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st rose of lima 1586 1617 patroness of the americas is the first canonized saint of the new world she was the tenth of thirteen children and her mother experienced no pain at her birth though exquisitely beautiful hence her nickname rose she refused to marry and while helping support her family by needlework and growing flowers she practiced heroic charity and lived as a dominican tertiary in her parents home rose tenderly cared for the sick even those with repulsive wounds and she often obtained miraculous cures for people from the child jesus on other occasions she worked miracles in order to feed the members of her family and became known as mother of the poor rose continually prayed and offered her sufferings for the conversion of the idolatrous incas in the year 1615 through her prayers the blessed sacrament and the people of lima were spared attack by savage pirates st rose was a friend and confidant of st martin de porres who lived in the same city her mystical experiences caused an ecclesiastical inquiry though dead at only 31 st rose s love of god was so intense that she was recognized as a saint in her own time and was canonized by the church just 54 years later in 1671 st rose of lima has captured the imagination of the world and stands as one of the most popular saints in the history of the church

this book contains real characters and stories about the ghost that lurks the halls of st rose school there are also fictional additions that make the stories more interesting it is up to the reader to decide what is real and what is make believe

the enigmatic link between the natural and artistic beauty that is to be contemplated but not eaten on the one hand and the eucharistic beauty that is both seen with the eyes of faith and eaten on the other intrigues me and inspires this book one cannot ask theo aesthetic questions about the eucharist without engaging fundamental questions about the relationship between beauty art broadly defined and eating from eating beauty in a remarkable book that is at once learned startlingly original and highly personal ann w astell explores the ambiguity of the phrase eating beauty the phrase evokes the destruction of beauty the devouring mouth of the grave the mouth of hell to eat beauty is to destroy it yet in the case of the eucharist the person of faith who eats the host is transformed into beauty itself literally incorporated into christ in this sense astell explains the eucharist was productive of an entire way of life a virtuous life form an artwork with christ himself as the principal artist the eucharist established for the people of the middle ages distinctive schools of sanctity cistercian franciscan dominican and ignatian whose members were united

by the eucharistic sacrament that they received reading the lives of the saints not primarily as historical documents but as iconic expressions of original artworks fashioned by the eucharistic christ astell puts the faceless host in a dynamic relationship with these icons with the advent of each new spirituality the christian idea of beauty expanded to include first the marred beauty of the saint and finally that of the church torn by division an anti aesthetic beauty embracing process suffering deformity and disappearance as well as the radiant lightness of the resurrected body this astonishing work of intellectual and religious history is illustrated with telling artistic examples ranging from medieval manuscript illuminations to sculptures by michelangelo and paintings by salvador dalí astell puts the lives of medieval saints in conversation with modern philosophers as disparate as simone weil and g w f hegel

with a full report of the various dioceses in the united states and british north america and a list of archbishops bishops and priests in ireland

report of the dominion fishery commission on the fisheries of the province of ontario 1893 issued as vol 26 no 7 supplement

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