

Chapter 1 : Consecrated Virgin Vs. a Catholic Nun | Christian Forums

She asked for sister Beatrice, and behold, the most Holy Virgin appeared before her in the form of that same image to which at parting she had committed her keys, and her dress and the divine mother thus spoke to her.

Francis of the Providence of God for 54 years died on March 30, , at age Agnes School and St. Sister served 27 years as an elementary school teacher, spending many of those years at James Lavelle School in West Mifflin and St. Friends will be received at John F. Mass of Christian Burial on Tuesday, April 3, Germaine Church, Baptist Rd. Bethel Park PA Francis of the Providence of God for 85 years, died on March 4, , at the age of A native of Hartford, CT she entered our community in during her junior year at St. Sister began her many years in ministry as an elementary teacher at Sts. She also served as an elementary principal in Kenosha. Sister Joan of Arc resided with our Sisters at Nativity Convent where she ministered through prayer and a peaceful and loving presence to all persons she encountered, including parishioners at Nativity where she attended Mass until needing Hospice care in early Francis of the Providence of God for 78 years, died at the age of 94 on Wednesday, December 27, After entering the congregation in , her initial assignments were in elementary schools in Dubois, PA and Rochester, NY. Upon her return to the U. Her education ministry in the U. Upon her retirement from active teaching, Sister Irene worked in our daycare center as well as our craft shop. Sister Therese was born in Daigle, a French Acadian village in Maine, and was the middle of seven children. Later, her family moved to Hartford, CT, where she attended St. She entered the congregation in She also served at St. Francis Academy as a teacher, then vice principal. She returned to various duties at the motherhouse in , then served as a pastoral minister in Danbury, CT. In , Sister returned to Pittsburgh to serve in congregational leadership. She spent her later years serving as librarian and sacristan in the motherhouse before entering into a ministry of prayer in Skilled in her native French she was also a talented sculptor and artist. She also served as the St. Joseph Hospital in Alton, IL. In , she returned to the motherhouse serving as Liturgist and social justice coordinator. Sister Rosalie served as assistant campus administrator at St. John Vianney Manor from “ August 16, Entered: August 15, Returned to the Lord: August 6, Sister M. Francis of the Providence of God for nearly 78 years, heard the words of her God: Like so many of our sisters from Philadelphia, Natalie attended St. George School, where our community taught for many years. Not surprisingly, two of our members, Sisters Cecilia and Aurelia, were her classmates. But it was her ministry in Brazil that Sister so cherished. At first, she had a difficult time learning Portuguese and was determined to return to the Pittsburgh. Always open to whatever God had in store for her, however, she stuck it out, and remained for the next forty years. October 4, Entered: August 2, Returned to the Lord: April 26, Sister M. Sister Frances was born in Pittsburgh on October 4, “ the feast day of St. Francis of Assisi, and attended St. Her pastor at St. Magnus Kazenas, who was instrumental in bringing our founding Sisters to Pittsburgh from Chicago in , and she actually met these Sisters at the train station in Pittsburgh. Sister Frances attended St. Francis Academy and entered the congregation in , just 11 years after its founding. In Pittsburgh, she taught at St. Gabriel of the Sorrowful Virgin schools. In , at the age of 71, Sister began her ministry at the Franciscan Day Care Center, where she served as a teacher, then later as Resource Supervisor. Sister dedicated herself fully to the ministry of prayer at the age of Francis of the Providence of God, and her brother, Fr. Hilarion Walters, who served as a Passionist priest. She is survived by her sister, Ann Dombroski, as well as several nieces and nephews and their families. For inquiries about Sisters, please e-mail info osfprov.

Chapter 2 : Zoe Fairbairns - Radio Dramas

sister beatrice As the play opens *Sister Beatrice* is a humble little nun whose primary responsibility is to tend the main door to the convent. Just inside is a magnificent statue of the *Virgin Mary*, which the nuns hold, miraculous.

