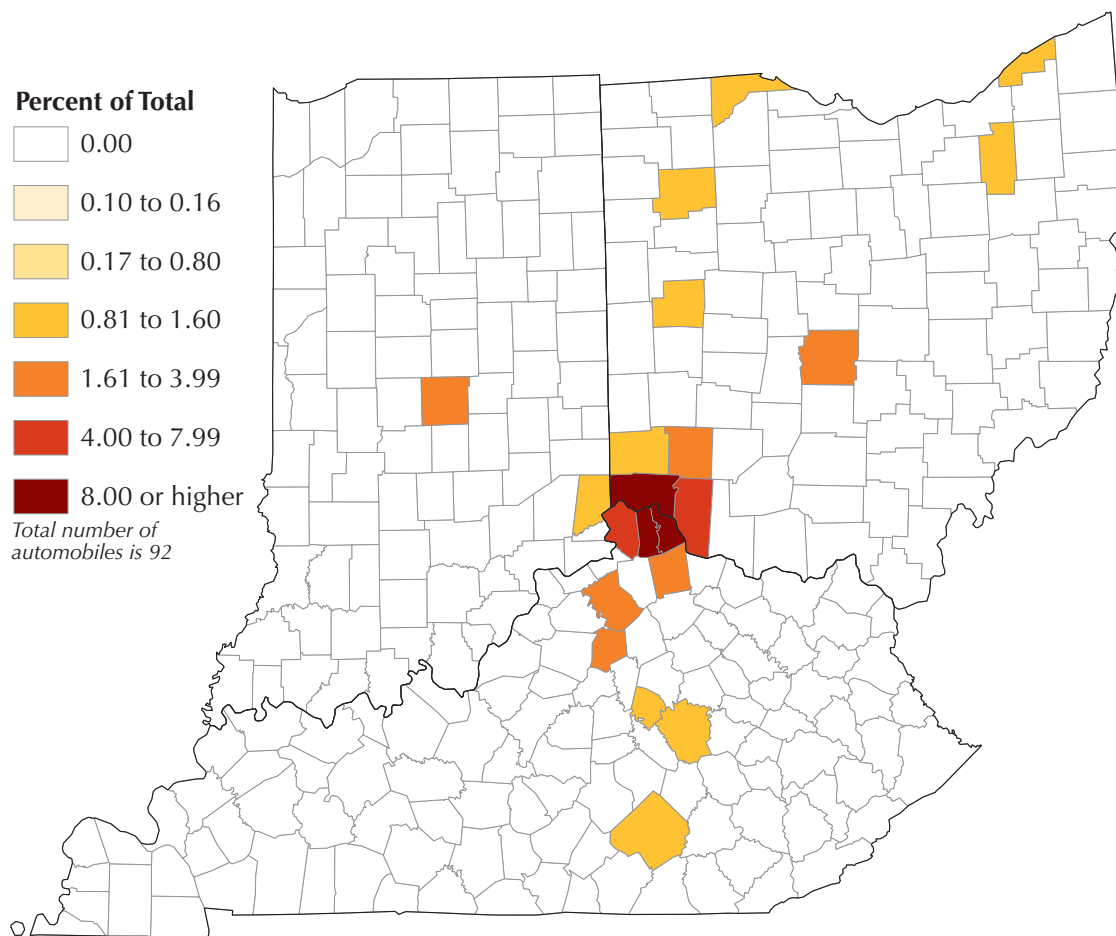
See also Table 4-6

**Figure 4-11: Ohio, Indiana, and Kentucky Automobiles Present; County of Registration:
December 8, 1996 (Sunday)**



See also Table 4-7

**Figure 4-12: Ohio, Indiana, and Kentucky Automobiles Present; County of Registration:
August 8, 1997 (Friday)**



See also Table 4-8

I returned in December 1995; and, I was certainly surprised at the extent of the drop in attendance. The number of cars had decreased from a high of 1323 on October 8, 1995 to 198 on December 8, 1995; this is an 85 percent decline³⁹.

The influence of December 8th being a Friday must be taken into account, but exactly how this should be done is difficult to know. The number of automobiles counted for December 8th is a mere 15 percent of the number of cars at the shrine for the final apparition two months earlier. Even using what might be considered a more average number of cars, with a number similar to July 8th and September 8th , 626 or 627 cars, the drop for December 8, 1995 is still surprising with the number only 31.6 percent of July 1995's total. Nevertheless, Figure 4-10 clearly shows a strong, direct connection with Our Lady of the Holy Spirit Center in Hamilton County, Ohio with 121 (61.1 percent) of 198 cars being registered there. About one-third of the cars were from Northern Kentucky, counties more proximal to the Farm.

Turning our attention to the tabulation and map for December 8, 1996, we again see a large drop-off in attendance and the same distribution on the map (Table 4-8 and Figure 4-11). Ninety-four cars were at Our Lady of the Most Holy Rosary Farm: 7.1 percent of the high on October 8, 1995 and 47.7 percent of the number who came on Sunday, December 8, 1995.

Some hypotheses for the paucity of cars, we might consider the colder weather, the coming busy Christmas season, primary and secondary schools were in session, or even the weekday effect. I would argue that with no apparition predicted, those Mariologists, the grassroots devout, who actively seek and travel to the most current

³⁹ The decline was calculated as follows: $1323 - 198 = 1125$; $1125 / 1323 = .8503$ or 85percent.

apparition sites had simply moved on. I saw very few familiar faces from the *apparition* days; and the minuscule number of pilgrims in the grotto allowed cars to be parked in close proximity to where the lawn chairs had been unfolded for the prayer service.

At this time, Fr. Leroy Smith had still been going every month to give a short meditation message, but with the postal delivery of January 1997's newsletter, even Fr. Smith's reinforcing attendance would cease. The news of Fr. Smith being asked by the Bishop of Covington not to attend on the 8th caught the faithful volunteers and pilgrims quite by surprise. What would now happen at and to Our Lady of the Most Holy Rosary Farm in Falmouth?

I visited Our Lady of the Most Holy Rosary Farm for the final tabulation on August 8, 1997 seeking to answer the above question (Table 4-9). I found some moderate improvements at the property – particularly, the chapel was nearly completed. Attendance for this date reflects a slightly different pattern with a nearly equal split in the number of cars between Ohio and Kentucky (Figure 4-12). Hamilton County accounts for 28 of the 43 Ohio cars, while the Northern Kentucky counties of Campbell and Boone drew 12 and 13 cars, respectively, of the 46 cars from Kentucky, respectively. This distribution raises the question of increased acceptance of this shrine by the neighboring Kentuckians. Additionally, the weekday effect should not be overlooked, August 8, 1997, was a Friday.

The message from Fr. Smith was taped and merely played for the crowd, there was a less expectant feeling overall, for neither the apparitions nor Fr. Smith would arrive. The question of the extent that Fr. Smith's absence influenced the crowd size

was not asked⁴⁰. But, another factor possibly reducing the number of cars there that day is the fact of the August 31st annual celebration at the Our Lady of the Holy Spirit Center in Norwood being only 3 weeks away. Maybe those people who might have made the trip were busily involved in preparations at Norwood for the large expected crowd.

The sacred site at Falmouth, Kentucky was certainly established directly from the apparitions that were believed to have been delivered there, initially only to Sandy and then shared with those who came on the 8th of every month. This shrine had received no historical relic for the creation as had many Marian shrines in Western Europe. It is arguable that the Farm's location was literally orchestrated by Mary through Sandy; but it is also arguable that the site resulted simply from a series of disconnected events. Marianists would align on the side with Mary and intentional design, while secularists would argue that there were no apparitions, Sandy simply found the Farm relaxing, and others arrived to benefit also from its rural, peaceful atmosphere⁴¹.

Part of an explanation for the apparitions to Sandy leads to applying the stress model presented in Chapter 3 to Our Lady's Farm. There is some evidence that Sandy was experiencing personal tension in her life when she made the initial visit to Fr. Smith

⁴⁰ It was my decision, before my first visit to Our Lady's, that any direct questioning of the pilgrims would be intrusive. I talked extensively with the volunteers and others as they aided those in attendance, but I consistently did not start conversations with anyone seated. I also refrained from undue talking while the devotional service was in progress. It was my feeling that the pilgrims had come for personal reasons about which I did not believe I should inquire. This practice remained unchanged during subsequent trips to the Farm.

⁴¹ In conversations with volunteers at the Farm during my first several visits, I was repeatedly told of hazing by the neighbors whose property adjoined the Farm. Guns were fired, dogs barked, and farm equipment was operated close to the property lines so as to intentionally disrupt the services. Over time and possibly as the number of pilgrims decreased, the hazing was discontinued and relations with owners of the farms surrounding this property improved.

at St. Joseph's Church in Cold Spring⁴². Seven years before the first apparition, she had had a near-death experience after a seizure but went on to nearly complete a nursing degree. She struggled with rehabilitation, continually questioned "why;" all the while she was hearing voices, locutions. In compliance to the voices' directives was the visit to Fr. Smith and initial visits to the terminally ill. Sandy continued her bedside visits during the Falmouth apparitions which she argues were only a tiny part of her spiritual journey. Indeed, it seems that the apparitions followed directly from Sandy's stresses.

The development of this shrine was tied to the continuing apparitions; and when the apparitions ceased, the number of pilgrims dropped sharply, and the physical site improvements moved ahead at a considerably slower pace. It is unlikely that this site will totally fade from the landscape since the Our Lady of Light Foundation is the owner. But, with publicity currently at a minimal level, it is also doubtful that substantial growth will occur either. The site will likely remain a small, historical apparition site that is in limbo until a ruling is made by the Commission of Enquiry that has yet to be established. The future is uncertain for Our Lady of the Most Holy Rosary Farm.

The farm is on a topographical high (Figure 1-1b), therefore, its location is consistent with conventional wisdom for sacred sites. The grotto is in a very slight natural depression and is possibly slightly shaded somewhat because of the trees, possibly providing it with the psychological ambiance similar to a natural cave. In this grotto is where Sandy was instructed by Mary to build an altar. The altar was built and

⁴² Information about Sandy is from the following websites:
<http://www.cincypost.com/2001/jun/09/wecker060901.html> and
http://www.enquirer.com/editions/1999/11/21/loc_missions_founder.html.

statues were placed on each side especially for this property. When the land was bought, there was a small house near the road, a small garage type structure for machinery or a car near the house, and an unused barn which was badly in need of repair farther into the property along a dirt/gravel drive. The Marian popular piety cult built the Stations of the Cross stations and improved part of an existing farm lane into the looped access driveway with a crucifix in the turn-around; they completely refurbished the barn into a small chapel; they have installed a loud-speaker system; and they have labored installing pavement for the road built to the Chapel of the Good Shepherd on the rear portion of the land. The Farm and its location did not have any relationship I could discover with other apparition sites or shrines beyond the adoration of Mary.

For the grassroots devout who continually seek new sites and news of apparitions, the very latest locations does seem to be held in higher esteem; and those who traveled to these newest shrines seemed to have gained a slightly higher status among the pilgrims⁴³. Every Marian shrine is considered to be sacred space, worthy of respect. Admittedly, personal feelings about particular shrines may create a personal hierarchy, but no reference was found indicating an institutional ranking. The *official* sanctioning of a site where apparitions appeared does seem to create a sort of *hierarchy*, with shrines granted full approval being worthy of slightly higher devotion.

Several shrines' names include "National...", indicating that location's desire to gain followers at the national level, thus moving ahead of local and regional shrines in

⁴³ In conversations with the volunteers at Our Lady's Farm, I had the distinct feeling that those who both received the latest news about and were able to travel to the newest apparition sites were ascribed a slightly higher pilgrim status.

whatever hierarchy exists. To what extent this change increases shrine use and financial backing might be a future topic to study.

A Second Type III Shrine

To explore the details of a second example of Type III shrine, we turn our attention to apparitions to Gianna Talone Sullivan on Thursday evenings in Emmitsburg, where the Diocese of Baltimore's Commission of Enquiry was called and has published its findings. But first, a bit of background about Gianna Talone Sullivan and the origin of the apparitions in Scottsdale, Arizona.

In 1988, Gianna Talone⁴⁴ was one of nine individuals in a Thursday evening prayer group of young adults from St. Maria Goretti Catholic Church in Scottsdale, Arizona who went to Medjugorje, an apparent apparition site in Bosnia and Herzegovina⁴⁵ where beginning on June 24, 1981, six children (five teenagers and a ten year old) reported to have seen an apparition of Mary⁴⁶. The prayer group from St. Maria Goretti made the pilgrimage to Medjugorje for personal, spiritual growth. After returning home to Scottsdale, Arizona, Gianna and others in the group began having

⁴⁴ Details about Gianna Talone Sullivan at Emmitsburg are from the following websites: <http://www.nervline.com/therock/appar/emmits/fronteir/emmitsbu.htm>, <http://www.apparitions.org>, and <http://www.catholicreview.org> after a search using "Gianna Talone Sullivan."

⁴⁵ Medjugorje is a small Croatian town mid-way and slightly northwest of an imaginary line drawn between the larger cities of Mostar and Metkovic. It is approximately fifty miles northwest of Dubrovnik, a port city on the Adriatic Sea.

⁴⁶ This *apparition* site and the visionaries of Medjugorje are an example of an apparition site, seers, and even the alleged apparitions that have been severely criticized by the Roman Catholic Church. The apparitions, messages, and miracle claims are said to be "the fruit of fabrication, fraud, and disobedience to the Church" by the Bishop of Mostar-Duvno (<http://www.mdaviesonmedj/medtext.rtf>, p. 6). The six have gained substantial personal wealth but have not received the blessing of the Church. There has been no Commission of Enquiry; pilgrimages to Medjugorje are not sanctioned by the Church. It is an interesting turn of events that individuals in the prayer group from Scottsdale, upon their return from the Medjugorjian pilgrimage, claimed also to be having apparitions of Mary. I found several websites supporting Medjugorje, but the above noted site, which had received Church approval, was clearly not a supporter of either the site, the youngsters, the apparitions, the miracles, or the cures reported to have happened there.

private locutions and apparitions from Mary. In 1993, Gianna said that Mary told her to move to Emmitsburg, Maryland, which she did. Gianna believes that Mary spoke to her during a vision at the Grotto of Lourdes in Emmitsburg and told her to attend St. Joseph's Church where she would be involved in *good works*. Starting in October 1993 until September 2000, Gianna received weekly messages during the Thursday night service at St. Joseph's Church in Emmitsburg, Maryland.

On September 8, 2000, Cardinal William H. Keeler issued a statement that discounted the apparitions and discontinued the Thursday service. A news release in *The Catholic Review* for September 13, 2000 mentions a four-month investigation which seems to indicate that a Commission of Enquiry had been formed. A later *Catholic Review* article, July 7, 2001, published the commission's report and a recommendation from Cardinal Keeler is noted as forthcoming; however, a letter from the Diocese of Baltimore's cardinal Keeler was received on February 25, 2004 with essentially the same information as presented above. With the discounting of apparitions and messages to Gianna as and discontinuation of the evening service, the future of St Joseph's Church as an apparition shrine is shaky. We might predict the same fate as previously hypothesized for Our Lady's Farm in Falmouth. There is a major difference, however, between the two sites: one is in a middle-class, suburban church and the other is in a rural farming locale. Thus, it is conceivable that the Farm may stagnate in the immediate future while St. Joseph's Church might experience some modest growth, even though there is no Thursday prayer service, due simply to its suburban situation with more visibility, automobile traffic, and higher population

densities that may yield pedestrian pilgrim potential and result in increased congregation size.

Gianna's Possible Explanation?

Is a possible explanation for Gianna's apparitions consistent with the stress model? When the apparitions began in 1988, Gianna had just returned from Medjugorje with a group of eight other young adults and the local priest (Gurvis, 1996, pp. 14-18). In 1988, Gianna had recently been divorced and was working full time in pharmacology management. She was one of the ten⁴⁷ who received visions and messages from Mary and Jesus in Scottsdale, Arizona's St. Maria Goretti Catholic Church, an affluent community's church, every Thursday evening during the prayer circle. She also said she was visited multiple times at night by the Devil and was left with physical bruising on her body. This combination of events is certainly reflective of personal, inner stress, and turmoil. There is indeed justification for claiming that Gianna was under some stress when the apparitions began in Scottsdale and moved to Emmitsburg, Maryland in 1993.

Since St. Joseph's Church had been there previously, consideration of site conditions is irrelevant. Churches were organized and built in areas of sufficient Catholic parishioners after approval by the bishop. Also, the apparitions arrived in Emmitsburg with Gianna who came to St. Joseph's on a moderately random basis⁴⁸; the

⁴⁷ Each of the nine young adults plus their accompanying priest, Fr. Jack Spaulding, upon their return from the pilgrimage to Medjugorje, reported to have received either apparitions or locutions.

⁴⁸ Catholics living in a particular geographical parish were expected to attend the church that church. Only recently have I known personally of Catholics choosing to attend a church outside the parish in which they reside. For one couple, the determining factor was the time of the services; they especially liked being able to attend mass on Saturday evening. Another friend preferred the mass being said in Latin rather than in vernacular English as has become very commonplace after Vatican II, 1962-1965.

direct correlation is with a person rather than a place. Information giving any rationale for the selection of St. Joseph's Church over other churches was not discovered.

