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ΣΑΜΑΝΟΣ
JOSE HERRERA

SUPERSTORY

LA VIRGEN DE GUADALUPE EN EL INFRAMUNDO

M A R I A N A P P A R I T I O N S - M I L A G R O S - S A C R E D P R O T E C T I O N

Jasna Góra: Mary enters a siege through testimony

- 1655 — Jasna Góra
- A real Swedish siege; later reports describe a woman on the walls.
- Reported presence is not the same as historical proof.



El Mencho: Mary is built into a refuge

- Operational refuge — A hidden environment organized around concealment, danger, betrayal, capture, and death.
- Protective ensemble — Guadalupe, saints, crucifix, candles, rock carvings, and a handwritten Psalm 91.



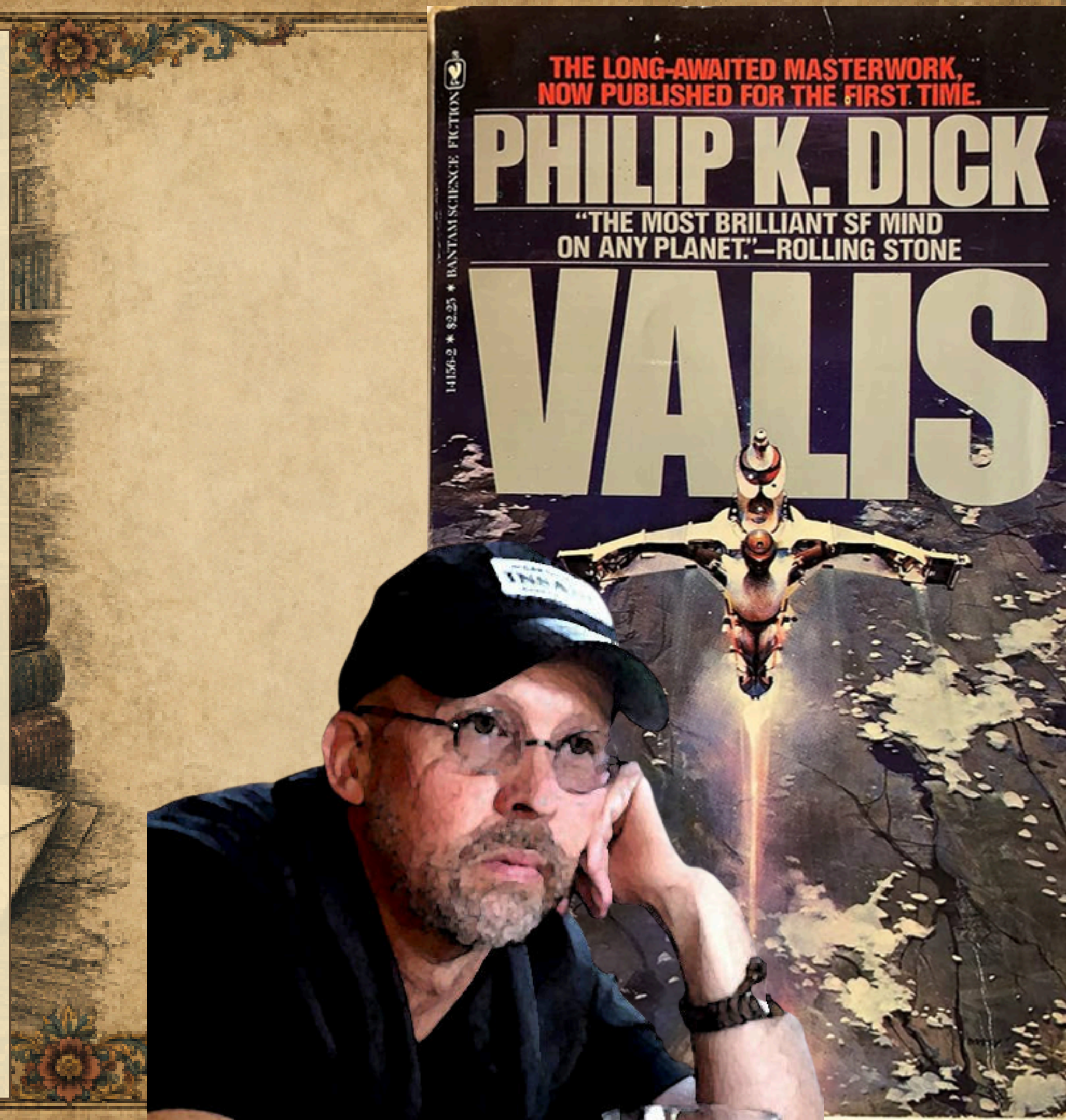
Religious Iconography from the El Mencho Raid