The advance publicity implied that it was a film of the actual Reinhardt production in Olympia. The Elite Sales Agency ceased trading in October, citing heavy losses. The chorus of 60 was conducted by Edmund van der Straeten, who had also been the chorus-master at Olympia. The scenery was specially built to represent the exterior of an old cathedral at Perchtoldsdorf, so ingeniously contrived that when the great doors are opened the audience see the whole enactment of the play as if it was being carried on in the cathedral itself. The aspect of the screen as one ordinarily sees it has been entirely done away with. Harris, the New York theatrical manager and impresario. Whereas Harris was in the first rank of theatre producers, Woods while not averse to spectacle was someone whose shows tended to invite critical scorn or even prosecution. The German film was completed and shown in the US before Menchen had barely finished shooting in Austria. Temple was engaged by A. Woods to stage a ballet of dancers to accompany the film in America. Woods, who had also watched the Covent Garden production with Temple, had found some business partners to share the financial burden with: Milton and Sargent Aborn. Harris, who had taken over the affairs of his late son. Kellman Feature Film Co. Kellman was the proprietor of the Park Theater, Taunton, Mass. Until a few months before, he had jointly owned the cinema in a partnership with Al Woods who owned the US film rights to *The Miracle*. In a letter he clearly conveys the almost overwhelming effect of the massive, pageant-like show in the Festhalle. If you ever get a chance to see it, do not miss it! You can hardly believe it is possible to keep control of such immense masses of players. I was completely bowled over and would never have believed that it was possible that anything so brilliant and grandiose could be done on a stage, or rather in an arena. The whole gigantic Festhalle has been transformed into a colossal church. All the lamps have become church lanterns and all the windows, church windows. Church bells ring out at the start, and the whole hall becomes black as night. Then the sound of the organ, and nuns singing. And how well the actors act! I came out of the hall reeling, and only this morning returned to my senses. It sweeps you right off your feet, and you forget you are in the theatre. I shall go again, come what may, even if I have to pay 20 marks for it. Those who were unfortunate enough not to see the representation at Olympia may now get an excellent conception of that wonderful production[The timing of the chorus with the pictorial representation is capable of amendment. Full justice is done by the orchestra to Prof. When the Nun danced before the Robber Baron the voices behind the screen sounded more like an animated quarrel in an East Side saloon than the rumblings of a licentious mob. Numerous other defects could be pointed out such as the wearing of high heels by one of the leading and sacred characters of the piece, the persistence with which the knight wore his full armor even while courting the sister, the all-too sudden death of the robber baron; but these defects disappear in the splendor and magnificence of the whole. Horton, chaplain of the Massachusetts Senate, said: The season has marked an era in the history of cinematography in this country and the success of the production will not easily be forgotten. We have slept for years! He makes great music with bells and orchestrations etc.. He leaves a plastic, wonderful scenery as a dramatic frame for the film show. He applies lighting effects: The effect of the film "*The Miracle*" is thus so colossal that day the theatre the film is sold out through full presentation has increased in value so great that even enthusiasts say that the whole thing looks more like the original. The business is launched so brilliantly that the whole guild of theater practitioners who now complain about their empty houses, should simply be ashamed. Go and try to capitalize on the consequences of this "*Miracle*" demonstration. Rub the sleep from your eyes, and call out with envy:

Chapter 3 : Obituaries | Sisters of St. Francis of the Providence of God

Sister Beatrice is about to elope from the convent with Bellidor, and is praying before the Virgin's image. She hears the horses of her lover--he comes in with costly garments and jewels, and while she has swooned, protesting against his wild embrace, he takes off her veil and mantle.