A Final Set, Type IV Marian Shrines

Type IV Marian Shrines (Table 4-9 and Figure 4-13) are locations where apparitions are still occurring. There are only seven of these locations, and the grassroots devout often travel considerable distances to visit these shrines⁴⁹. Information regarding the recognition status can not begin since these shrines are still receiving apparitions. News of these locations relies on multiple internet listservs, de facto approval from the local priest and bishop, and communications of the grassroots devout.

Figure 4-13 demonstrates a cluster of four locations in the Midwest, two sites in south-central California, and one in central Florida. Information about each of the visionaries is supplied in Table 4-9. Comparing Figure 4-13 with Gaustad and Barlow's Figure C.11, it is clear that the sites in Kentucky and Florida are in regions that are predominantly Baptist, not Catholic (Gaustad and Barlow, 2001, C.11). The remaining five locations are in majority Catholic areas. For these shrines' sites, the geographic location is secondary to the fact of the apparitions; it is the location of the individual at the time they receive the apparitions that determines the shrine's location. Where the apparition happens seems to be fully moveable, as has been seen with Gianna Talone Sullivan's move from Scottsdale, Arizona to Emmitsburg, Maryland in 1993 and again with the Batavia visionary's move from Cold Spring, Kentucky's St.

⁴⁹ Several of the volunteers at Our Lady's Farm in Falmouth told me they travel regularly to see Mary's image in the window at Clearwater, Florida.

Table 4-9: Type IV, Apparition Shrines With Continuing Apparitions

name		address		
1. Cross of Peace Messenger	"City of Peace"	2015 - H Preisker Lane	Santa Maria	California
2. Marian Movement of Southern California	Our Lady of the Rock ---- Maria Paula visionary	P.O. Box 2730	California City	California
3. Our Lady of Valley Hill	c/o Ms. Iona Wright	714 South 35th Street	Louisville	Kentucky
4. Queen of Heaven Cemetery	apparitions to Joseph Reinholtz	Roosevelt and Wolf Roads	Hillside	Illinois
5. Queen of the Holy Rosary Mediatrix of Peace ¹	c/o For My God and My Country, Inc.	Rt. 2 Box 980	Necedah	Wisconsin
6. The Florida Center ^{2,3}	2152 N.E. Couchman Road	P.O. Box 14	Clearwater	Florida
7. The People's Prayer Group			Breese	Illinois
				messages to Carol Nole every month on the 13th when Ms. Wright visits site; also on 2 at 3:00 P.M. and on Sunday apparitions to Joseph Reinholtz
				image every evening at 6:30 p.m. message through Ray Doiron

1 Apparitions dealing with the Apocalypse.

2 The image of the BVM appears on a large window in The Florida Center.

3 An article in The Cincinnati Enquirer dated March 2, 2004 reported that the window where the image appeared had been vandalized and was destroyed (The Cincinnati Enquirer, March 2, 2004, p. A6).

Data Source: Letters of response; interview with Ms. Iona Wright; site research.

Figure 4-13: Location of Type IV Marian Shrines in the United States



Numbers refer to description of shrines found in Table 4-9

Joseph's Church to Our Lady of the Holy Spirit Center in Norwood, Ohio in 1995.

Both of these visionaries continued to have apparitions before, during, and after their moves. Further research would be needed to determine if there is any relationship between the individuals who are receiving apparitions or messages and the location of these sites.

Our Lady of Valley Hill

Similarly to the previous types, we explore some details surrounding a location as representative of Type IV shrines. Our Lady of Valley Hill is a very small, steep site on Bloomfield Road near Springfield, Kentucky (Figures 4-14a and b). There is a small sign that directs visitors up a narrow, winding path that leads to the top of a hill. A standpipe and faucet are close by, before starting to climb, with a sign indicating visitors are welcome to fill their containers with water from this sacred place. That the piped water source was there for quite awhile seems to be the most probable explanation for its presence, since no other information was found. While the site itself has a definite summit, it is not the highest point in the immediate area; yet, it would somewhat conform to conventional wisdom of sacred places being a topographically dominant site. Additionally, as one climbs the stairway toward the alter at the shrine's highest elevation, a pilgrim may psychologically feel an increased religious presence. Along the steps leading up the hill to the alter are icons, pictures, and rosary beads intentionally placed by pilgrims for those who will come at a later time.

The visionary at Valley Hill is Iona Wright. Ms. Wright's father owned the property previously, and she began experiencing apparitions and messages from Mary

Figure 4-14a: Location of Our Lady of Valley Hill near Springfield, KY

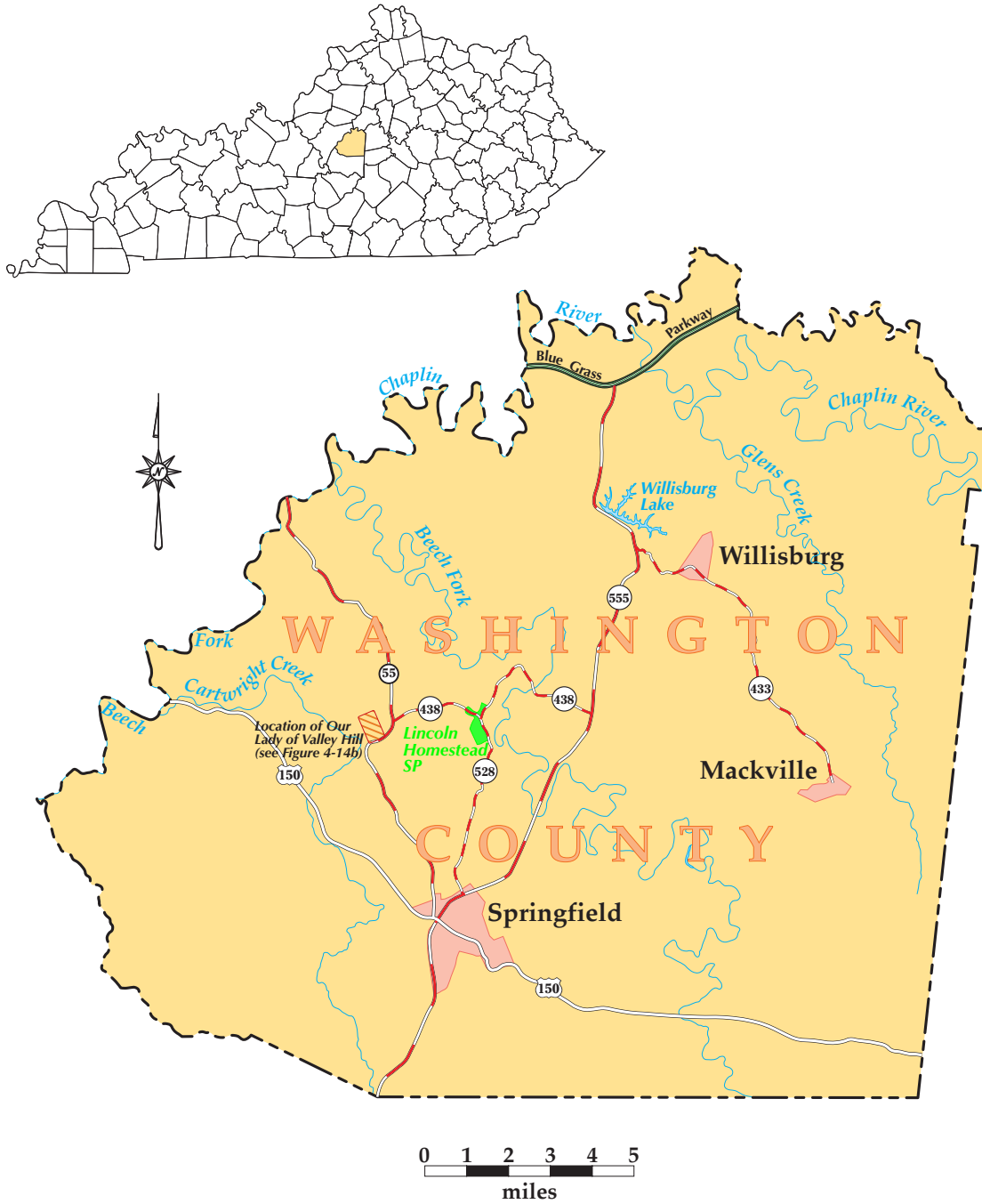
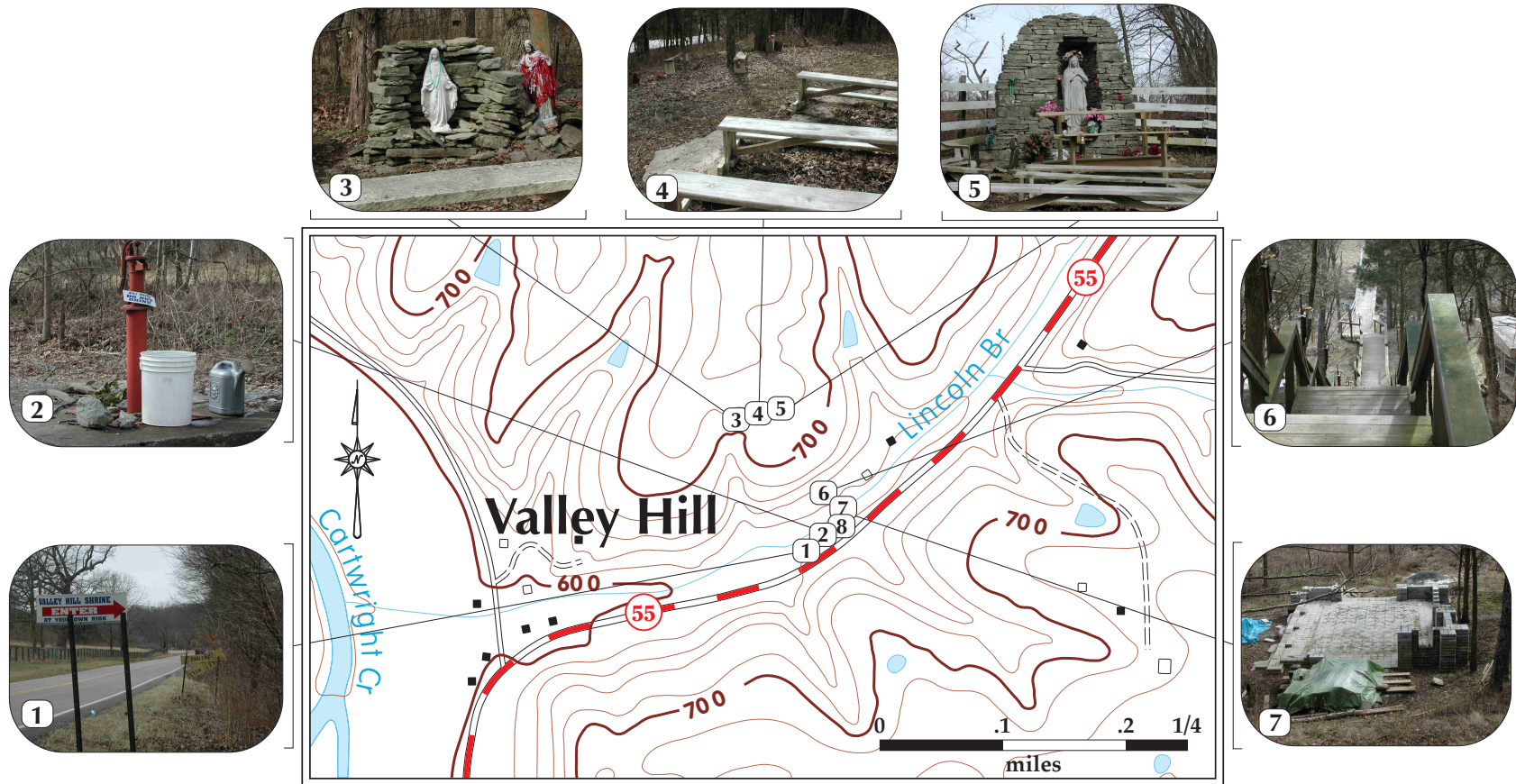


Figure 4-14b: Topographic Map and Pictures of Our Lady of Valley Hill



- 1 Identifying signs at driveway entrance.
- 2 Water pump.
- 3 Small original altar.
- 4 Wooden benches.
- 5 Large altar and statuary.
- 6 Wooden stairs.
- 7 Building (future chapel?) foundation.
- 8 Parking area surrounded by driveway.

when she visited the property as a small girl.⁵⁰ Even then, Ms. Wright was aware that she had the special ability to receive apparitions and messages; this gift continues today as friends, neighbors, and believers consult her regularly for advice, guidance, and consolation at her Louisville home.

Although Father Spaulding, the local priest at St. Dominic's Catholic Church in Springfield, Kentucky, was aware of Our Lady of Valley Hill's reputation for apparitions, he told us they were providing no explicit information, no labor or financial assistance, and were totally reserving judgment. He had not visited this sacred place, and I had the distinct impression during our conversation that both he and the *official* Church had a general lack of interest⁵¹. The only concrete connection between the Church, the priest, Ms. Wright, and Valley Hill was the thread of Catholicism. Ms. Wright lived in Louisville, this property was approximately a 45 minute drive from her home, she was not a parishioner of the church near her property, and she was a lay person who claimed to be having a special relationship with Mary and Jesus.

Our Lady of Valley Hill's only regional publicity came in April 1995 after seven young, Catholic girls and their religion teacher reported seeing something they could not explain. Interviewed eight years later by the local television station, Amanda Terrell, one of the young girls, remained steadfast in her belief of what she and the others saw (<http://www.wave3.com/Global/story.asp?s=++1248075>, p. 2). Although the photographs were later proven to have been caused by light leakage into the camera

⁵⁰ Many details surrounding Our Lady of Valley Hill came from a personal conversation with Ms. Wright at her home, 714 S. 35th Street, Louisville, Kentucky 40212, telephone (502) 776-4002.

⁵¹ On the trip to Valley Hill, we had stopped to ask directions at the manse of the St. Dominic's Catholic Church in Springfield, Kentucky. Father Spaulding was a middle-aged, slightly balding man who responded to our inquiries with a brief answer and change the topic, usually to our own personal religious convictions. Although we did receive precise directions, we also glad to be away from such questioning.

and other mishandling of the film⁵², the eye-witnesses are resolute in what they believe they saw during a bright, sunny afternoon – spots of gold floating in the air, a pulsating sun, and pictures taken of angels and Mary. These photographs are some of those posted on the steps along the up-hill climb. At the top of the hill is a make-shift alter with a kneeler, placed facing small statues of Mary and Jesus, for personal meditation, prayer, or supplication. The site is strewn with small items left by pilgrims for the benefit of those who will come at a later time. Photographs and testimonials documenting miracles were some of the items we saw along the climbing path, the steps, and on the fence differentiating the small alter area of about 200 square feet.

At the time of my first visit, March 23, 1998 at 6:15 in the late afternoon, my husband and I were the only ones there, the only parking was along the narrow road, there were very few improvements of any kind at the site, and it seemed there were no plans or money for initiating any improvements⁵³. In addition, the physically rough state of this shrine could easily lead to a conclusion that minimal resources were available.

Photographs of Our Lady of Valley Hill Shrine (Figure 4-14b) were taken several years later when I visited the site a second time on February 11, 2004. Numerous improvements have been made: an identification sign, a circular driveway with parking for approximately a dozen cars, wooden stairs with numerous landings replaced the narrow path, a larger and more ornate alter with larger statues of Mary and

⁵² The investigation was conducted by the Committee for the Scientific Investigation of Claims of the Paranormal; data were from the following website article authored by Joe Nickell: <http://www.csicop.org/si/9603/miracle/html>.

⁵³ Literature given to me by Ms. Wright *very gently* asked for time and money donations for site improvement.

Jesus, numerous wooden benches with kneelers for use during the apparition, the foundation of a small building⁵⁴, and a sign indicating when the apparitions are anticipated. Nothing on the property identified Ms. Wright. Again, my husband and I were the only people there; but it was a Wednesday afternoon and was not either the 2nd or the 23rd when Mother Mary normally visits, according to the sign (Figure 4-14b). There were multiple properties advertised for sale, identified by a commercial realty's sign along Bloomfield Road as well as several already-occupied new, very expensive new homesteads within one-half mile of the shrine. Yet, this shrine had a bare and cluttered feeling about it.

News within the Marian community about Valley Hill seemed to be very limited⁵⁵, and the grassroots devout seemed not to have visited this shrine. Why? I can only speculate it was because of the rather poor physical state of this site and/ or the rather modest means of its owner. The closest small town, Springfield, appeared to be slightly higher on the socio-economic scale. Thus, if there is indeed a hierarchy in *shrinedom*, a factor to be considered might be partially an economic one.

Remembering that Our Lady's Farm in Falmouth was also in a very rural location would not account for the lack of interest in Valley Hill. Houses surrounding Our Lady's Farm were neither large nor luxurious, but they did seem to be generally well-cared for. Properties near-by at Valley Hill were rather run-down and cluttered, although Ms. Wright's home in Louisville was not that way; and the new houses stood

⁵⁴ From the cross-shape and symmetry of the foundation, this might be a small chapel.