JOSEPH MATHENY · VALIS

A search for books becomes an anomalous encounter

- The trail — Wilson leads Matheny to Philip K. Dick's VALIS trilogy
- The shop — An elderly proprietor produces VALIS and two editions of The Divine Invasion
- The choice — She offers an unfamiliar hardback and asks, 'Are you sure?'
- The encounter becomes difficult to separate from the story.

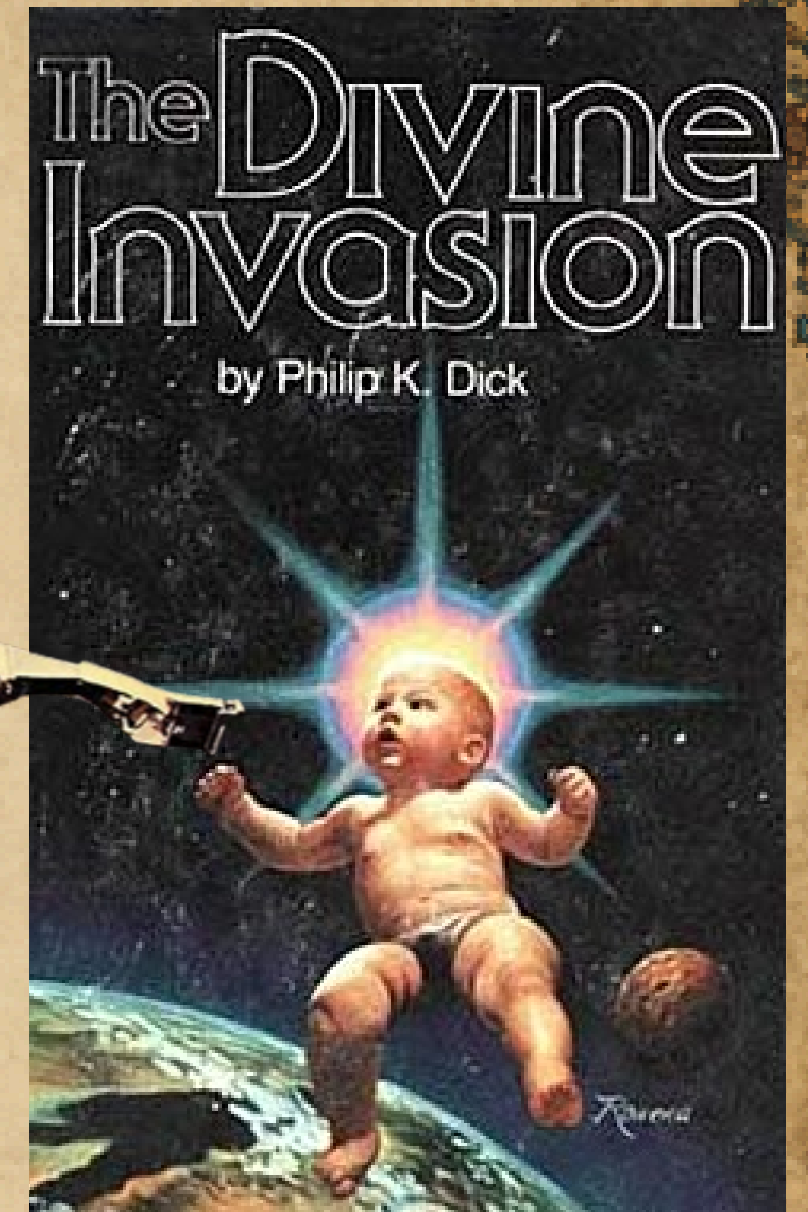
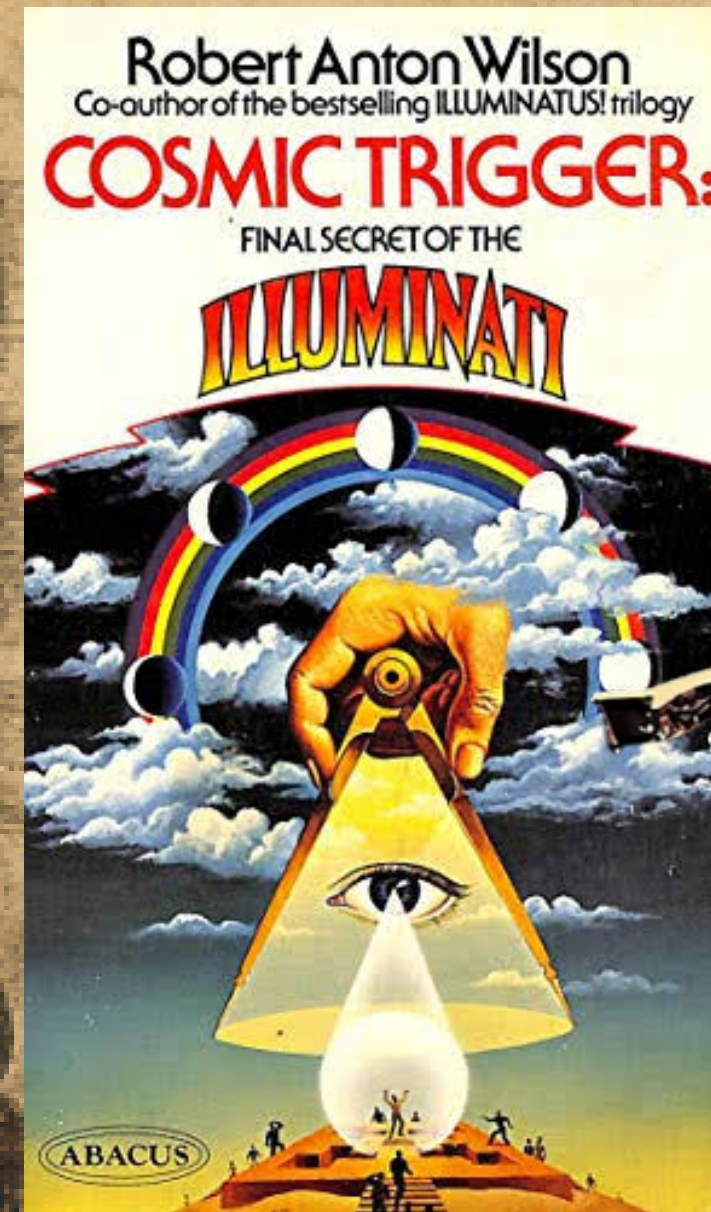
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The old woman may never have been there

