

# sacred art spotlight

*This is the newest write-up; it is a more detailed description of two paintings already described in previous bulletins.*

At the ambo in the sanctuary, is a large icon celebrating **St. Therese of Lisieux as a Doctor of the Church** (feast day is October 1<sup>st</sup>). This was a historic moment in the church when in 1997, a young woman religious was grouped together with the towering intellects of some of the other Doctors of the Church: Sts. Ambrose, Jerome, and Augustine and Pope Gregory the Great. Two of the Doctors who are closest to St. Therese are St. Theresa of Avila and St. John of the Cross, two great Carmelites responsible for reforming their order (which is also the order that St. Therese became a part of). On the left of St. Therese is a stylized depiction of St. Peter's Basilica in Rome (signifying that she is a Doctor of the Universal Church) and to her left is an image of Jerusalem (the place where Jesus was crucified, died and rose from the dead and the place where the early Church began). At the top of the icon is an image of the Holy Family and Jesus as a young boy (indicating St. Therese's full professed name dedicated to the Child Jesus and the Holy Face). St. Therese is a Doctor because of her profound depth and newness in describing spiritual perfection. The icon style of painting is two-dimensional and idealized. The solid gold background symbolizes heaven. The other Doctors surround St. Therese in this profound honor and gift of her spirituality to the Church and the world.

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*Original Description from October 18th's bulletin:*  
At the ambo in the sanctuary, is a large icon celebrating **St. Therese of Lisieux as a Doctor of the Church** (feast day is Oct 1<sup>st</sup>). This was a historic moment in the church when in 1997, a young woman religious was grouped together with the towering intellects of some of the other Doctors of the Church: Sts. Ambrose, Jerome, and Augustine and Pope Gregory the Great. St. Therese is a Doctor because of her profound depth and newness in describing spiritual perfection. The icon style of painting is two-dimensional and idealized. The solid gold background symbolizes heaven. The other Doctors surround St. Therese in this profound honor and gift of her spirituality to the Church and the world.

At the Mary altar is the painting by Caravaggio, **Our Lady of the Rosary** (feast day is October 7<sup>th</sup>). At the top of the painting is a large, heavy, deep-red drape which symbolizes the blood of Christ. It is by his shed blood which makes the Mysteries of the Rosary salvific. Mary is holding the Christ child and they are giving St. Dominic the charge of spreading the devotion of the Rosary to the world. St. Dominic in turn is offering the Rosary to every facet of society, all of whom are straining toward receiving this inestimable gift. Men, women and children, rich and poor, religious and lay people, academics and the simple and humble. They all realize the Rosary is a priceless instrument for salvation. One aspect of this painting that would have been very controversial when it was revealed to the public was Caravaggio's depiction of the dirty feet of the poor. He was intentional in reminding the viewer that we need to bring all the dirtiness of our sins to be forgiven and cleansed by the Lord.

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*Original Description from October 11th's bulletin:*  
At the Mary altar is the painting by Caravaggio, **Our Lady of the Rosary** (feast day is October 7<sup>th</sup>). In this image Mary is holding the Christ child and they are offering the rosary to St. Dominic. One of the Dominicans' apostolates was to spread the devotion of the rosary to the world. You also see every facet of society straining toward receiving this inestimable gift as well. Men, women and children, rich and poor, religious and lay people, academics and the simple and humble. They all realize the rosary is an priceless instrument for salvation.