⁵⁵ One of the volunteers told me about a site near Louisville that was having apparitions during one of my visits to Our Lady of the Most Holy Rosary Farm. Data about Valley Hill and Ms. Wright came from the following sources: March 23, 1998 site visit and personal interview with Ms. Wright, television Channel 3 (Louisville, Kentucky) Special Report aired on April 24, 2003, and a second visit to Valley Hill on February 11, 2004.

in sharp contrast to their surroundings. From observing the items left on the property to the general lack of physical upkeep, one had the perception that this site serviced those of a lower economic status, which would not really account for the local Church's lack of interest and the grassroots devout's absence. As was found by Bhardwaj (1973), possibly pilgrims of similar socio-economic status communicate only with others in the same economic strata and not with those in higher or lower levels. The local church's general indifference is a bit puzzling. It is my belief that Mariology belief is a very personal choice; it seems rather surprising that no one from the local church would be a follower. Possibly, the priest was not a Marianist, a devotee of Mary, and had a some earlier time chosen a more middle-of-the-line theological path. Any official recognition by the Church could not commence until after apparitions and miracles ceased. Although needing a considerably larger population set, an exploration of a potentially existing hierarchy might be interesting.

It is my opinion that this site will remain small and undeveloped for an extended time since Ms. Wright seemed uninclined to sell it. There did not seem to be a volunteer corps, as encountered in Falmouth, to labor on the property or contribute financially. Was the paucity of volunteers due to the weekday effect? Clearly, considerable improvements had been made to the property. When the local TV, radio, or newspapers reported the story, it can be inferred from events at other Marian shrines that the number of pilgrims and donations increased. While apparitions may still be coming to Ms. Wright, there has not been another flurry of activity from reports of others seeing heavenly apparitions. This place seems to provide solace for a small group of pilgrims with a direct connection to either Louisville or Ms. Wright. Using

limited resources and volunteer labor, improvements are slowly being made to this site. Yet, my expectation is that it will gain only a very local following and remain very small.

Our Lady of Valley Hill came into existence because of the apparitions, the same rationale as many well-known, approved shrines in Western Europe. Before any growth or development could happen, the apparitions must cease and the Roman Church's Commission of Enquiry must approve it. Considering the general lack of interest in this shrine, it seems a foregone conclusion that neither of the above will occur in the near future. Thus, Our Lady of Valley Hill seems destined to remain on the fringe of *shrinedom* for both the grassroots devout and the Church. Circumstances might change dramatically as Ms. Wright passes from direct involvement with the shrine. However, a plethora of eye-witnesses, documentation, or other evidence would be required for even a modest evaluation to commence.

Comparisons and Contrasts

This research has shown that very early Christian shrines in Western Europe were at burial sites of popular converts, martyrs, or especially revered religious specialists. Many of these early Christians were later given sainthood by the Roman Catholic Church. The number of shrines multiplied as the saint's physical remains were literally divided and small pieces placed at each new site. Also, every new church alter necessitated a *saintly relic* before it could be sanctified by religious hierarchy as the place where humans would interact with the deity.

A considerably larger percentage of locations sprang up as the result of documented Marian apparitions or miracles during the first millennium. This time of shrine development across Western Europe was also a period of locally-based, widely-varying Marian popular piety beliefs and practices; and some of the Mariology of the Roman Church today can be traced these popular beliefs about Mary that the Church accepted and codified. Arguably, only shrines that received sufficient notoriety or official sanctification went on to become at least regional Marian centers. However, most assuredly there exists a large subset of Marian locations established, used, and presently continuing as personal shrines about which no data are available.

This chapter has developed four types of Marian shrines in the United States based upon name association or the occurrence of apparitions. The first type of Marian shrines in the United States have an explicit name-connection to a well-known Marian shrine in Western Europe. Exploring the placement, growth, and development of Type I shrines, 33.3 percent of the sample set, did not lead to explanations similar to those in Western Europe where the use of physical relics was especially common. Type II shrines have either *Mary* or *Anne* in the shrine's name⁵⁶; while every one of these sacred places is a Marian shrine, 56.4 percent of the sample set, there was no Marian apparition or relic placed there. Although, the Shrine of St. Anne in New York City was created as the repository of a relic of Anne, Mary's mother. Interestingly, this shrine is a relic shrine and also part of the population of Marian shrines.

Both Type III and Type IV shrines resulted directly from apparitions; and it must be noted that these locations themselves are not connected with the apparition as

⁵⁶ Those shrines whose name reflects later Church dogma are included: Immaculate Conception, Virgin, Queen of Heaven, Sacred Heart, Mediatrix.

much as the pertinent individual, or group, to whom the apparition arrived. Similarly to the apparition shrines of the Western European, where 59.6 percent of approved shrines developed directly from an apparition, the *place* is very secondary; what is important is where the visionaries are at the time of the apparition; and, these sites can be relocated with the visionaries' movement to a new place with nothing of the power or sanctity of the apparition lost because of the move (Table 4-10). In the same way, relic placement at shrines are reversible and removable to a brand new location, retaining all their ascribed power and status with the move.

Both in Western Europe and the United States, Marian shrines reflect a common veneration of Mary. However, this research has discovered several differences in the establishment of Marian shrines in Western Europe versus the United States. Apparitions have directly created very few as-yet-to-be-approved shrines in the USA, 4.27 percent of the sample set; whereas, in Western Europe 59.6 percent of the approved shrines are Marian apparition shrines (Table 4-10). The major difference may result from the general paucity of apparition shrines in the USA that have received recognition by the Church. While it is often heard that the frequency of Marian apparitions is increasing, at this time the fact is there are no *official* Marian apparition shrines in the United States. Data for Western European shrines indicate Marian shrines receiving authentication were established primarily in the 1800s. The last apparition shrines to be approved by the Church were in Banneaux and Beauraing, Belgium in 1932, almost three-quarters of a century ago. An apparition shrine's requirement for a visionary is particularly applicable in the case of Padre Pío, who is said to have received regular apparitions of Mary and Jesus, who is in the process of being recognized as a

saint in the Catholic Church, and whose residence in San Giovanni Rotondo, Italy quickly become a shrine at his death in 1968.

While Marian shrines in Western Europe are mostly apparition sites, a similar percentage, fully 66 percent, of those in the United States have a direct reference to Mary in the shrine's name compared to 26.9 percent in Western Europe. Also noteworthy is that 33 percent of USA Marian shrines have a direct name reference to a shrine in Western Europe. This research argues that this large percentage of Type I and Type II shrines in the United States, 89.7 percent, is associated with various immigrant and ethnic groups that were responsible for locating and building these shrines. My research found no evidence that a similar *immigrant effect* was responsible for Marian shrines in Western Europe beginning in 1000 CE. The inescapable conclusion is that Marian shrines in the United States and Western Europe were established very differently.

CHAPTER 5: CONCLUSION

“A sacred place of pilgrimage is a unique experiment. It is a place where the currents are flowing from the places towards the soul, where the whole atmosphere is charged. From sacred places of pilgrimage, people have traveled to sublime heights, have become enlightened, and have seen visions of the divine. In such a place, if you do nothing else but throw open your sails, your journey will begin” (Osho, quoted in Osmen, 1990, title page).

Where have the data led?

It is true of any research process, conclusions evolve from the existing data. Questions and hypotheses that may seem to be foregone conclusions, do not always follow from where the data lead. In this chapter, the conclusions are presented; and any divergence from the original hypotheses and questions are discussed. Additionally, each explanation is tested for completeness using necessary and sufficient conditions. As is the custom, possible future research roads will be identified and their relevance to this research will be noted.

An Evaluation of Each Type

In turn each of the four types of Marian shrines in the United States is presented. For each type, the example presented in Chapter 4 is briefly discussed.

Type I

Type I shrines are those with a direct name connection to a well-known Marian shrine in Western Europe: Lourdes, Fátima, LaSalette, Czestochowa¹⁴. Our Lady of Czestochowa Shrine's location in San Antonio can be explained as being established by Fr. Colton in honor of Poland's 1000 years of Christianity in 1966. Furthermore, this shrine was created as the personal endeavor of an individual, and its development was only partially the result of the immigrant Polish community in the San Antonio area. Certainly this explanation is necessary; but is it sufficient as well? Well, not totally. A brief history of the Our Lady of Czestochowa Shrine in Poland and the Polish community in San Antonio are presented in Chapter 4. It was noted that the first Polish settlement in the United States began in 1854; yet the shrine was not established until 1966. This explanation for the shrine's location would, of course, necessitate an ethnic Polish connection, probably through Fr. Colton and the financial and volunteer support of the larger community of Polish descent during the shrine's development. There are some missing puzzle pieces to be considered in making the explanation sufficient as well as necessary; a possible path for future efforts. The original hypothesis of an isolated immigrant community creating a shrine named for another shrine in Western Europe is just slightly off target for Our Lady of Czestochowa in San Antonio but remains a viable possibility for others in the Type I group.

Type II

Type II shrines, like those of Type I, never had an apparition of Mary. The shrines in this group were named for Anne, Mary's mother, or a term identifiable with

¹⁴ This shrine is in Poland and considered to be in Eastern Europe.

Mary; and, shrines without a name indication of a Marian link were found, upon closer inspection, to fit nicely into the Type II grouping of Marian shrines. This is the largest group with sixty-six locations.

In this group are five shrines named in honor of Anne, Mary's birth mother. The Shrine of St. Anne at St. Jean Baptiste Church in New York City and St. Anne Shrine in Fall River, Massachusetts were chosen for further study. St. Jean Baptiste Church was established in 1881 for the French-speaking Canadian Catholics in New York. Then, in 1892, with the deposition of a relic of Anne, the Shrine of St. Anne was created. The details surrounding the establishment of the Shrine of St. Anne are part of the historical record of St. Jean Baptiste Church; yet, there may be a French-Canadian immigrant connection. The Msgr. who was transporting Anne's relic stopped by St. Jean Baptiste rectory on his way home to Québec asking for over-night accommodations. If the pastor of St. Jean Baptiste was personally acquainted with the Msgr., if the request was due to the parish's being ethnically French, or if the visit was purely random may never be known. Of the three options, I would select the second one because it is part of the record that the Msgr. was returning home to Québec, a culturally French Canadian city. This explanation for this relic shrine is obviously necessary, but it may be only partially sufficient. Details surrounding any remaining factors are resigned for future research.

The second example of Type II shrines is St. Anne's Shrine in Fall River, Massachusetts. This location has a direct French immigrant connection; the parish was founded in 1869 for the French Canadians in Fall River; and, at the time of its founding, it was placed under the protection of Anne, given great homage by the Canadian French

population and the patron saint of Brittany, France. This particular shrine seems to be both necessary and sufficient in following my immigrant hypothesis.

Both of the aforementioned shrines would seem to have assured futures due primarily to their well-established individual situations in 2004; both shrines are part of a larger church and parish. St. Anne's Shrine in New York City should continue indefinitely because of the relic; while St. Anne's Shrine in Fall River may only falter in conjunction with any ethnically French deterioration in the City of Fall River. These shrines' futures are more assured than the examples presented for Type III and Type IV that now follow.

Type III

Every location in this type was established as a result of a Marian apparition, although the apparitions have now ceased. Our Lady of the Most Holy Rosary Farm in Falmouth, Kentucky, St. Joseph's Church in Cold Spring, Kentucky, and now Our Lady of the Holy Spirit Center in Norwood, Ohio, have the common link of Fr. Leroy Smith, a Marianist priest. Any participation in on-going events at any of these location is minimal in 2004: St. Joseph's annual August 31 apparition was moved in 1995 to Our Lady of the Holy Spirit Center where Fr. Smith became director in 1993; and only a tape-recorded message from Fr. Smith is now permitted on the 8th of the month service at the Farm.

I have made multiple trips to Our Lady of the Holy Rosary Farm and have eagerly watched as the site was both created and developed through the efforts of the Marian-focused volunteer corps organized and directed from Our Lady of the Holy

Spirit Center in Norwood, Kentucky. It was my initial visit that produced this dissertation topic. Thoughts on the future of the Farm are presented in Chapter 4, but a brief re-presentation is in order as a foundation.

Due to the Farm's direct connection to Our Lady of the Holy Spirit Center in Norwood, it seems quite unlikely that it will totally revert to its previous agricultural use. The Our Lady of Light Foundation, the parent organization for both the Farm and the Center can be expected to operate well into the future, based on a long and continuing tradition of Marian apparitions and popular devotion. At the other extreme on the continuum, neither does it seem probably that any major pilgrimage site will develop there due mainly to its remote, rural location. Over the next few decades or so, if surrounding Pendleton County and Falmouth, Kentucky show considerable population growth as the built environment develops, it would not be surprising for additional moderate improvements to be made at the Farm which possibly would then be serving an expanded popular piety cult: finish paving roads, parking areas, and walkways; landscaping; additional Catholic statuary and symbolization; a better loudspeaker system; permanent bathroom facilities; a gift store; and full time staffing. These features would be important for the Farm to maintain its status in the semi-existing Marian hierarchy; and especially, if the surrounding area becomes increasingly developed. Yet, it is merely my speculation about any future landscapes at this shrine.

Is the explanation for Our Lady's Farm's creation complete? It is true that without the apparition having taken place, the shrine would not have been created. It also seems true that due directly from Sandy's apparition Our Lady of the Holy Rosary Farm came into existence. However, while logically the explanation may be complete,

applying these conditions to this particular site add not additional information. Of considerably more interest are Sandy's personal circumstances, and the application of the stress model that seem to have led to Our Lady's Farm's being established; these were discussed in Chapter 4. Human characteristics, and probably frailties, contribute largely to site selection of apparition shrines in both Western Europe and the United States. Identifying particular personal aspects that have a greater or lesser role in leading to an apparition site is outside the fold of geography.

This research found that Our Lady's Farm conforms to a generic-type sacred site in that it is on a topographical high when compared to the adjacent areas. This Marian shrine was created due to an apparition. While nearly 60 percent of the approved Marian Shrines in Western European were also established from an apparition, this pattern did not follow to the United States Marian shrines. Only a rather small percentage of Marian shrines in the United States directly resulted from an apparition, 10.26 percent of the 117 sites in the sample set. Only time with its 20/20 perfect hindsight will determine if any Marian apparition shrines in the United States will grow and develop to an extent comparable with Lourdes or Fátima where millions of pilgrims visit annually. Five sites where apparitions have ceased are eligible for a detailed and systematic evaluation by a Commission of Enquiry. To date, only one location, St. Joseph's Church in Emmitsburg, Maryland has been tested against the ecclesiastical commission; and the commission's findings do not substantiate the alleged apparitions or the visionary, Gianna Talone Sullivan. For the remaining four locations that no longer receive apparitions, there has been no convening of a Commission of Enquiry at three sites, and from the fourth site there has been no response. Therefore, it seems

very improbable that a *first* Marian apparition shrine in the United States will receive full authentication by the Church anytime soon. Certainly, an extended time study either before or after approval or rejection might provide additional insight into the creation and development processes for Marian Shrines in the United States.

Apparition shrines do not appear to have a spatial relationship in either Western Europe or the United States, especially since the focus is on the individual(s) receiving the apparitions rather than on the apparition's site, situation, or absolute location. Likewise, any temporal relationships were not discovered, although present-day high-speed communication networks may be tending to increase the grassroots devout's news of fresh apparitions and sites, an enticing topic for future research. With *instant* communication links and faster travel means available, the grassroots devout might gather at the very recent sites within hours, and certainly within days, of apparition happenings.

Type IV

Seven shrines were identified as continuing to receive apparitions resulting from the visionary's sighting; these are Type IV locations. There can be no determination about the apparitions since they are on-going; but Mary Ann Van Hoof in Necedah, Wisconsin has died, and a family member continues to keep this site in the public focus with regular event newsletters. Emphasis at each of these locations is centered on the individual receiving the apparition and message. Our Lady of Valley Hill in Kentucky is an example of a shrine that seems wholly dependent on a single person, Ms. Wright. A few details of Our Lady of Valley Hill follows.

A modified hierarchy of apparition sites was discovered when seeking an explanation for the local Catholic Church's lack of interest in Our Lady of Valley Hill in Springfield, Kentucky. In a direct comparison between Our Lady of Valley Hill and Our Lady of the Most Holy Rosary Farm, the seeming non-interest of the Church in Valley Hill was postulated to result from the invisible socioeconomic status of the visionaries involved, Sandy and Ms. Wright, respectively. Further research might provide other hypotheses for this observation or might prove its non-existence. But, in 2004, at least an observational difference could prove interesting to investigate further. Other factors creating a Marian hierarchy were not be determined from this depth of research for the Marian shrines in this study. Specific elements at each Marian shrine might be targeted and additional comparisons noted.

One aspect of a hierarchy that was discovered could be the site-specific intercession expected by the pilgrim based on the rationale under which the shrine was created. To be more specific, and beginning with those locations where the apparitions are continuing, there was no evidence of petitions to Mary belonging to any specific category. That is, petitions might be for health, for safety, for greater religiosity, for a certain action or non-action, or other generic request; numerous categories of requests seemed the norm¹⁵. The generic character of the petitions may also be related to their non-recognition by the Church which investigates miracles within the context of a Commission of Enquiry. Only a few of the USA shrines could vaguely be considered to have power within specific areas of need by those seeking relief: Our Lady of Sorrows,

¹⁵ This conclusion is based on the literature received in response to the original letter. Often brochures or other details would also be enclosed with the returned information. Websites for well-known Marian shrines in Western Europe would often give particular miracles that were credited to the shrine, and thus, the shrine might become associated with an explicit type of request by the pilgrims.

Mother of Mothers Shrine, Seven Dolors Shrine, Grotto of the Redemption, Our Lady of the Mines, Our Lady of the Highways Shrine, Our Mother of Perpetual Help Shrine, Boatmen's Shrine of Our Lady of the Hudson, Sacred Heart of the Diocesan Shrine, Our Lady of Consolation Shrine, Shrine of Our Lady of Levocha. Reading through the above listing one might easily see the explicit connection for each shrine. While this idea has only moderate support through each shrine's literature, it may be yet another topic for worthwhile investigation.