- What remained — Matheny still possessed the books he had purchased.
- What vanished — The shop, the telephone connection, the unusual hardback—and perhaps the proprietor herself.

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Ong's Hat made a story into an investigative world

- Work of fiction — A fictional Institute of Chaos Studies and a device called the Egg
- Transmedia experiment — Catalogs, radio, correspondence, BBS networks, documents, and early websites
- Proto-ARG — Participants searched, compared fragments, and decided where fact ended and fiction began

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some of several “ghost towns” in the New Jersey pine barrens



Story architecture directs attention

- Character + details — Who is present, and what can we picture?
- Goal + motive — What is wanted, and why does it matter?
- Conflict + risk — What blocks the goal, and what could be lost?
- Struggle + climax — What is attempted, and what resolves the stakes?
- Influence Potential = Residual Emotion × Identity–Foe Difference · A heuristic for narrative influence, not a neurological law.



Narrative Networks

Program Summary

Why do people accept and act on certain kinds of information while dismissing others? Why are some narrative themes successful at building support for terrorism? What role can narratives play in causing—and helping to treat—Post-Traumatic Stress Disorder (PTSD)? These questions deal with the role narratives play in human psychology and sociology, and their answers have strategic implications for defense missions.

DARPA launched the Narrative Networks program to understand how narratives influence human cognition and behavior, and apply those findings in international security contexts. The program aims to address the factors that contribute to radicalization, violent social mobilization, insurgency, and terrorism among foreign populations, and to support conflict prevention and resolution, effective communication and innovative PTSD treatments.

Narratives may consolidate memory, shape emotions, cue heuristics and biases in judgment, and influence group distinctions. To determine their influence on cognitive functions requires a working theory of narratives, an understanding of what role they play in security contexts, and an examination of how to systematically analyze narratives and their psychological and neurobiological impact.

Narrative Networks has three parallel tracks of research and development:

- Develop quantitative analytic tools to study narratives and their effects on human behavior in security contexts;
- Analyze the neurobiological impact of narratives on hormones and neurotransmitters, reward processing, and emotion-cognition interaction; and
- Develop models and simulations of narrative influence in social and environmental contexts, develop sensors to determine their impact on individuals and groups, and suggest doctrinal modifications.

SYNCHRONICITY

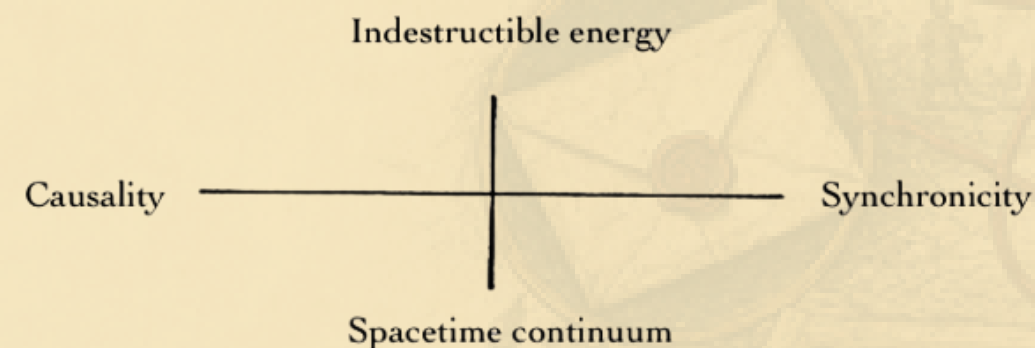
Synchronicity makes a story field feel responsive

- Story carried — A question, image, prayer, or inherited narrative
- Event appears — An unplanned event seems to correspond
- Meaning intensifies — Attention and interpretation increase
- Trajectory changes — The interpretation prompts action
- Meaningful correspondence without a demonstrated conventional causal connection; description is not proof of supernatural causation.

Story carried → Event occurs → Meaning intensifies → Action shifts

A meaningful correspondence without a demonstrated ordinary causal connection.

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A Super Story is a trajectory-based story field

- People inherit it, inhabit it, interpret it, and continue it
- Neither a fixed script nor an empty space.

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Milagronicity: when protection appears to answer back

- Invocation — Protection is requested or materially positioned
- Interpreted outcome — Survival or success is attributed to intervention
- Material testimony — The interpretation is narrated, offered, or displayed
- Renewed expectation — The testimony shapes future perception and action
- A proposed interpretive concept—narrower than synchronicity and culturally situated in the milagro tradition.

Invocation → Outcome → Testimony → Expectation

A proposed concept for how a protection story can renew itself.



How should Marian protection claims be evaluated?

- Historical question — What is documented? When did the detail appear? What does the earliest source actually claim?
- Devotional question — How do feast, image, shrine, testimony, ritual, and memory sustain the event as Marian history?

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Five conflicts, five differently layered traditions

- Scicli — Real warfare; the mounted apparition in 1091 lacks surviving medieval support
- Beitang — Documented siege; the famous rooftop vision remains unverified
- Jasna Góra — Strongest near-contemporary report; testimony remains indirect
- Covadonga — Later chronicle describes a shrine miracle, not a visible Mary
- Lepanto — Historical Marian prayer; the visible Marian scene is later conflation

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Devotional reality ≠ equal evidence

- Historically consequential — A real conflict, a remembered community, a developing Marian interpretation, and later practice.
- Unequal supernatural claims — Near-contemporary report, indirect testimony, later chronicle, conflation, and legend are not the same evidence.

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A Marian image turns rebellion into sacred struggle

- 1808 — Napoleon deposes Ferdinand VII and destabilizes New Spain
- 1810 — Miguel Hidalgo y Costilla raises Guadalupe at Atotonilco
- Two Virgins — Guadalupe and Our Lady of the Remedies compete for sacred legitimacy

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Guadalupe remains a wartime standard

- Mexican Revolution — Casasola photographs show Zapatistas carrying a Guadalupe standard into Mexico City in 1914.
- Cristero War — Federal reports identify captured Guadalupan standards associated with Cristero units.

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The Virgin is carried into danger

- Images, statues, banners, medals, ex-votos, altars, chapels, and shrines mediate sacred presence
- For devotees, material presence can be as powerful as a reported apparition.

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Mandas, ex-votos, and milagros

- Crisis — Illness, danger, imprisonment, loss, or chronic need
- Manda — A vow creates a reciprocal devotional obligation
- Milagro — An outcome is interpreted as sacred assistance
- Ex-voto — An offering gives petition or thanksgiving material form
- Sacred efficacy may be understood as concentrated, renewed, and transported through material objects.

Crisis



Manda



Milagro



Ex-voto

Need becomes a vow; a perceived answer becomes an offering.

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Survival becomes a narrated and materialized milagro

Danger



Intercession



Testimony

A painted offering turns survival into memory and obligation.

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En el año de 1915; el día dos de Abril, estando en lo mas cerrado del combate, una de las ametralladoras que estaban funcionando me mató mi caballo y llo salí limpiis, gracias a la S^{ta} Virgen de S. Juan de los Lagos publicandoe el milagro con el presente retablo. José Salas.



El día 3 de Diciembre de 1913. Ya a ser apunado por los estierros de Huerta en Tlapachto, por acusacion de que decian que era yo Zapatiista llevando la orden de fusilarme pero gracias a Dios y a la Virgen de San Juan logre escaparme despues de aver andado toda la No che. COMO GRATITUD DEDICO ESTE RETABLO A LA VIRGEN DE SAN JUAN ESTANISLAO RAZO.

Protection and patronage occupy different spaces

- El Mencho — Nemesio Oseguera Cervantes · refuge altar, Psalm 91, saints, candles, and rock carvings
- El Lazca — Heriberto Lazcano Lazcano · chapel patronage and mausoleum in public community space