There was not a single relic shrine identified with Mary in the United States; however, there were only four relic shrines in Western Europe with any Marian connection. Many religious sites in the United States house relics from saints or other religious persons; however, both the psychological and metric distance from Christianity's hearth and centuries of time would seem to have stopped this practice. St. Anthony's Chapel in Pittsburgh, Pennsylvania¹⁶ believes it has the largest collection of relics (5000) in the Western Hemisphere; it is not associated with Mary or any other specific saint, beyond St. Anthony¹⁷ in the name. Therefore, it was not included in this research's sample set of Marian shrines. But, it is a primary example of a relic shrine whose devotion is not directed toward Mary or Jesus, as is the relic shrine, St. Anne's Shrine, in New York City.

The explanation for the location of Our Lady of Valley Hill would seem to be necessary but not sufficient. Without Ms. Wright's apparitions, Our Lady of Valley

¹⁶ St. Anthony's Chapel, Most Holy Name of Jesus Parish, 1700 Harpster Street, Troy Hill, Pittsburgh, Pennsylvania 15212.

¹⁷ There are many St. Anthony's, but the most ancient originated in Memphis, Egypt from 251-356 CE. After inheriting great wealth from his parents, he sold everything and gave the money to the poor. Then, he became an ascetic, eating only bread and water, slept on a thin mat on the floor, and lived in a cliff-edged cave. He is said to have experienced and repulsed Satan, numerous *wild beasts*, and temptation. His legacy is credited with founding an order of nature-loving monks.

Hill would not exist. However, looking beyond this obvious conclusion entails noting that Ms. Wright said she had apparitions on that property from the time she was a small child. The question was not asked of Ms. Wright¹⁸ if she had ever had apparitions other places, not on that property. She inherited the property from her father, so she was very familiar and comfortable with this piece of land. If the apparitions would have happened at another site visited by Ms. Wright can not be determined; and it is this point of uncertainty that is problematic for sufficiency. This aspect of Our Lady of Valley Hill might come to light with more discussions with Ms. Wright, certainly a topic for additional research.

What About the Definitions?

Multiple terms, pertinent to this research, were identified and defined in Chapter 1. Have these definitions retained their original meanings, have they required some modification, how well do the shrines studied reflect these particular ideals? These topics will be discussed now.

The first term noted was *sacred*. A generic and useful definition involves the process of separation from the ordinary, the secular and to be marked as special, a place where interaction might occur between humans and the Divine. Each of the Marian shrines in this study continues to be sacred to those pilgrims who travel there. Many are modest sites with few extravagances or amenities; however, still others are magnificent

¹⁸ This question was not asked because I thought it seemed very cynical, rude, and intrusive as we casually talked. She had carefully answered my questions, or indicated she would care not to answer a particular question, and that topic was not explored further during my conversation with her. She seemed sincere and genuine in her beliefs.

buildings or niches within a larger cathedral. Yet, each is a sacred place and conforms to a generic model of sacred space as developed earlier.

All of the locations are Marian-centered merely due to the procedure used in their selection. Only a small percentage of shrines, and interestingly all of them remain unrecognized by the Church, have ever had an apparition of Mary. The belief in Mary by the grassroots devout remains very viable, and shrine volunteers are genuinely firm in their veneration of Mary; but those who go to the latest apparition shrines would seem to be a bit suspect in their motives¹⁹, a topic well beyond the scope of this research. One cautionary explanation for their presence might be simply to be there during the appearance of Mary and immersed in the excitement of the moment, but this would seem to be only one of any number of reasons for their presence at a particular time and day. It is enough to conclude that most who travel to these Marian sites do so with genuine motives of devotion, supplication, or repentance.

Also very difficult to evaluate is the truthfulness of the visionaries and locutionists; however, again these expositions are outside this research topic. While talking to some of the shrine workers, the genuineness of their devotion to Mary and beliefs in what was to happen seemed sincere. Particularly at Our Lady of the Holy Spirit Center, Our Lady of the Most Holy Rosary Farm, and Our Lady of Valley Hill, the entire operating budget and productive labor to improve the physical facilities was

¹⁹ Explicitly, I mean, “Does this group of devotees go for the pilgrimage experience or to simply be able to say they have gone?” In conversations with volunteers at Our Lady’s Farm, I had the impression that the newest apparition sites were appealing mostly because they were the newest locations for Marian interaction. The older, more well-established shrines were important because they had created their own legends, myths, or stories. Questions, and the entire topic, about *if* apparitions had really occurred were not asked and are beyond the scope of this research. A Commission of Enquiry may eventually be called by the Bishop and explore these questions.

donated by volunteer Catholic, Marian believers. Only at Our Lady of the Holy Spirit Center in Norwood were there paid religious specialists.

As with any research, this dissertation has raised as many questions as it has answered. Geography of religion has had a slow evolution beginning with very descriptive cultural geographic efforts through studies that identified only distributions and spatial organization of religions and religious sub-groups. This research seeks commonalities between Marian shrines in Western Europe and those in the United States, moving beyond only distribution questions into an initial attempt at model building as an aide to understanding. Future research might delve deeper into particular shrine history in attempting to find similarities or differences between places. Linkages back in time with Catholic immigrant populations might provide useful commonalities in developing answers to *why* questions. Particular shrines noted in these pages could be followed to their eventual maximum level of development; of special interest might be the Roman Catholic Church's ruling by a Commissions of Enquiry for a particular location. The authentication of a shrine by the Roman Catholic Church is vital for a site's future growth and development: without the Church's endorsement, the site will most likely remain small and local; with the Church's approval and support, the site can be expected to eventually gain an international reputation similar to numerous Marian shrines in Western Europe.

Do Necessary and Sufficient Conditions Apply?

A final step in testing for completeness of the explanations and conclusions can be developed. Does a location only need Catholics for a shrine to be established?

Depending on the exact statement tested, certainly without Catholic adherents, there would be no Marian shrines. However, predominantly Catholic areas too numerous to mention exist without a Marian shrine having ever been established; thus, our primary explanation may be necessary, but it is not sufficient. Other rationale are most likely involved in the development of Marian shrines; and it is with future research that these elements might be brought into the light.

Would apparition shrines have come into being without a visionary? Indeed, how are we to answer this question? Apparitions can conceivably appear with no one to see them, but what would be the point? If an apparition is not recognized, what would be the reason to appear? Therefore, it is logical that a visionary is necessary for an apparition. This minute point can be considered both necessary and sufficient, but it is insignificant when compared to other questions about shrine development. We have shown that most often in the United States, Marian shrines are established not because of an apparition, but rather for public or personal devotion and supplication. In this then, apparitions are not required for a Marian shrine.

So long as there are Marianists in the Roman Catholic Church, I would argue that there will be Marian shrines. From time to time, apparitions might appear to someone and that site will be designated as sacred and a shrine will be developed. Also, we must remember to include an unknown number of shrines on personal property and for personal use alone. I believe the number of Marian shrines will continue to increase across the United States as even as the population seemingly becomes more secular²⁰.

²⁰ My view is in sharp contrast to *secularization theory* which holds that as a society becomes more modern, the people will adhere more to rationality and less to religion, miracles, and orthodoxy (Wolfe, 2000, B7).

Following from the stress theory, shrines may be built by any person on the religious continuum, from the minimally modest believers and practitioners to those who embrace considerable religious fervor and border on fanaticism. Any of us might find ourselves led to create a personal shrine.

The Future Is Now

What is the future direction of geography of religion? Are there any clues? Pilgrimage, or one's choice to physically visit a sacred place, has been increasingly organized as tours (Bar, 2003 and Brockman, 2000). One has simply to open the webpage for any well-known Marian shrine in Western Europe to find that religious tourism is a popular endeavor. Tours are offered for specific dates associated with the particular site or of particular significance to Mary, but the selection also includes mode of travel, length of stay, number of sites visited, other times during the year, size of the group, pre-tour and post-tour excursions of interest, as well as multiple cost levels for each of the mentioned options. Over six million pilgrims went to Lourdes during 2000; pilgrimage tourism seems to focus on locations in Western Europe and the Holy Land. If the United States shrines will become tourism destinations remains to be seen.

As television programming continues to dominate our culture, advertising by mainstream churches has begun (McDonald, 2004, p. 1). This self-promotion technique by churches is seen as a boost for attendance of services, greater name recognition, and potential aid for stagnant growth and declining membership rolls (McDonald, 2004, p. 1). While broadcasting religious services has been common in evangelical Christianity for some time, outright advertising by the United Church of Christ, a mainline

Protestant denomination, is new (McDonald, 2004, p.1). How successful will this advertising effort be and how it will evolve are questions best answered in retrospect.

Another possible future direction involving pilgrimage involves the creation of a sub-pilgrimage pilgrimage, as has been done for the Buddhist Shikoku Island, Japan pilgrimage (Tanaka, 1981, pp. 246-250). The sub-pilgrimage is a smaller segment of the complete pilgrimage of 88 shrines, traditionally made on foot over 2 months (Tanaka, 1981, p. 246). Pilgrims complete one of the sub-pilgrimages and return another time for each of the segments that remain. Therefore, the entire 88 shrine pilgrimage can be divided into smaller, more manageable segments (Tanaka, 1981, p. 246). Completion of the pilgrimage in this way was found by Tanaka to be almost as meritorious as performing the entire pilgrimage at one time as tradition has required (Tanaka, 1981, p. 246).

Tanaka also found that several miniature Shikoku Island pilgrimages have been created elsewhere in Japan (Tanaka, 1981, p.246). Each of these sites is believed to have soil from the original pilgrimage embedded at each location and an association with Kōbō Daishi, the Shikoku Island pilgrimage's founder (Tanaka, 1981, pp. 246-247). Will the Catholic Church adopt these types of modification for Marian pilgrimage? It could increase the number of pilgrims who would be able to go to a Marian shrine by allowing commitments of less time, money, and travel distance. To some extent, a sub-pilgrimage or miniature pilgrimage has already been created on the Marian landscape by the models of Lourdes, Fátima, Guadalupe, LaSalette, the Miraculous Medal, Mt. Carmel, and Loreto, many of the Western European shrines identified in Type I.

A final thought about future research. One has only to wonder how successful will the realm of computer pilgrimage become. Instant communications and computers in 2004 have created the world of virtual reality. A short keyword search on the worldwide web can be instructive into the virtual world, information and travel within the confines of a computer terminal. Currently, various shrine sites offer pictures, recitations, and petitions for those who can not or will not make the actual trip. It seems only a short leap in the pilgrimage process to be able to document one's visiting a sacred site for personal spiritual gain via the internet. Recognition of virtual pilgrimage by the Roman Catholic Church may be the only factor not in place; and this validation does not seem so far into the future.

Will virtual pilgrimage replace the age-old trip to a sacred place? I would argue that the virtual pilgrimage world has time and economic advantages when compared to an actual pilgrimage. But, how can the all-encompassing excitement and spirituality of actually being present in a sacred place be transmitted through a computer? If pilgrimage is at the same time a physical, external reality and an interior, personal journey in faith, then, maybe only some portion of the pilgrimage experience can be gained via virtual pilgrimage. Computer travel may be the way of future pilgrimage, but I would argue that only by physically going to the sacred place can a pilgrim be wholly, and holy, enmeshed in a pilgrimage experience. Virtual pilgrimage may be part of future religious tourism, but those who chose only to go *virtual* will miss out because the total experience is only available at the sacred place.

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information about the contradictions concerning Mary, mother of Jesus

<http://grandlake.net/marioncommunity/towna/mariastein.html>

web page for town of Maria Stein, Ohio

see also Hannah's newspaper article in February 2003

see also <http://phonyexpress.com/mariasteincenter/pages/mscbrochure.html>

<http://knock.mayo-ireland.ie/Apprtion.htm>

information about the shrine history

<http://knock.mayo-ireland.ie/Mayo/Towns/Knock/KnockShr.htm>

website of Knock, Ireland

pilgrimage information

worldwide "bulletin board" for the community

<http://members.aol.com/bjw1106/marian5.htm>

Some Important Marian Apparitions website

last updated 9-25-2001

links to many other sites

annual listing of recent developments

<http://towns.mayo-ireland.ie/WebX?14@137.3rVEjE33UqU.0@ee79a9c>

articles from a topographical survey in 1837, very brief

<http://rosary.virtualave.net/promises.html>

benefits derived from praying the Rosary

<http://tv.softc.org>

Shepherds of Christ website

information about Clearwater, Florida

dated videos of Marian outline in office building window

<http://web.cheapnet.it/ivanao/home2.html>

The Holy Rosary site

information about the saying the Rosary

prayers of the Rosary

<http://web.cheapnet.it/prayros.html>

links to many other sites

listing of apparitions and approval codes from 1347 – update

<http://web.frontier.net/Apparitions/>

listing of apparitions from 1347 CE through late 1990s

each site's approval code by the Church is noted

last modified 7 January 2004

<http://www.adherents.com>

website of data and citations for religion

<http://www.apparitions.org>

listing of apparitions of Mary and Jesus from 1347 CE through the late 1990s
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 links to individual apparition sites and visionary biographies
 approval codes for many sites
<http://www.apparitions.org/hillside.html>
 biographical information about Joseph Reinholtz of Hillside, Illinois
 apparitions are continuing
<http://www.apparitions.org/mariamante.html>
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 information about Gianna Talone Sullivan after archives search
 articles in this periodical discuss Commission's findings about apparitions and
 service
 several articles over 3 years regarding Gianna Talone Sullivan's apparitions
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 multiple links to other Catholic-based groups

offers of free tapes and recordings
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website(s) presenting whole range of Marian feast days
http://www.enquirer.com/editions/1999/11/21/loc_missions_founder.html
article about Sandy Rasmussen
<http://www.fatima.org/secret.html>
the third secret of Fátima
<http://www.fatima-direct.com>
a website obliquely associated with the shrine
USA location in Constable, New York
a commercial website associated with the sale of souvenirs
associated the group, Servants of Jesus and Mary in Constable, New York, who
has a particular agenda concerning Fatima
<http://www.geocities.com/Athens/Academy/6002/links.html>
last updated 4-13-1999
<http://www.heartofmaryministry.com>
website founded to spread Mary's messages
multiple other links
<http://www.holidays.net/daily/holidays/asumption.htm>
website giving details of Feast of the Assumption, August 15th
http://www.kloster-einsiedeln.ch/website/english/abbey/e_brueder_meinrad.htm
website for the Abbey at Einsiedeln, Switzerland
background information about the monk Meinrad Eugster
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links to other information, history of the shrine, commission of enquiry
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 website for St. Thérèse, nun whose devotion is recognized by Carmelites of the
 Province of the Most Pure Heart of Mary
 connection with roses, thus the “little flower” as a symbol of St. Thérèse and the
 Carmelites devotion to Mary
<http://www.lourdes-france.org>
 website for Lourdes, France Marian shrine
http://www.marianist.org/english/branches_e/description_SM_E.htm
 last modified: 12-14-2001
 Society of Mary website
<http://www.marysprayersrosaries.com/pray.asp>
 direction on *praying the Rosary*
 website selling heirloom Rosaries
 copyright 2002
 also <http://marysprayersrosaries.com/sevensorrows.asp>
 website giving particulars of the Rosary of the Seven Sorrows
<http://www.mdaviesonmedj.com/medtext1.rtf>
 website of preliminary book by Michael Davies in four sections about
 Medjugorje, Bosnia and Herzegovina
 website and book are approved by the Roman Catholic Church
<http://www.medjugorje.org>
 home page for Medjugorje, Bosnia
 more about group tours than information about apparitions
<http://www.members.aol.com/bjw1106/marian.htm>
 website featuring apparitions of Mary with updates for recent years
 year 2001 has listing of approved, suspect, and unapproved sites
<http://www.mmp-usa.net>
 Marian Movement of Priests website
 last updated 8-15-2003
 under “Co-Redemptrix” button is written argument by Mark Miravalle
<http://www.nccbuscc.org/state.htm>
 United States Conference of Catholic Bishops
 postal addresses for U.S. Catholic Dioceses by State
<http://www.covingtondiocese.org>; <http://www.catholiccincinnati.org>;
<http://archatl.com>; <http://www.gbdioc.org>
<http://www.nervline.com/therock/appar/emmits/frontier/emmitsbu.htm>
 website for Emmitsburg messages from BVM to Gianna Sullivan

information about Church's reaction
on 8 September 2000, the Archbishop of Baltimore directed the Thursday services
be discontinued

<http://www.newadvent.org/cathen/13454b.htm>

internet site of information about the Holy House of Loreto Marian shrine
updated by Kevin Wright 26 June 2003

<http://www.olhsc.org>

website for Our Lady of the Holy Spirit Center
see also [...org/prayers.html](http://www.olhsc.org/prayers.html) for a brief history

<http://www.olhsc.org/farm/html>

website for Our Lady of the Rosary Farm

<http://www.padrepio.it.ing/contatti.htm> and <http://www.padrepio.it.ing/vita.htm>.

sites presenting data on the life of Padre Pio
presented by Luciano Peressotti; no update dates available

<http://www.petersnet.net/browse/2989.htm>*

website for "The Most Ancient Shrines to Our Lady"
short history of 17 Marian shrines
used for Our Lady of Rocamadour information

* Petersnet.net is a project of Trinity Communications, a non-profit
corporation established to advance the Roman Catholic religion through
publishing books and tapes and now electronic communications. This
website is a search-engine across internet. Trinity also maintains a
database of documents to access on the web. Copyrighted in 2002.

<http://www.petersnet.net/research/retrieve.cfm?recnum=2993>

historical and background information for The Holy Mountain of Monserrat, a
miracle shrine

<http://www.petersnet.net/research/retrieve.cfm?recnum=2994>

historical and background information for Altotting, Germany, a miracle shrine

<http://www.petersnet.net/research/retrieve.cfm?recnum=2995>

information about the Hermitage of Einsiedeln, Our Lady of Einsiedeln Shrine, a
miracle shrine

<http://www.petersnet.net/research/retrieve.cfm?RecNum=4728>

history of the Rosary

<http://www.phoneyexpress.com/mariasteincenter/pages/mscbrochure.html>

information about the National Marian Shrine of the Holy Relics,
town, and convent

<http://www.redemptorists.net/bioalph.htm>

biographical information about St. Alphonsus Ligouri

also <http://www.catholic-forum.com/themes/stalphonsus.html>

<http://www.saintmeinrad.edu/abbey/shrine.htm>

history of shrine, chapel, epidemic, pilgrimages for Monte Cassino Shrine
updated 2003

<http://www.sancta.org/nican.html>

Our Lady of Guadalupe webpage

<http://www.screensavers.com/story.htm>

historical information about National shrine of Our Lady in Emmitsburg, Md.

<http://www.seidata.com/~eburwink/Schoen8.html>

website for Schoenstatt background

<http://www.sjbrcc.org/sjbhist.html>

website for St. Jean Baptiste Church in New York City

history of the Shrine of St. Anne

<http://www.blesacrament.org/where.htm> - associated website of the Congregation of the Blessed Sacrament

<http://www.sofc.org>

copyrighted 2002; exceedingly large website with multitude of links

last revised 25 February 2002

current website featuring Marianists Rita Ring and Fr. Carter

locally in Morrow, Ohio with address, phone, 1-800 number

link to apparition site in Clearwater, Florida

http://www.stanneshrine.com/info/history_church.htm

website for St. Anne Parish and Shrine in Fall River, Massachusetts

<http://www.thearda.com>

data for Roman Catholics in Bexar and Karnes Counties, Texas 1890

American Religious Data Archive website

<http://www.theotokos.org.uk>

a website for Fátima, Portugal

general information about apparitions, vision, discernment, and the approval process by the Church

last updated 4-28-2003

link to many other sites

<http://www.udayton.edu/mary>

last updated 5-1-2002

links to many other sites

<http://www.udayton.edu/mary/approach.html>

last updated 3-13-1998

short statistical study of apparitions

<http://www.udayton.edu/mary/questions/faq/faq04.html>

University of Dayton website describing the Marian feast days

links to other websites

part of larger University of Dayton's Mary Page website,

<http://udayton.edu/mary>, with links to many other sites

<http://www.udayton.edu/mary/meditations/blackmdn.html>

website giving background of Black Madonnas

<http://www.udayton.edu/mary/questions/faq/faq04.html>

University of Dayton website describing the Marian feast days

links to other websites

<http://www.udayton.edu/mary/resources/shrines/us.html>

listing of Marian shrines in the United States by state, discovered Nov 2003

not available when research began, therefore not included in data base

updated 10 July 2003

<http://www.uscis.gov/graphics/share/aboutus/statistics/IMM02yrbk/IMMExcel/table2.xls>

immigration statistics website from US government
http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_1-xiii_ene_12091897_augustissimae_virginis_mariae
website giving encyclical of Pope Leo XIII on the Rosary
date of encyclical, 12 September 1897
<http://www.virgendeguadalupe.org.mx>
website for the Virgin of Guadalupe Shrine
<http://www.voxpopuli.org>
website promoting the fifth Marian dogma:
Vox Populi Mariae Mediatrici
<http://www.walsingham.org.uk/romancatholic/history.html>
website for Marian shrine at Walsingham, UK
<http://www.wave3.com/Global/story.asp?s=++1248075>
TV Wave 3 News Special Report from Louisville, Kentucky broadcast on 24
April 2003
Information about original sightings in April 1993
Link: <http://www.csicop.org/si/9603/miracle.html>
Report on pictures and other events in April 1993 at Valley Hill

Appendix

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C-1: sample Marian message from Sandy	

Appendix A: Letters

University of Cincinnati



McMicken College of Arts and Sciences

Department of Geography
University of Cincinnati
PO Box 210131
Cincinnati OH 45221-0131

714 Swift Hall
Phone (513) 556-3421
Fax (513) 556-3370

September 30, 1998

Shrine - Most Blessed Sacrament
Western Avenue NW
Washington, D. C. 20015

Dear Gentleman / Madam:

I am a graduate student at the University of Cincinnati doing research on Marian sites in the United States. I am trying to gather information on as many sites as possible and would appreciate your assistance in supplying the following data:

- official name of the site and its specific location; was this previously a sacred site or a church; was there an apparition associated with the creation of this site
- first date of Mary's appearance; was there one person, or a group of persons, associated with the original sighting; have the apparitions been continuing on a regular basis since the initial appearance
- historical details about the site
- are regular services held at the site in conjunction with the apparition; when are the services; how many people attend

My advisor Professor Roger M. Selya has endorsed this research, and if you have any questions please feel free to call him at the Department of Geography, 513-556-3421.

Enclosed is a stamped, self-addressed envelope for your reply. I sincerely thank you for your time and assistance.

Sincerely,

A handwritten signature in cursive script that reads "Joanne E. Blewett".

Joanne E. Blewett

enclosure
copy: Selya, R.M.



McMicken College of Arts and Sciences

Department of Geography

University of Cincinnati
PO Box 210131
Cincinnati OH 45221-0131

401 Braunstein Hall
Phone (513) 556-3421
Fax (513) 556-3370

The Most Reverend Roger J. Foys
Diocese of Covington
947 Donaldson Road
P.O. Box 18548
Erlanger, Kentucky 41018

1 December 2003

Dear Most Reverend Foys,

I am a PhD student at the University of Cincinnati studying Marian shrines in the United States. My data show several locations that previously were receiving apparitions of Mary, but those apparitions have now ceased. I am writing to inquire if a Commission of Enquiry has been established for the Our Lady of the Most Holy Rosary Farm in Falmouth, Kentucky; and if a Commission has been established, what were the findings.

If you have questions, please feel free to contact my advisor, Dr. Roger M. Selya (phone: 513 556-3423) in the Department of Geography at the University of Cincinnati.

Sincerely,

Joanne E. Blewett



APPENDIX A:

A-3:RESULTS OF LETTER OF ENQUIRY TO DIOCESE:

o Letter of enquiry dated December 1, 2003 to the following Diocese:

1. Diocese of Atlanta for The Farm in Conyers, Georgia.
2. Diocese of Baltimore for St. Joseph's Church in Emmitsburg, Maryland.
3. Diocese of Covington for Our Lady's Farm in Falmouth, Kentucky.
4. Diocese of Green Bay for Our Lady of Good Hope Shrine in Robinsonville, Wisconsin.
5. Diocese of Cincinnati for Our Lady of the Holy Spirit Center in Norwood¹.

o Responses to letter.

1. Diocese of Atlanta: letter dated December 10, 2003 - no Commission of Enquiry has been established.
2. Diocese of Covington: letter dated December 12, 2003 – no Commission of Enquiry has been established.
3. Diocese of Baltimore: letter dated February 12, 2004 – Commission found no basis for apparitions, suspended Thursday prayer services.
4. Diocese of Cincinnati: letter dated March 8, 2004 – no request has been made to Archbishop for evaluation of apparitions at Our Lady of the Holy Spirit Center in Norwood, Ohio.

¹ This letter was sent on March 3, 2004.

University of Cincinnati



McMicken College of Arts and Sciences

Department of Geography

University of Cincinnati

PO Box 210131

Cincinnati OH 45221-0131

401 Braunstein Hall

Phone (513) 556-3421

Fax (513) 556-3370

April 7, 2004

Our Lady of Czestochowa Shrine
138 Beethoven Street
San Antonio, Texas 78210

Dear Gentleman/ Madam;

I am a PhD student in Geography at the University of Cincinnati and am writing my dissertation on Marian Shrines in the United States. Our Lady of Czestochowa is one of the locations I am studying. I am trying to gather data and would appreciate your assistance with the following items concerning Our Lady of Czestochowa Shrine:

- Who founded the Shrine and when?
- Why was the Shrine founded?
- Is there a reason why it was founded in San Antonio?
- What regularly scheduled activities occur there?
- Are there any specific future plans for the Shrine?

If it would be more convenient to respond by email, please feel free to do so. My email address is: blewetje@email.uc.edu

If you have any questions, please feel free to contact my advisor, Roger M. Selya, PhD. His direct telephone number is: 513 556-3423.

Sincerely,

Joanne E. Blewett

Appendix B: Data

ORIGINAL DATA SITES :					
name		address	city	state	zip code
Our Lady of the Blessed Sacrament	Our Lady of the Angels Monastery - Mother Angelica	5817 Old Leeds Road	Birmingham	Alabama	35210
Ave Maria Grotto	St. Bernard Abbey	1600 St. Bernard Drive S.E.	Cullman	Alabama	35055
Shrine of the Holy Cross		Main Street	Daphne	Alabama	36526
Shrine of the Most Blessed Trinity, Holy Trinity	Missionary Servants of the Most Blessed Trinity		Holy Trinity	Alabama	36859
Caritas of Birmingham		0100 Our Lady Queen of Peace Drive	Sterrett	Alabama	35147
Reyes Maria Ruiz		30 East Cody Drive	Phoenix	Arizona	85040
St. Maria Govetti Church		6261 N. Granite Reef Road	Scottsdale	Arizona	85250
The Mercy Foundation		P.O. Box 8141 Department C	Scottsdale	Arizona	85252
Shrine of Our Lady of Guadalupe		Our Lady of Guadalupe Church	Solomon	Arizona	85551
Shrine of St. Joseph of the Mountains		Route 89 P.O. Box 267	Yarnell	Arizona	85382
City of God	St. Joseph's Hill of Hope	P.O. Box 1055	Brea	California	92622
Marian Movement of Southern California	Our Lady of the Rock ---- Maria Paula visionary	P.O. Box 2730	California City	California	93505 - 0730
Mission of San Carlos Borromeo del Rio Carmelo	Carmel Mission Gift Shop	Rio Road & Lasuen Road	Carmel	California	93921
Shrine of Our Lady of Sorrows		745 Ware Avenue	Colusa	California	95932
Shrine of Our Lady of Fatima		20855 Fatima Avenue P.O. Box 119	Laton	California	93242
Shrine of Our Lady of Guadalupe	Third and K Streets	c/o St. Joseph Church 585 D Street	Lincoln	California	95648
Two Hearts Books and Publishers		P.O. Box 844	Mountain View	California	94042
National Shrine of Our Lady of Guadalupe		711 T Street	Sacramento	California	95814
Shrine of Our Lady of Peace		2800 Mission College Boulevard	Santa Clara	California	95054
Shrine of St. Joseph, Guardian of the Redeemer	Oblates of St. Joseph	544 West Cliff Drive	Santa Cruz	California	95060
Cross of Peace Messenger	"City of Peace" - messages to Carol Nole	2015 - H Preisker Lane	Santa Maria	California	93454
American Christian Mission		P.O. Box 140232	Edgewater	Colorado	80214 - 0232
Shrine of the Stations of the Cross	c/o Sangre de Cristo Parish	P.O. Box 326 511 Church Place	San Luis	Colorado	81152
Lourdes in Litchfield		P.O. Box 667	Litchfield	Connecticut	06759
Immaculate Retreat House		P.O. Box 55	Williamantic	Connecticut	06226 - 0055
Shrine of Fatima & St. Cajetan		Atlanta Avenue	Brooksville	Florida	34614
Our Lady of Guadalupe Shrine	Patroness of the Unborn	18340 N. W. 12th Avenue	Miami	Florida	33169
Shrine of Our Lady of Charity		P.O. Box 330555 3609 S. Miami Avenue	Miami	Florida	33133
Mary, Queen of the Universe Shrine		8300 Vineland Avenue	Orlando	Florida	32821
Shrine of Our Lady of La Leche & Mission of Nombre de Dios		P.O. Box 3845 27 Ocean Avenue	St. Augustine	Florida	32085
Shrine of the Black Madonna		Ralph David Abernathy SW	Atlanta	Georgia	30310
Shrine of the Immaculate Conception		48 Martin Luther King, Jr. Drive SW	Atlanta	Georgia	30303
The Farm	c/o Ms. Nancy Fowler - Our Loving Mother's Children	P.O. Box 309	Conyers	Georgia	30207
News: The Time		131 Russell Parkway Suite 191	Warner Robbins	Georgia	31088
Our Lady of the Wayside Church		432 West Park Street	Arlington Heights	Illinois	60005
Lourdes Grotto	Annunciation Church	1820 Church Road	Aurora	Illinois	60500
National Shrine of Our Lady of the Snows	Missionary Oblates of Mary Immaculate	442 South De Mazenod Drive	Belleville	Illinois	62223 - 1094
National Shrine of Our Lady of the Snows (alternate address)		9500 W. Illinois Rt. 15	Belleville	Illinois	62223
Shrine of the Poor Souls	St. Odilo Church	2244 South East Avenue	Berwyn	Illinois	60402
The People's Prayer Group		P.O. Box 14	Breesee	Illinois	62230
Basilica of Queen of All Saints		6280 Sauganash Avenue	Chicago	Illinois	60646
National Shrine of St. Anne	Our Lady of Fatima Church	2751 West 38th Place	Chicago	Illinois	60632 - 1686
Our Lady of Pompeii Shrine	Archdiocese of Chicago	1224 W. Lexington Street	Chicago	Illinois	60607
Our Lady of Sorrows Basilica	birthplace of Sorrowful Mother Novena	3121 W. Jackson Boulevard	Chicago	Illinois	60612
Queen of Heaven Cemetery		Roosevelt and Wolf Roads	Hillside	Illinois	60162
St. Maximilian Kolbe Shrine	Marytown	1600 W. Park Avenue	Libertyville	Illinois	60048
Mary Immaculate Queen National Shrine	St. Pius X Church	1025 East Madison Street	Lombard	Illinois	60148
St. Mary of Lourdes Church		Route 2	Metamora	Illinois	61548
Mother of Mothers Shrine	Mater Christi Church	2431 South 10th Avenue	North Riverside	Illinois	60546
Our Lady of Consolation	St. Augustine Church	General Delivery	Leopold	Indiana	47551
Shrine of Our Lady of Czestochowa	Salvatorian Fathers Monastery	5755 Pennsylvania Street	Merrillville	Indiana	46410
National Shrine of Our Lady of Providence	Sisters of Providence		Saint Mary-in-the-Woods	Indiana	47876 - 1092
Monte Cassino Shrine	Saint Meinrad Archabbey		St. Meinrad	Indiana	47577 - 1010
Seven Dolores Shrine		356 West Seven Mile Road	Valparaiso	Indiana	46383
Ms. Ginny Lopez		105 N. Woodlawn Avenue	Burlington	Iowa	52601
Trinity Heights Queen of Peace, Inc.		33rd & Floyd Boulevard P.O. Box 1707	Sioux City	Iowa	51102
Grotto of the Redemption		300 N. Broadway Box 376	West Bend	Iowa	50597
St. Joseph Proto - Cathedral		310 W. Stephen Foster Avenue	Bardstown	Kentucky	40004
Marian Shrine Committee (Mary, Mother of the Church Shrine)	St. Joseph Church	434 Church Street	Bowling Green	Kentucky	42101
Our Lady of Guadalupe Shrine	617 East Main Street	P.O. Box 188	Carlisle	Kentucky	40311
Cathedral Basilica of the Assumption		1140 Madison Avenue	Covington	Kentucky	41011
Mary Rose Mission	attention: Sandy	P.O. Box 176155	Covington	Kentucky	41017 - 6155
Shrine of St. Ann	St. Ann Church	1274 Parkway	Covington	Kentucky	41011
Fr. Edward Carter	Shepherds of Christ Home Page	P.O. Box 17596	Ft. Mitchell	Kentucky	41017
Our Lady of the Mines	Mother of Good Counsel Church	329 Poplar at Cedar	Hazard	Kentucky	41701
Blessed Margaret of Castello, O. P. Crusade	St. Louis Bertrand Church	1104 South 6th Street	Louisville	Kentucky	40203
Our Lady of Valley Hill	c/o Ms. Iona Wright	714 South 35th Street	Louisville	Kentucky	40212
Immaculate Heart Messenger		Fatima Family Apostolate	New Hope	Kentucky	40052
Shrine of the Little Flower	St. Therese Church	11 Temple Place - Alexandria Pike	Southgate	Kentucky	41071
Shrine to the Mother of God	Protectress from Storms	Louisiana Highway #27	Cameron	Louisiana	70631
National Shrine of St. Ann		4920 Loveland Street	Metairie	Louisiana	70006
Closer Walk Ministries Consecrated to the Sacred Heart of Jesus and the	Immaculate Heart of Mary	P.O. Box 50860	New Orleans	Louisiana	70150 - 0860
National Shrine of Our Lady of Prompt Succor	Ursuline Convent	2635 State Street	New Orleans	Louisiana	70118
The Seelos Center		2030 Constance Street	New Orleans	Louisiana	70130 - 5099
Marian Movement of Priests	US National Headquarters	P.O. Box 8	St. Francis	Maine	04774 - 0008
Basilica of the Assumption of the Blessed Virgin Mary		408 N. Charles St.; Cathedral & Mulberry Streets	Baltimore	Maryland	21201