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Shrines make memory visible

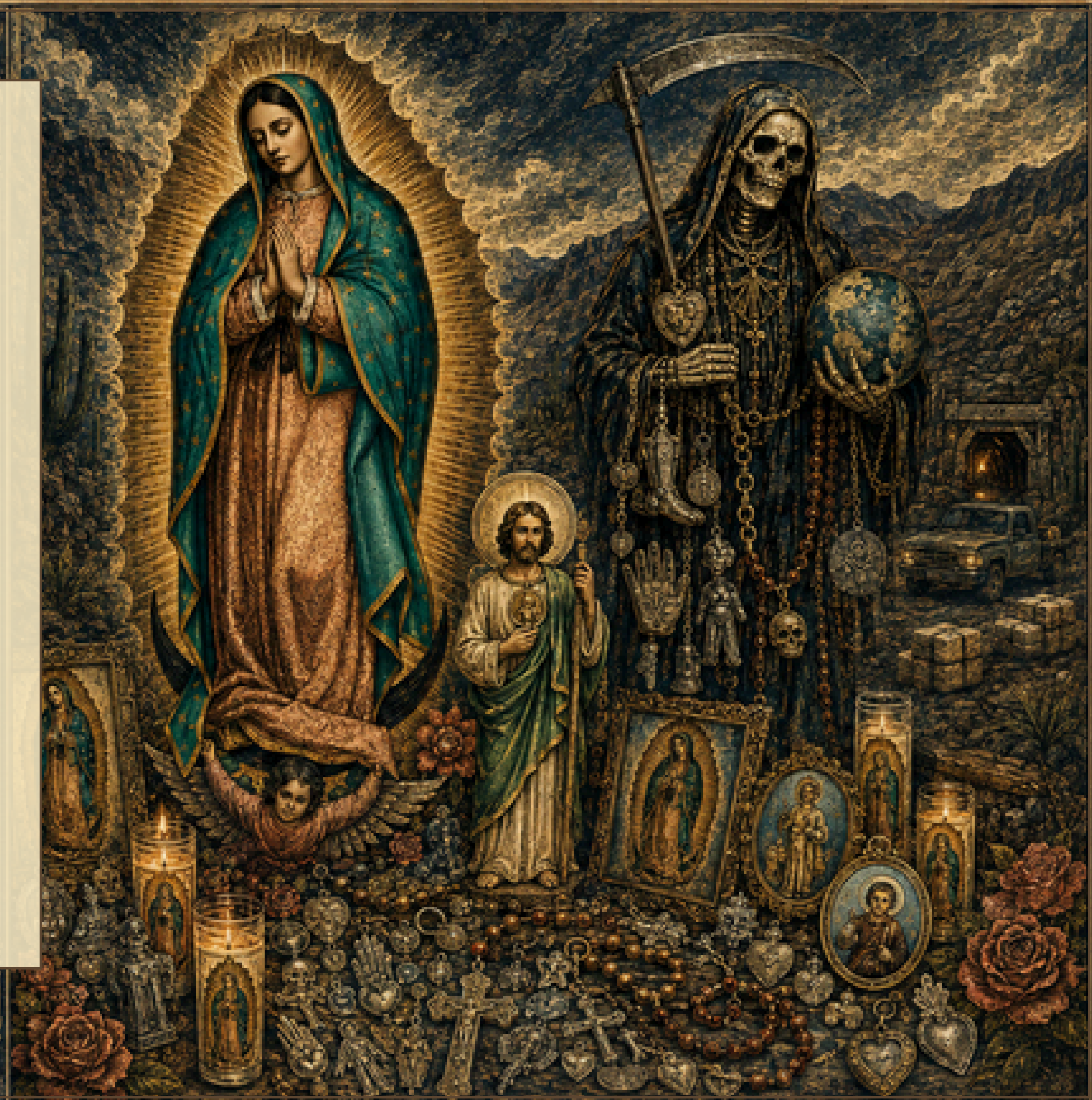
- Amado Carrillo Fuentes — Family church and Marian burial shrine frame death through faith, kinship, and memory
- José Antonio Yépez Ortiz — Visible Guadalupe shrines connect household identity, community geography, and influence



A plural sacred ecology

- Guadalupe — Canonical Marian and national symbol appropriated within narco environments
- Catholic saints — Saint Jude Thaddeus and Saint Charbel may share the same altar
- Santa Muerte — Unrecognized folk saint with devotees far beyond criminal worlds
- Jesús Malverde — Regional folk figure linked to protection, poverty, outlaw identity, and trafficking

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Mary enters containers, routes, and weapons

- Concealment — Cocaine, methamphetamine, marijuana, or fentanyl placed in statues and religious images
- Route — A Guadalupe image installed inside a transborder smuggling tunnel
- Weapon — Guadalupe and saints engraved directly onto seized firearms
- Interpretive limit — Material incorporation does not establish one motive, belief, or theology

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A recurring architecture of sacred protection

- Enchanting symbol — A sign, apparition, image, or sacred figure interrupts ordinary expectation
- Structured story — The symbol acquires inherited narrative meaning
- Material invocation — Prayer, banner, shrine, statue, text, tattoo, weapon, or offering
- Recursive testimony — Outcome, attribution, acknowledgment, and renewed expectation

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Sacred power is not moral legitimacy

- Marian protection becomes lived, narrated, materialized, remembered, and anticipated
- Milagronicity explains the recursive interpretation—not supernatural causation or moral legitimacy.

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