Cathedral of Mary Our Queen		5300 N. Charles Street	Baltimore	Maryland	21210
Shrine of the Little Flower		Brendan Avenue	Baltimore	Maryland	21213
Shrine of the Sacred Heart		Smith Avenue	Baltimore	Maryland	21209
Our Lady of the Highways Shrine		P.O. Box 87	Childs	Maryland	21916 - 0087
Our Lady's Center		3301 South Rogers Avenue	Ellicott City	Maryland	21043
<i>National Shrine Grotto of Lourdes</i>		Mount St. Mary's College	Emmitsburg	Maryland	21727
<i>St. Joseph's Church</i>	47 DePaul Street P.O. Box M - 376	(P.O. Box 376)	Emmitsburg	Maryland	21727 - 0376
<i>Our Lady of La Salette Shrine</i>		947 Park Street P.O. Box 2965	Attleboro	Massachusetts	02703
<i>Basilica of Our Lady of Perpetual Help</i>		1545 Tremont Street Roxbury	Boston	Massachusetts	02120
Marian Renewal Ministry		300 Newbury Street	Boston	Massachusetts	02115 - 2805
<i>Don Orione Madonna, Queen of the Universe Shrine</i>		111 Orient Avenue	East Boston	Massachusetts	02128
St. Anne's Shrine	St. Anne's Church	818 Middle Street	Fall River	Massachusetts	01518
St. Anne's Shrine		Sixteen Church Street	Fiskdale	Massachusetts	01518
Marian Messengers		P.O. Box 647	Frammingham	Massachusetts	01701
<i>Our Lady of Fatima Shrine</i>		101 Summer Street	Holliston	Massachusetts	01746
National Shrine of Our Lady of La Salette		251 Topsfield Road	Ipswich	Massachusetts	01938
St. Joseph of the Worker Shrine		37 Lee Street Box 1276	Lowell	Massachusetts	01853
"The Father's Good News Letter"	based on the ministry of Eileen George	363 Greenwood Street	Milbury	Massachusetts	01527
Chapel of Our Lady, Queen of the Seraphic Order	Our Lady's Chapel	600 Pleasant Street	New Bedford	Massachusetts	2741- 3003
<i>The Monks of Adoration</i>		P.O. Box 546	Petersham	Massachusetts	01366 - 0546
Association of Marian Helpers	Marians of the Immaculate Conception		Stockbridge	Massachusetts	01263 - 0004
National Shrine of Divine Mercy		Eden Hill P.O. Box 951	Stockbridge	Massachusetts	01262
Shrine to the Holy Espousals of the Blessed Virgin		55 Lexington Street	Waltham	Massachusetts	02154
Our Lady of Loretto Shrine	Our Lady of Loretto Church	33 Massasoit Road	Worcester	Massachusetts	01604
"Leaves" Magazine	Marianhill Fathers	P.O. Box 87	Dearborn	Michigan	48121 - 0087
Marianhill Missionaires		23715 Ann Arbor Trail	Dearborn Heights	Michigan	48127
Shrine in Honor of Our Lady of Lourdes	"The Grotto" Assumption Church	13770 Gratiot Avenue	Detroit	Michigan	48205
Shrine of St. Anne		1000 St. Anne Street	Detroit	Michigan	48216
Shrine of the Black Madonna		Livernois Avenue	Detroit	Michigan	48238
<i>Our Lady of Mt. Carmel Shrine</i>	c/o St. Mary of Mt. Carmel Church	260 St. Mary's Parkway	Manistee	Michigan	49660
Our Lady of the Woods Shrine	St. Mary's Church	P.O. Box 189 100 Deyarmond St.	Mio	Michigan	48647
<i>Our Lady of the Woods Shrine</i>		210 M-72 P.O. Box 189	Mio	Michigan	48647
Shrine - Chapel of Our Lady of Orchard Lake	Orchard Lake Schools	3535 Indian Trail	Orchard Lake	Michigan	48324 - 1623
Immaculate Heart Shrine	St. Joseph Church	400 South Boulevard	Pontiac	Michigan	48342
Shrine of the Little Flower		Woodward & 12 Mile Road	Royal Oak	Michigan	48067
<i>Assumption Chapel</i>	c/o St. Boniface Church	418 Main Street	Cold Springs	Minnesota	56320
Schoenstatt Shrine, Sisters of Mary		Box 157 Route #1	Sleepy Eye	Minnesota	56085 - 1598
Shrine of the Immaculate Heart of Mary		1900 Grand Avenue	Carthage	Missouri	64836 - 3500
Black Madonna Shrine and Grottoes	Franciscan Missionary Brothers	St. Joseph Road	Eureka	Missouri	63025
Mary, Mother of the Church Shrine		Highway 5	Laurie	Missouri	65038 - 1250
Liquor Publications		P.O. Box 060	Liquori	Missouri	63057
Shrine of Our Mother of Perpetual Help	Saint Alphonsus Monastery	One Liquori Drive	Liquori	Missouri	63057
<i>The Association of the Miraculous Medal</i>	St. Mary's Seminary	1811 W. St. Joseph St.	Perryville	Missouri	63775
Shrine of Our Lady of Sorrows	c/o Church of the Risen Savior		Rhineland	Missouri	65069
La Salette Ministries Development Center		4650 South Broadway	St. Louis	Missouri	63111
Our Mother of Perpetual Help Shrine	St. Alphonsus Rock Church	1118 N. Grand Boulevard	St. Louis	Missouri	63106
Our Lady of the Rockies Foundation		P.O. Box 4050	Butte	Montana	59701
Dowd Memorial Chapel of the Immaculate Conception		Boystown	Boystown	Nebraska	68010
Benedictine Mission House	Christ the King Priory	P.O. Box 528	Schuyler	Nebraska	68661 - 0528
<i>Shrine of Our Lady of Grace</i>	Oblates of Mary Immaculate	R. R. 1 Box 521	Colebrook	New Hampshire	03576 - 9535
<i>Shrine of Our Lady of La Salette</i>		Box 420	Enfield	New Hampshire	03748
101 Foundation		P.O. Box 151	Asbury	New Jersey	08802 - 0151
The Sanctuary of Mary		Rural Route 1 Box 106	Branchville	New Jersey	07826
Perpetual Rosary Shrine	Monastery of the Perpetual Rosary	1500 Haddon Avenue	Camden	New Jersey	08103
Shrine of Our Lady of Sorrows and of All Consolation	Our Lady of Sorrows Church	200 Wilson Avenue	Linwood	New Jersey	08221
Our Lady of the Highway Shrine	Our Lady of the Holy Angels Parish	473 Main Street	Little Falls	New Jersey	07424
Stella Maris Chapel	c/o St. James Rectory	143 Madison Street	Newark	New Jersey	07105
Shrine of Our Lady of the Highways, Sea, and Air	Church of the Assumption	1993 White Horse Pike	Pomona	New Jersey	07001
Shrine of St. Joseph's		1050 Long Hill Road	Stirling	New Jersey	07890
<i>Our Lady of the Rosary Shrine</i>	Dominican Nuns of the Perpetual Rosary	543 Springfield Avenue	Summit	New Jersey	07901 - 4400
<i>Shrine of the Immaculate Heart of Mary (Blue Army)</i>		Mt. View Road P.O. Box 976	Washington	New Jersey	07882
Shrine of Our Lady of Guadalupe	Our Lady of Fatima Church		Bayard	New Mexico	87001
Santuario de Chimayo		P.O. Box 235	Chimayo	New Mexico	87522
St. Joseph's Mission		Laguna Pueblo Route 66	Laguna	New Mexico	87026
<i>Shrine & Parish of Our Lady of Guadalupe</i>		P.O. Box 296	Mesilla Park	New Mexico	88047
<i>La Conquistadora, Our Lady of Peace</i>	St. Francis Cathedral	P.O. Box 2127	Santa Fe	New Mexico	87504 - 2127
La Salette Shrine		Leesome Lane	Altamont	New York	12009
<i>Martyrs Shrine</i>	National Shrine of the North American Martyrs		Auriesville	New York	12016
Queen of All Hearts	Monfort Missionaries	Saxon Avenue	Bay Shore	New York	11706 - 8993
Our Lady of the Roses, Mary Help of Mothers		P.O. Box 52	Bayside	New York	11361
Sacred Heart of Diocesan Shrine		5337 Genesee Street Route 31	Bowmansville	New York	10426
Grotto Shrine of Our Lady of Lourdes	Our Lady of Lourdes Church	Aberdeen Street & Broadway	Brooklyn	New York	11207
Our Lady of Perpetual Help Basilica		526 59th Street	Brooklyn	New York	11220
Our Lady of the Rosary of Pompeii		225 Siegal Street - between Bushwick & White Avenues	Brooklyn	New York	11206
Regina Pacis Votive Shrine	c/o St. Rosalia Church	1230 65th Street	Brooklyn	New York	11219 - 5692
Shrine Church of Our Lady of Mt. Carmel		275 North 8th Street	Brooklyn	New York	11211 - 2101
Shrine Church of St. Bernadette		8201 13th Avenue	Brooklyn	New York	11228
<i>Our Lady Help of Christians Shrine</i>		4125 Union Road	Cheektowaga	New York	14225
Fatima Center, Servants of Jesus and Mary	Father Gruner Apostolate	Route 30 Box 281	Constable	New York	12926
<i>Our Lady of the Island Shrine</i>	Monfort Missionaries	Eastport - Manor Road Box 26	Eastport	New York	11941 - 0026
Franciscan Friars of the Atonement	St. Paul Friary	Graymoor	Garrison	New York	10524

Shrine of the Immaculate Conception		Mountain House Road	Haines Falls	New York	12436
<i>Our Lady of Victory Basilica & National Shrine</i>	Our Lady of Victory Homes of Charity	767 Ridge Road	Lackawanna	New York	14218
Maryknoll Fathers and Brothers	Maryknoll	P.O. Box 301	Maryknoll	New York	10545 - 0301
<i>National Shrine of Our Lady of Mt. Carmel</i>	Carmelite Fathers	P.O. Box 868	Middletown	New York	10940
Rosary Garden Shrine		P.O. Box 2130	Monroe	New York	10950
Church of Notre Dame		114th Street & Morningside Drive	New York	New York	10027
National Shrine of St. Anthony	Church of St. Francis of Assisi	135 West 31st Street	New York	New York	10003
National Shrine of the Motherhood of St. Ann	St. Ann's Church	110 East 12th Street	New York	New York	10003
Our Lady of Mt. Carmel Shrine		448 East 116th Street	New York	New York	10029
Shrine Church of Our Lady of Pompeii		25 Carmine Street	New York	New York	10014
Shrine of Our Lady of Provilosion	St. Paul's Church	113 East 117th Street	New York	New York	10035
Shrine of St. Anne	St. Jean Baptiste Church	84 East 76th Street	New York	New York	10021
The Lady Chapel c/o St. Patrick's Cathedral	St. Patrick's Cathedral Parish House	460 Madison Avenue	New York	New York	10022
Shrine of Our Lady, Queen of Peace	Mount Savior Monastery	P.O. Box 904	Pine City	New York	14871
Boatmen's Shrine of Our Lady of the Hudson	Presentation Church	Port Ewen	New York	New York	12466
<i>Holy Dormition Shrine</i>	St. Mary's Villa	R.R. 1 - Box 59	Sloatsburg	New York	10974
Schoenstatt Shrine		337 Cary Avenue	Staten Island	New York	10310-2041
<i>Marian Shrine of Mary Help of Christians</i>	Saalesians of Don Bosco	174 Filors Lane	Stoney Point	New York	10980 - 2645
<i>National Shrine Basilica of Our Lady of Fatima</i>		1023 Swann Road	Youngstown	New York	14174
Grotto & Pilgrimage Shrine of Our Lady of Lourdes	Belmont Abbey	100 Belmont-Mount Holy Road	Belmont	North Carolina	28012 - 1802
Shrine of Our Lady of the Prairies	Carmelite Nuns	17765 78th Street SE	Wahpeton	North Dakota	58075 - 9310
<i>Shrine of Our Lady of Levocha</i>	Vincentian Sisters of Charity	1160 Broadway Avenue	Bedford	Ohio	44146 - 4523
<i>Sorrowful Mother Shrine</i>	Missionaries of the Precious Blood	4106 State Route #269	Bellevue	Ohio	44811
<i>Our Lady of Consolation Shrine</i>		315 Clay Street	Carey	Ohio	43316
<i>Shrine of Our Lady of Perpetual Help</i>	St. Margaret of Hungary Church	4680 Lander Road	Orange Village	Ohio	44022
MIR Productions		P.O. Box 21275	Cleveland	Ohio	44121
Shrine Center for Renewal	Diocese of Columbus	5277 E. Broad Street	Columbus	Ohio	43213
Mt. St. John, Bergamo	Our Lady of Lourdes Grotto, Society of Mary	4435 East Patterson Road	Dayton	Ohio	45430 - 1095
<i>Shrine and Grotto of Our Lady of Lourdes</i>	Sisters of the Most Holy Trinity	21281 Chardon Road	Euclid	Ohio	44117 - 1591
The Mary Foundation		P.O. Box 26101	Fairview Park	Ohio	44126
Our Lady of Czestochowa Shrine	Sisters of St. Joseph, Marymount Convent	12215 Granger Road	Garfield Heights	Ohio	44125
Our Lady of Fatima Shrine	St. Joseph Church	905 S. 5th Street P.O. Box 499	Ironton	Ohio	45638 - 0499
Our Lady of Fatima Shrine American Society of Ephesus	George B. Quatman Foundation	327 N. Elizabeth Street	Lima	Ohio	45801
Maria Stein Center	Marian Shrine of the Holy Relics	2291 St. John's Road Box 128	Maria Stein	Ohio	45860 - 0128
National Shrine of St. Dymphna	Massillon Psychiatric Center	3000 South Erie Street P.O. Box 4	Massillon	Ohio	44648 - 0004
The Riehle Foundation		5632 Sugar Camp Road	Milford	Ohio	45150
Rita Ring - Fr. Carter - Shepherds of Christ Ministries (*)	c/o Melanie Noe - 6007 Pineview Ln. Cin, Oh 45247	SCM - P.O. Box 193	Morrow	Ohio	45152
<i>National Shrine of Our Lady of Lebanon</i>		2759 North Lipkey Road	North Jackson	Ohio	44451
Batavia Visionary	c/o Our Lady of the Holy Spirit Center	5440 Moeller Avenue	Norwood	Ohio	45212 - 1211
Our Lady of the Most Holy Rosary (Falmouth, Kentucky)	c/o Our Lady of the Holy Spirit Center	5440 Moeller Avenue	Norwood	Ohio	45212 - 1211
Queen of the Holy Rosary Shrine	Sisters of the Incarnate Word	6618 Peart Road	Parma Heights	Ohio	44130
Merced Mother Association		P.O. Box 4505	Staubenville	Ohio	43952
<i>Our Lady of Pouch, Mariapoch</i>		17486 Mumford Road off Rt. 422	Welchfield-Burton	Ohio	44021
Our Lady of Guadalupe Shrine	Servants of Mary, Center for Peace	6569 Ireland Road	Windsor	Ohio	44099
<i>Our Lady, Comforter of the Afflicted Shrine</i>	Our Lady of Czksomlyo Chapel, Mt. Alvernia Friary	517 South Belle Vista Avenue	Youngstown	Ohio	44509
National Shrine of St. Anthony	St. Anthony Friary	5000 Colerain Avenue	Cincinnati	Ohio	45223
Our Lady of Fatima Shrine	St. Joseph Church	Box 117	Bison	Oklahoma	73720
The Deuterous Medal Association		P.O. Box 56	Ontario	Oregon	97914
<i>The Grotto, National Sanctuary of Our Sorrowful Mother</i>		85th & N.E. Sandy Blvd. P.O. Box 20008	Portland	Oregon	97294 - 0008
<i>National Shrine Center of Our Lady of Guadalupe</i>	Immaculate Conception Church	501 Ridge Rd.	Allentown	Pennsylvania	18102
Gospa Mission		230 E. Main Street	Evans City	Pennsylvania	16033
Holy Dormition Monastery		P.O. Box 70	Sybertsville	Pennsylvania	18251
Loreto Shrines	Our Lady of the Alleghenies Shrine		Loreto	Pennsylvania	15940
Marian Shrine	Ward Street		Pittsburgh	Pennsylvania	15213
<i>National Shrine of Our Lady of Czestochowa</i>		P.O. Box 2049	Doylestown	Pennsylvania	18901
National Shrine of the Sacred Heart		P.O. Box 500	Harleigh	Pennsylvania	18225
<i>Our Lady of Lourdes Grotto</i>	Sisters of St. Basil the Great	710 Fox Chase Road	Fox Chase Manor	Pennsylvania	19046
Our Lady of Victories Shrine	St. Peter Claver Church	502 South 12th Street	Philadelphia	Pennsylvania	19147
Pittsburgh Center for Peace		6111 Steubenville Pike	McKees Rocks	Pennsylvania	15136
Saint Mary, Our Lady of Guadalupe Church & Shrine		101 West High Street	Kittanning	Pennsylvania	16201
Shrine of Blessed Margaret of Castello	Holy Name of Jesus Church	701 East Gaul Street	Philadelphia	Pennsylvania	19125
Shrine of Our Lady of Knock	St. Richard's Church	3010 South 18th Street	Philadelphia	Pennsylvania	19145
<i>Shrine of Our Lady of Perpetual Help</i>	Mount St. Macrina	510 W. Main Street Box 878	Uniontown	Pennsylvania	15401
Shrine of the Holy Name of the Blessed Virgin Mary		575 Thompson Avenue	Donora	Pennsylvania	15033
Shrine of the Little Flower	St. Theresa's Church	7 Diot Drive	Nasosville	Pennsylvania	15011
Shrine of the Miraculous Icon or Our Lady of Zhyrovsti	Cyrl & Methodius Ukrainian Catholic Church	135 River Street	Claphant	Pennsylvania	18447
Shrine of the Miraculous Medal	St. Catherine's Labourer Church	4000 Derry Street	Harrisburg	Pennsylvania	17111 - 2237
<i>Shrine of the Miraculous Medal</i>	St. Vincent's Seminary	475 East Chelton Avenue Germantown	Philadelphia	Pennsylvania	19144
St. Ann's Shrine	St. Ann's Monastery	1239 St. Ann Street Round Hill	Scranton	Pennsylvania	18504
The Shrine of the Immaculate Conception	c/o St. Bernadette Church	353 Pine Street	Meadeville	Pennsylvania	16335 - 3237
<i>Fatima Family Apostolate</i>	St. Mary of Mercy Church	Box 158	Alexandria	South Dakota	57311 - 0158
The Refuge of Juda		P.O. Box 71	Hot Springs	South Dakota	57747 - 0071
Holy Nativity Monastery		P.O. Box 170 Bethlehem Road	Piedmont	South Dakota	57769 - 0170
<i>The House of Mary Shrine</i>	Lewis & Clark Lake	Box 455	Yankton	South Dakota	57078
<i>Virgin of the Poor Shrine</i>	c/o Our Lady of Lourdes Church	P.O. Box 288	South Pittsburgh	Tennessee	37380
Our Lady of Guadalupe Shrine	c/o Christ the King Church	Rt. 1, Box 3	Balmorea	Texas	79718
Schoenstatt Fathers		4343 Gaines Street	Corpus Cristi	Texas	78412
Mission de La Purisima		328 South Nevarez	El Paso	Texas	79927
Our Lady of Light Church		4700 Delta Drive	El Paso	Texas	79905
Our Lady of St. John Church		7500 Hirsh Road	Houston	Texas	77016
Schoenstatt Shrine	Sisters of Mary	Star Rt. #1	Lamar	Texas	78382

MIR-A-CALL Center		1515 N. Town East Boulevard Suite 138	Mesquite	Texas	75150
<i>Shrine to Our Lady of Guadalupe, Empress of the Americas</i>	Diocese of San Angelo	1401 E. Garden Lane P.O. Box 7	Midland	Texas	79701
Z Atelier Publications			Plano	Texas	75023 - 1710
Queen of Peace Shrine	Queen of Viet Nam Church	900 9th Avenue	Port Arthur	Texas	77642
Schoenstatt Sisters of Mary Shrine	Schoenstatt Sisters	HC 04 Star Rt. 1, Box 100	Rockport	Texas	78382 - 9606
Apostolate of the Little Flower	Discaled Carmelite Fathers	P.O. Box 5280	San Antonio	Texas	78201 - 0280
La Purisima Concepcion de Acuna	c/o Catholic Chancery	P.O. Box 28410	San Antonio	Texas	78228 - 0410
Mision de la Purisima Concepcion		614 Mission Road	San Antonio	Texas	78210
Nuestra Senora de San Juan de Los Laqos		3231 El Paso Street	San Antonio	Texas	78207
Our Lady of Czestochowa Shrine		138 Beethoven Street	San Antonio	Texas	78210
Our Lady of Lourdes of the Southwest	Oblate Missions	2503 Blanco Road P.O. Box 96	San Antonio	Texas	78216 - 0096
Our Lady of Lourdes Shrine of the Southwest	Oblates of Mary Immaculate	285 Oblates Drive	San Antonio	Texas	78216
Schoenstatt Shrine		302 Ave Maria Street	San Antonio	Texas	78216
<i>Virgin de San Juan del Valle Shrine</i>		P.O. Box 747	San Juan	Texas	78589
St. Anne's Shrine			Isle La Motte	Vermont	05463
Signs of the Times Apostolate		P.O. Box 345	Herridon	Virginia	21072 - 0345
<i>Basilica of St. Mary of the Immaculate Conception</i>		1000 Holt Street	Norfolk	Virginia	23504
Signs of the Times		109 Executive Drive Suite D	Sterling	Virginia	21065
Shrine of Our Lady of Grace	Chapel House of Prayer		Champion	Wisconsin	
Dickeyville Grotto		305 West Main Street Box 429	Dickeyville	Wisconsin	53808 - 0429
Nicolet Memorial Gardens, Shrine of the Good Shepherd		2770 Bay Settlement Road	Green Bay	Wisconsin	54311
<i>National Shrine of Mary, Help of Christians at Holy Hill</i>	Discaled Carmelite Fathers	1525 Carmel Road	Hubertus	Wisconsin	53033
Shrine of Our Mother Thrice Admirable, Queen and Victress of Schoenstatt	Schoenstatt Rosary Campaign Newsletter	5825 Cottage Grove Road	Madison	Wisconsin	53718
Schoenstatt Shrine		5424 Bluemound Road	Milwaukee	Wisconsin	53208
Schoenstatt Shrine		5501 N. 68th Street	Milwaukee	Wisconsin	53218
Queen of the Holy Rosary Mediatrix of Peace	c/o For My God and My Country, Inc.	Rt. 2 Box 980	Necedah	Wisconsin	54646
World Shrine of Our Lady of the Green Scapular	Green Scapular Crusade	P.O. Drawer B	Palmyra	Wisconsin	53156
<i>Our Lady of the Sacred Heart Shrine</i>	St. Clare Convent	7381 Church St. (Custer)	Polonia	Wisconsin	54423
<i>Our Lady of Good Help Shrine</i>	Carmelite Monastery	4047 Chapel Drive (New Franken)	Robinsonville	Wisconsin	54229
Shrine of Our Lady of La Salette		P.O. Box 777	Twin Lakes	Wisconsin	53181
Schoenstatt Sisters of Mary Shrine		West 284 N. 698 Cherry Lane	Waukesha	Wisconsin	53188
<i>Basilica of the National Shrine of the Immaculate Conception</i>		400 Michigan Avenue NE	Washington, D.C.		20017 - 1566
Franciscan Monastery	Commissariat of the Holy Land	1400 Quincy Street N. E.	Washington, D.C.		20017
Shrine - Most Blessed Sacrament	Western Avenue NW		Washington, D.C.		20015
Ukrainian Catholic National Shrine of the Holy Family		4250 Harewood Road N. E.	Washington, D.C.		20017
(1) other Schoenstatt shrines - no mailing; all these shrines similarly established					
* second mailing - September 30, 1998					
(2) letters sent October 4, 1998					
(3) letters sent October 12, 1998					
(*) International Shepherds of Christ Center 2919 Shawhan Rd., Morrow, Ohio 45152					
Florida Center 2152 N.E. Couchman Rd. Clearwater, Florida - 1-813-443-7746					
original letter sent to Rita Ring c/o Melanie Noe at address listed above- letter came back with Clearwater, Morrow, and Boone County, Kentucky					
<i>Marian Shrine recognized by Catholic Bishops (60)</i>					
TOTAL : 270 SENT					

DATA SET RESULTS										
name	state				apparition?	pilgrimage?	regular services?			
"LEAVES" MAGAZINE	Michigan									
"The Father's Good News Letter"	Massachusetts				not a shrine					
101 FOUNDATION	New Jersey									
AMERICAN CHRISTIAN MISSION	Colorado				returned					
Apostolate of the Little Flower	Texas									
ASSOCIATION OF MARIAN HELPERS	Massachusetts	1-413-298-1323	1-413-298-3583	www.marion.org	no	yes	yes			
Assumption Chapel	Minnesota				no	no	no			
Ave Maria Grotto	Alabama									
Basilica of Our Lady of Perpetual Help	Massachusetts	1-617-445-2600								
BASILICA OF QUEEN OF ALL SAINTS	Illinois				not a shrine					
Basilica of St. Mary of the Immaculate Conception	Virginia									
BASILICA OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY	Maryland	1-410-727-3564	1-410-539-0407		no	no	no			
BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION	Washington, DC	1-202-526-8300		www.nationalshrine.com	no	no	yes			
BATAVIA VISIONARY	Ohio		through OLHSC in Norwood: Fr. Smith		yes	yes	yes - August 31 at OLHSC			
BENEDICTINE MISSION HOUSE	Nebraska				not a shrine					
BLACK MADONNA SHRINE AND GROTTOS	Missouri	1-314-938-5361			no	yes	yes			
BOATMEN'S SHRINE OF OUR LADY OF THE HUDSON	New York				no	no	no			
Caritas of Birmingham	Alabama									
CATHEDRAL BASILICA OF THE ASSUMPTION	Kentucky	1-606-431-2060	1-606-431-8444		no	no	no			
CATHEDRAL OF MARY OUR QUEEN	Maryland				no	no	no			
CENTRAL SHRINE OF OUR LADY OF THE MIRACULOUS MEDALS	Pennsylvania	1-800-523-3674	1-215-848-1014		no	no	yes	St. Vincent's Seminary		
CHAPEL OF OUR LADY, QUEEN OF THE SERAPHIC ORDER	Massachusetts	1-508-996-8274	1-508-996-8296	ffi@ici.net	no	yes	yes			
Church of Notre Dame	New York									
City of God	California									
Closer Walk Ministries Consecrated to the Sacred Heart of Jesus and	Louisiana									
CROSS OF PEACE MESSENGER	California	1-805-349-7003	1-805-349-7003		yes	yes	yes - Tuesday prayer services; cross message to Carol N			
DICKEYVILLE GROTTTO	Wisconsin	1-608-568-7519			no	no	no			
Dowd Memorial Chapel of the Immaculate Conception	Nebraska									
FATHER SEELOS CENTER	Louisiana	1-504-525-2495			no	no	no - not a Marian shrine			
FATIMA CENTER, SERVANTS OF MARY AND JESUS	New York	1-518-483-7626	(1-800-263-8160) phone	www.fatima.org	no	no	no - main location in Canada			
FATIMA FAMILY APOSTOLATE	South Dakota	1-605-239-4532			no	yes	yes - annual conference in June			
FLORIDA CENTER (Shepherds of Christ + Rita Ring)	Florida	1-813-443-7746			yes	yes	yes - every night at 6:30 p.m. - a commercial building ?			
Fr. Edward Carter	Kentucky									
Franciscan Friars of the Atonement	New York									
Franciscan Monastery	Washington, DC									
GOSPA MISSIONS	Pennsylvania	1-724-538-3171	1-724-538-8855		no - not really a Marian shrine					
GROTTO AND PILGRIMAGE SHRINE OF OUR LADY OF LOURDES	North Carolina	1-704-825-6775			no	yes	yes			
GROTTO OF THE REDEMPTION	Iowa	1-515-887-2371	1-515-887-2372	www.nw-cybermall.com/grotto.htm	no	yes	yes			
GROTTO SHRINE OF OUR LADY OF LOURDES	New York				no	no	yes			
Holy Dormition Monastery	Pennsylvania									
Holy Dormition Shrine	New York									
HOLY NATIVITY MONASTERY	South Dakota	1-605-787-4606			no	no	no - not at Marian shrine			
Immaculate Heart Messenger	Kentucky									
IMMACULATA RETREAT HOUSE	Connecticut	1-860-423-8484	1-860-423-5285	www.ntplx.net/~omict	no	no	no - not really a Marian shrine			
Immaculate Heart Shrine	Michigan									
LA CONQUISTADORA, OUR LADY OF PEACE	New Mexico				no	yes	yes the oldest representation of the Madonna			
LA PURISIMA CONCEPCION DE ACUNA	Texas				no	no	yes - part of the National Park Ser.			
LA SALETTE MINISTRIES DEVELOPMENT CENTER	Missouri	1-314-752-0760			no	yes	yes			
LA SALETTE SHRINE	New York	1-800-371-2078			no	no	no			
LIGUORI PUBLICATIONS	Missouri	1-800-464-2555			no	no	no - not a shrine			
Lourdes Grotto	Illinois									
LOURDES IN LITCHFIELD	Connecticut	1-860-567-1041	1-860-567-9670		no	yes	yes - a replica of Lourdes			
LOURDES ROSARY SHRINE	Kentucky	1-502-583-4448	1-502-589-0056		no	no	part of church services	also blessed Margaret of Costello		
MADONNA, QUEEN OF THE UNIVERSE SHRINE	Massachusetts	1-617-569-2100	1-617-569-8701	manausa@aol.com	no	no	yes			
MARIA STEIN CENTER (National Marian Shrine of the Holy Relics)	Ohio	1-419-925-4532			no	yes	yes			
Marian Messengers	Massachusetts									
MARIAN MOVEMENT OF PRIESTS	Maine	1-207-398-3375	1-207-398-3352	mmp@mmp-usa.net	no	no	no - a single person who has interior locutions			
MARIAN MOVEMENT OF SOUTHERN CALIFORNIA	California	1-760-373-3773			yes	yes	yes - continuing apparitions on the 13th			
MARIAN RENEWAL MINISTRY	Massachusetts	1-617-266-7510	1-617-267-6672		no	no	no leads pilgrimages to other sites			
Marian Shrine Committee	Kentucky									

MARIAN SHRINE OF MARY HELP OF CHRISTIANS	New York	1-914-947-2200	1-914-047-2203		no	yes	yes												
MARIANHILL MISSIONARIES	Michigan				recommended		book - ordered it!												
MARY IMMACULATE QUEEN NATIONAL SHRINE	Illinois	1-630-627-4526			no	no	yes												
Mary Rose Mission	Kentucky																		
MARY, MOTHER OF THE CHURCH SHRINE	Missouri	1-314-374-0627	1-314-374-0627		no	yes	yes												
Mary, Queen of the Universe Shrine	Florida	1-407-239-6600	1-407-239-1362																
MARYKNOLL FATHERS AND BROTHERS	New York	1-914-941-7636	1-914-762-0316		not a Marian shrine														
Merciful Mother Association	Ohio																		
MIR-A-CALL Center	Texas																		
MIR Productions	Ohio																		
Mission de La Purisima	Texas																		
Mission de La Purisima Concepcion (San Antonio)	Texas																		
MISSION OF SAN CARLOS BORROMELO DEL RIO CARMELO	California				no	no	yes												
MONTE CASSINO SHRINE	Indiana	1-812-357-6592			no	yes	yes												
MOTHER OF MOTHERS SHRINE	Illinois	1-708-442-5611			no	no	yes												
MS. GINNY LOPEZ	Iowa	1-319-753-6806	1-319-752-6809																Conyers, Emmitsburg, and Hillside Illinois
MT. ST. JOHN / BERGAMO - Our Lady of Lourdes Grotto	Ohio				yes	no	no												
NATIONAL SHRINE BASILICA OF OUR LADY OF FATIMA	New York	1-716-754-7489	1-716-754-9130		no	yes	yes												
NATIONAL SHRINE CENTER OF OUR LADY OF GUADALUPE, M	Pennsylvania	1-215-820-5255			no	yes	yes - part of regular service												
NATIONAL SHRINE GROTTTO OF LOURDES	Maryland				no	yes	no												
NATIONAL SHRINE OF DIVINE MERCY	Massachusetts	1-413-298-3931	1-413-298-3910	dmshrine@aol.com	no	no	no												
National Shrine of Mary, Help of Christians	Wisconsin	1-414-628-1838																	
NATIONAL SHRINE OF OUR LADY OF CZESTOCHOWA	Pennsylvania	1-215-345-0600			no	yes	yes												
National Shrine of Our Lady of Guadalupe	California																		
NATIONAL SHRINE OF OUR LADY OF LEBANON	Ohio	1-330-538-3351	1-330-538-0455		no	yes	yes												
National Shrine of Our Lady of Mt. Carmel	New York	1-914-344-0876																	
National Shrine of Our Lady of Prompt Succor	Louisiana	866-1472			no	no	no												
NATIONAL SHRINE OF OUR LADY OF PROVIDENCE	Indiana	1-812-535-3131	1-812-535-3675		no	yes	yes												
NATIONAL SHRINE OF OUR LADY OF THE SNOWS	Illinois	1-618-397-6700	1-618-398-6549		no	yes	yes												sent "Shrine Book"
NATIONAL SHRINE OF ST. ANN	Louisiana				no	no	no												
NATIONAL SHRINE OF ST. ANNE	Illinois				not a Marian shrine		first shrine in chicago, 1900												
National Shrine of St. Anthony	New York																		
NATIONAL SHRINE OF ST. ANTHONY	Ohio	suggested contact to OLHS Center			no	no	no - not a Marian shrine												
NATIONAL SHRINE OF ST. DYMPHNA	Ohio	1-216-833-8478			not a Marian shrine														
National Shrine of the Motherhood of St. Ann	New York																		
NATIONAL SHRINE OF THE NORTH AMERICAN MARTYRS	New York	1-518-853-3033			no	yes	yes - not a Marian shrine; a shrine to the three martyrs												
National Shrine of the Sacred Heart	Pennsylvania																		
NICOLET MEMORIAL GARDENS	Wisconsin				no	no	no - not a Marian shrine												
Now Is The Time	Georgia																		
NUUESTRA SENORA DE SAN JUAN DE LOS LAGOS	Texas	1-210-433-9722			no	yes	yes												
Our Lady Help of Christians Shrine	New York																		
Our Lady of Consolation	Indiana	1-812-843-5143																	
OUR LADY OF CONSOLATION; BASILICA & NATIONAL SHRINE	Ohio	1-419-396-7107	1-419-396-3355		no	yes	no												
OUR LADY OF CZESTOCHOWA SHRINE	Ohio				no	no	yes												
OUR LADY OF CZESTOCHOWA SHRINE	Texas	1-210-337-8193			no	no	no												
OUR LADY OF FATIMA American Society of Ephesus	Ohio	1-419-225-2261	1-419-227-8835		no	no	yes												
Our Lady of Fatima Shrine	Massachusetts																		
OUR LADY OF FATIMA SHRINE	Oklahoma	1-508-758-3558	1-580-758-1219		no	no	no												
OUR LADY OF FATIMA SHRINE	Ohio	1-740-532-0712			no	yes	yes												
OUR LADY OF GOOD HELP SHRINE	Wisconsin				yes	yes	no												
OUR LADY OF GUADALUPE CHURCH SHRINE	Arizona	1-520-428-0149			no	no	no												oldest existing shrine for Our Lady of Guadalupe
Our Lady of Guadalupe Shrine	Florida																		
Our Lady of Guadalupe Shrine	Kentucky																		
OUR LADY OF GUADALUPE SHRINE - West Texas Catholic Com	Texas	1-915-445-2309			no	no	yes												
OUR LADY OF LA SALETTE SHRINE (Attleboro)	Massachusetts	1-508-222-5410	1-508-222-6770	lspgoffice@uno.com	no	yes	yes												
OUR LADY OF LA SALETTE SHRINE (Ipswich)	Massachusetts	1-617-222-5410			no	no	yes												
OUR LADY OF LIGHT -- Falmouth and Batavia	Ohio				yes	yes	yes - August 31 at OLHSC												
Our Lady of Light Church	Texas																		
OUR LADY OF LORETTO SHRINE	Massachusetts	1-508-753-5001	1-508-754-1537		no	no	no												
Our Lady of Lourdes Grotto	Pennsylvania																		
OUR LADY OF LOURDES GROTTTO OF THE SOUTHWEST	Texas	1-210-736-1685	1-210-736-1314		no	yes	yes												
OUR LADY OF MT. CARMEL SHRINE	Michigan				no	no	no												
Our Lady of Mt. Carmel Shrine	New York																		
Our Lady of Perpetual Help Basilica	New York																		

OUR LADY OF POMPEII SHRINE	Illinois	1-312-421-3757				no	yes	yes					
<i>Our Lady of Povch, Mariapoch</i>	Ohio												
OUR LADY OF SORROWS BASILICA	Illinois	1-773-638-5800				no	no	no					
Our Lady of St. John Church	Texas												
OUR LADY OF THE ALLEGHENIES SHRINE - Loretto Shrines	Pennsylvania					no	no	no					
OUR LADY OF THE BLESSED SACRAMENT	Alabama	1-205-271-2966	1-205-271-2957			no	yes	no	part of monastery and Eternal word Television				
Our Lady of the Highway	New Jersey												
OUR LADY OF THE HIGHWAYS SHRINE	Maryland	1-410-398-3057				no	no	no					
OUR LADY OF THE ISLAND SHRINE	New York	1-516-325-0661				no	yes						
OUR LADY OF THE MINES	Kentucky					no	no	no	an image in a parish church				
OUR LADY OF THE MOST HOLY ROSARY (Falmouth, Kentucky)	Ohio	DICK MOHAUPT: 661-0093				yes	yes	no	last apparition Oct. 1997??				
Our Lady of the Rockies Foundation	Montana												
Our Lady of the Rosary of Pompeii	New York												
OUR LADY OF THE ROSARY SHRINE	New Jersey					no	yes	no					
Our Lady of the Roses, Mary Help of Mothers	New York												
Our Lady of the Wayside Church	Illinois												
OUR LADY OF THE WOODS SHRINE	Michigan	1-517-826-5509	1-517-826-1333			no	no	no					
Our Lady of the Woods Shrine	Minnesota												
Our Lady of Valley Hill	Kentucky					yes	yes	through Ms. Wright					
Our Lady of Victories Shrine	Pennsylvania												
OUR LADY OF VICTORY BASILICA & NATIONAL SHRINE	New York	1-716-828-9444	1-716-828-9604			no	yes	yes					
OUR LADY, COMFORTER OF THE AFFLICTED SHRINE	Ohio	1-330-799-1888				no	no	no					
Our Lady's Center	Maryland												
OUR MOTHER OF PERPETUAL HELP SHRINE	Missouri	1-314-533-0304				no	yes	no					
Perpetual Rosary Shrine	New Jersey												
PITTSBURGH CENTER FOR PEACE	Pennsylvania	1-888-654-6279	1-412-787-5204	www.SaintAndrew.com		no	no	no					
Queen of All Hearts	New York												
QUEEN OF HEAVEN CEMETERY	Illinois					yes	yes	no	apparitions to Joseph Reinholz				
Queen of Peace Shrine	Texas												
QUEEN OF THE HOLY ROSARY MEDIATRIX OF PEACE	Wisconsin	1-608-565-2617				yes	yes	yes	message dealing with Apocalypse				
QUEEN OF THE HOLY ROSARY SHRINE	Ohio	1-440-845-7426				no	yes	yes					
REGINA PACIS VOTIVE SHRINE	New York	1-718-236-0909	1-718-236-5357			no	yes	yes					
Reyes Maria Ruiz	Arizona												
RITA RING - SHEPHERDS OF CHRIST MINISTRIES	Ohio	1-888-211-3041	1-513-932-6791			yes	yes	yes	also Clearwater, FL				
Rosary Garden Shrine	New York												
SACRED HEART DIOCESAN SHRINE	New York	683-2375				no	no	yes					
SAINT MARY, OUR LADY OF GUADALUPE SHRINE	Pennsylvania	1-724-548-7649				no	no	no					
SANTUARIO DE CHIMAYO	New Mexico	1-505-351-4360				no	yes	yes	not a Marian site				
SCHOENSTATT FATHERS	Texas	1-512-992-9841	1-512-992-9842			no	yes	no					
Schoenstatt Shrine (Lamar)	Texas												
SCHOENSTATT SHRINE (Madison)	Wisconsin	1-608-222-7208	1-608-222-0430			no	yes	no	first Schoenstatt shrine in USA				
Schoenstatt Shrine (Milwaukee)	Wisconsin												
Schoenstatt Shrine (milwaukee) 68th Street	Wisconsin												
Schoenstatt Shrine (San Antonio)	Texas												
SCHOENSTATT SHRINE (Sleepy Eye)	Minnesota	1-507-794-7727	1-507-794-7727			no	yes	no					
SCHOENSTATT SHRINE (Staten Island)	New York					no	yes	no					
SCHOENSTATT SISTERS OF MARY SHRINE (Rockport)	Texas	1-512-729-2019											
Schoenstatt Sisters of Mary Shrine (Waukesha)	Wisconsin	1-414-547-7733											
SERVANTS OF MARY CENTER FOR PEACE - OUR LADY OF GUADALUPE	Ohio	1-440-272-5380				no	yes	no					
SEVEN DOLORS SHRINE	Indiana	759-2400				no			shrine & monastery closed				
SHRINE - CHAPEL OF OUR LADY OF ORCHARD LAKE	Michigan	1-248-682-1885	1-248-682-6821			no	no	no	established to serve the Polish Americans				
SHRINE AND GROTTA OF OUR LADY OF LOURDES	Ohio	1-216-481-8232				no	yes	yes					
<i>Shrine and Parish of Our Lady of Guadalupe</i>	New Mexico												
SHRINE CENTER FOR RENEWAL	Ohio					no	no	no	only a retreat center, not a shrine				
Shrine Church of Our Lady of Pompeii	New York												
SHRINE CHURCH OF OUR LADY OF MT. CARMEL	New York	1-718-384-0223				no	no	no	said they were not a Marian site				
Shrine Church of St. Bernadette	New York												
Shrine in Honor of Our Lady of Lourdes	Michigan	1-313-839-8626											
Shrine of Blessed Margaret of Castillo	Pennsylvania												
Shrine of Fatima & Cajetan	Florida												
<i>Shrine of Our Lady of Charity</i>	Florida												
Shrine of Our Lady of Czestochowa	Indiana												
Shrine of Our Lady of Fatima	California	1-209-923-4935	1-209-923-2284										
SHRINE OF OUR LADY OF GRACE	New Hampshire	1-603-237-5511				no	yes	yes					

SHRINE OF OUR LADY OF GRACE	Wisconsin					returned														
Shrine of Our Lady of Guadalupe	California																			
SHRINE OF OUR LADY OF GUADALUPE	New Mexico					no	no	no												
Shrine of Our Lady of Knock	Pennsylvania																			
SHRINE OF OUR LADY OF LA LECHE & MISSION OF NOMBRE	Florida	1-904-829-3045	1-904-829-0819			returned														
SHRINE OF OUR LADY OF LA SALETTE	New Hampshire	1-603-632-4301				no	yes	yes												
SHRINE OF OUR LADY OF LA SALETTE	Wisconsin					no	yes	yes												
SHRINE OF OUR LADY OF LEVOCHA	Ohio	1-440-232-4755				no	yes	yes												
Shrine of Our Lady of Peace	California																			
SHRINE OF OUR LADY OF PERPETUAL HELP	Ohio	1-440-248-2618				no	yes	yes												
Shrine of Our Lady of Perpetual Help	Pennsylvania																			
Shrine of Our Lady of Provolision	New York																			
SHRINE OF OUR LADY OF SORROWS	California	1-916-458-4170	1-916-458-8728			no	no	yes - two masses annually												
Shrine of Our Lady of Sorrows	Missouri																			
Shrine of Our Lady of Sorrows and of All Consolation	New Jersey																			
Shrine of Our Lady of the Highways, Sea, and Air	New Jersey																			
Shrine of Our Lady of the Prairies	North Dakota	1-701-235-6429																		
SHRINE OF OUR LADY OF THE SACRED HEART	Wisconsin					no	yes	no												
Shrine of Our Lady, Queen of Peace	New York																			
SHRINE OF OUR MOTHER OF PERPETUAL HELP (Liguori)	Missouri	1-314-464-1093				no	yes	yes												
SHRINE OF OUR MOTHER THRICE ADMIRABLE, QUEEN AND V	Wisconsin	1-608-223-0892				no	yes	yes												first Schoenstatt shrine in the USA
Shrine of St. Ann	Kentucky																			
Shrine of St. Anne	Michigan																			
SHRINE OF ST. ANNE (St. Jean Baptiste Church)	New York					no	yes	no - not a Marian shrine - St. Anne is Mary's mother												
SHRINE OF ST. JOSEPH OF THE MOUNTAINS	Arizona	1-520-778-5229				no	yes	no - not a Marian shrine												retreat center
SHRINE OF ST. JOSEPH, GUARDIAN OF THE REDEEMER	California					no	no	no - not a Marian shrine												
Shrine of St. Joseph's	New Jersey																			
Shrine of the Black Madonna	Georgia																			
Shrine of the Black Madonna	Michigan																			
Shrine of the Holy Cross	Alabama																			
Shrine of the Holy Name of the Blessed Virgin Mary	Pennsylvania																			
SHRINE OF THE IMMACULATE CONCEPTION	Georgia	1-404-521-1866				no	no	no - church												
Shrine of the Immaculate Conception	New York																			
Shrine of the Immaculate Heart of Mary	Missouri	1-417-358-8580																		
Shrine of the Immaculate Heart of Mary (Blue Army)	New Jersey	1-908-689-1700	1-908-689-6279																	
SHRINE OF THE LITTLE FLOWER	Kentucky					no	no	no - not a Marian shrine												
SHRINE OF THE LITTLE FLOWER	Maryland					no	no	no												
SHRINE OF THE LITTLE FLOWER	Pennsylvania					returned														
SHRINE OF THE LITTLE FLOWER, NATIONAL SHRINE	Michigan	1-248-541-4122	1-248-541-2838			no		no - not a Marian shrine												
SHRINE OF THE MIRACULOUS ICON OF OUR LADY OF ZHYRO	Pennsylvania	1-717-489-2271				no	yes	yes												
SHRINE OF THE MIRACULOUS MEDAL	Pennsylvania	1-717-564-1321				no	no	yes												
SHRINE OF THE MOST BLESSED SACRAMENT	Washington, DC					returned														
Shrine of the Most Blessed Trinity, Holy Trinity	Alabama																			
Shrine of the Poor Souls	Illinois																			
Shrine of the Sacred Heart	Maryland																			
SHRINE OF THE STATIONS OF THE CROSS	Colorado	1-719-672-3685				no	no	no - not a Marian shrine												
SHRINE TO OUR LADY OF GUADALUPE	Texas	1-915-682-2581	1-915-682-9364			no	yes	yes												
SHRINE TO THE HOLY ESPOUSALS OF THE BLESSED VIRGIN	Massachusetts					returned														
Shrine to the Mother of God	Louisiana																			
Signs of the Times	Virginia																			
SIGNS OF THE TIMES APOSTOLATE	Virginia	1-703-327-2277	(orders)																	
SITE LETTER DATA RESULTS:																				
SORROWFUL MOTHER SHRINE	Ohio	1-419-483-3435				no	yes	yes												xxx
St. Anne's Shrine	Massachusetts																			
St. Anne's Shrine	Vermont																			
ST. ANNE'S SHRINE (Fall River)	Massachusetts					no	no	no												
St. Ann's Shrine	Pennsylvania																			
ST. JOSEPH MISSION	New Mexico					returned														
St. Joseph of the Worker Shrine	Massachusetts																			
St. Joseph Proto - Cathedral	Kentucky																			
St. Joseph's Church	Maryland	1-301-447-2326				yes	yes	yes - every Thursday												
St. Maria Govetti Church	Arizona																			now ceased
St. Mary of Lourdes Church	Illinois																			
ST. MAXIMILIAN KOLBE SHRINE, MARYTOW	Illinois	1-847-367-7800	1-847-367-7831																	

Stella Maris Chapel	New Jersey																		
<i>THE ASSOCIATION OF THE MIRACULOUS MEDAL</i>	Missouri	1-573-547-8344		www.amm.org	no	yes	yes												
The Deuterous Medal Association	Oregon																		
<i>THE FARM (MS. NANCY FOWLER)</i>	Georgia	TONY JATIKO: 1-770-860-9017			yes	yes	yes - last apparition in October 1998												
<i>THE GROTTTO: NATIONAL SANCTUARY OF OUR SORROWFUL</i>	Oregon	1-503-254-7371	1-503-254-7948		no	no	yes												
<i>THE HOUSE OF MARY SHRINE</i>	South Dakota	1-605-668-0121			no	yes	yes												
The Lady Chapel	New York	1-212-753-2261																	
The Mary Foundation	Ohio																		
<i>THE MERCY FOUNDATION</i>	Arizona					returned													
<i>THE MONKS OF ADORATION</i>	Massachusetts	1-508-724-8871	1-508-724-8871		no	no	no												
<i>THE PEOPLE'S PRAYER GROUP</i>	Illinois	JANICE MAHLANDT:1-618-526-7660			yes	yes	yes - messages through Ray Doiron												
The Refuge of Juda	South Dakota																		
The Riehle Foundation	Ohio																		
The Sanctuary of Mary	New Jersey																		
<i>THE SHRINE OF THE IMMACULATE CONCEPTION</i>	Pennsylvania	1-814-336-1112			no	no	yes												
Trinity Heights Queen of Peace, Inc.	Iowa																		
Two Hearts Books and Publishers	California																		
Ukranian Catholic National Shrine of the Holy Family	Washington, DC																		
<i>Virgin de San Juan del Valle Shrine</i>	Texas																		
<i>Virgin of the Poor Shrine</i>	Tennessee																		
World Shrine of Our Lady of the Green Scapular	Wisconsin	1-414-495-4358																	
<i>ZATELIER PUBLICATIONS</i>	Texas					returned													
	state	phone number	fax	www.address	apparitions?	pilgrimage?	services?												
Recognized Marian Shrine																			
<i>RESPONSES RECORDED: 154 - as of March 27, 1999</i>																			
TOTAL: 270																			

Appendix C: Sample Marian Message

Message from Our Lady of Light to the
Batavia Visionary May 29, 1993

[Our Lady requested this message be hidden until further notice. September 13, 2001, Our Lady asked the Visionary to have Fr. Smith share this first part of the message with everyone.]

"My Child,

If your country does not return to their God a great chastisement could bring all to their knees. The false gods will fall and if they do not listen to this warning, more will follow. It will begin in New York, the heart of your nation. This should be a sign to the faithful to focus on the Sacred Heart of Jesus and My Immaculate Heart, wherein they will find spiritual security and peace for their souls.

Carry no fear but trust in God's Mercy. If enough souls convert their lives, these chastisements will be lessened and possibly removed.

If they do not listen to my call to prayer, then other areas of your country will also be attacked....."

**May be photocopied in its entirety,
but neither re-typed nor edited.**

Distributed by Our Lady of the Holy Spirit Center,