The name Beatrix has been borne by a certain number of holy persons, but no one of them has attained to any very eminent renown of sanctity. She is believed to have been the sister of the martyrs Simplicius and Faustinus whom she buried in the Via Portuensi. The legend says that she was then denounced as a Christian by Lucretius to whom she was betrothed, and was strangled by her own servants. Lucretius shortly afterwards died suddenly by the visitation of God. She belonged to the family of the Norman Dukes of Apulia and was herself the daughter of the Marquis of Ferrara. She was betrothed to Galeazzo Manfredi of Vicenza, but he died of his wounds, after a battle, just before the wedding day, and his bride refused to return home, but attended by some of her maidens, devoted herself to the service of God, following the Benedictine rule, at San Lazzaro just outside Ferrara. Beatrix Beatrix seems also to have been accepted as the Latin name of a noble lady of Bohemia, called in Bohemian Bozena, who lived at the end of the twelfth century and became a nun. Her brother was the famous St. Hroznata, one of the patrons of the Kingdom of Bohemia. Her body after death was translated to the church of Santa Sophia at Padua and it was a tradition that when anything important was about to befall the family of Este, she turned in her grave so that the noise was audible throughout the church. An account of her is given in the Acta SS. She afterwards joined the Cistercian nuns at Valle Florida whence she was sent to commence the new foundation at Nazareth. She practised very severe austerities, wearing a girdle of thorns and compressing her body with cords. Our Lord is said to have appeared to her and to have pierced her heart with a fiery dart. After Nazareth was abandoned in a time of disturbance, the body of Blessed Beatrix is believed to have been translated by angels to Lier. Her day is 29 July, and a short life of her is included by Henriquez in his "Lilia". Blessed Beatrix of ornacieux Died about, a Carthusian nun who founded a settlement of the order at Eymieux in the department of Drome. She was specially devout to the Passion of Christ and is said to have driven a nail through her left hand to help herself to realize the sufferings of the Crucifixion. Her cultus was confirmed by Pius IX in There are modern lives by Bellanger and Chapuis and a full account in Lecoulteux, "Ann. Her feast is on 13 February. Blessed Beatrix da silva A Portuguese nun, d. In Portuguese she is known as Blessed Brites. She was a member of the house of Portalegre and descended from the royal family of Portugal. There Beatrix seems to have aroused the jealousy of her royal mistress and was imprisoned for three days without food. After a vision of Our Blessed Lady, whom she saw attired in the blue mantle and white dress of the Conception Order which she was afterwards to found, Beatrix was allowed to retire to Toledo where she entered the Dominican Order. There she lived forty years, being specially honoured and frequently visited by Queen Isabel the Catholic. The latter aided her to found an order in honour of the Immaculate Conception, which adopted the Franciscan Rule. Beatrix died ten days before the solemn inauguration of her new order. She is much honoured in Spain, and there is a life of her by Bivar. See also the "Anal. Several of them also are noticed with more or less fullness in the Acta SS. About this page APA citation. In The Catholic Encyclopedia. Robert Appleton Company, With thanks to Fr. John Hilkert and St. Farley, Archbishop of New York. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

Chapter 4 : Legends of long ago ("Sieben legenden") - CORE

Once, there was a nun named Beatrix, who was the custodian of a convent. She was called the Keeper of the Keys. Beatrix was beautiful in form and devout in spirit, but unwise to the temptations of the outside world.

The couple had 11 children, of whom only four survived into adulthood: Maria later described her mother as the more lively of the two, though both were very fervent in their faith. Either the mother would go to the friary with her children for Mass and confession, or the friars would visit the family home. Nonetheless, Mary later recalled that, as a very young child, she felt her parents were very hard on her. From her early years, he wrote, she had ecstasies and visions in which she felt that God was instructing her about the sinfulness of the world, a conviction which would last throughout her life. When Mary of Jesus was twelve, she made the decision to enter a monastery, having decided upon that of the Discalced Carmelite nuns in Tarazona. As her parents prepared to accompany her there, Catalina de Arana had a vision that she was to turn the family home into a monastery in which both she and her daughters were to commit their lives as nuns. In this he was supported by his brother, Medel, as well as by their neighbors, who all considered this arrangement a violation of their marriage vows. His resistance lasted for three years, until in 1575, then considered an older man in his early fifties, he and later his brother entered the Franciscan Friary of San Antonio in Nalda as a lay brother. Her brothers, who had already become friars, continued their studies toward the Catholic priesthood in Burgos. Mary of Jesus later recalled that this period had been one of severe trial for her spiritual life and had led to a certain sense of vanity. The choice of this Order was a part of the huge devotion to the Immaculate Conception of Mary which marked Spanish spirituality of that period. They began this endeavor as part of the Discalced or reformed branch of the Order. Unfortunately, there were no monasteries of this branch in the region, so three nuns of the original Calced branch were brought from their monastery in Burgos to serve as the abbess of the community and to train them in the life of the Order. Mary of Jesus later judged that this had given a bad start to the enterprise, as these nuns were to teach them a way of life they had neither known nor practiced. Mary of Jesus was 16 when she and her mother and sister took the religious habit of the Order and she was given the religious name by which she is now known. She felt, though, that she had to make up for her years of laxity during the period of contention between her parents and the delay in the foundation of the monastery resulting from it. Once she had made her religious profession in 1582, Mary of Jesus began to experience a long period of illness and temptations. Though rules required the abbess to be changed every three years, Mary remained effectively in charge of the monastery until her death, except for a three-year sabbatical in her fifties. Like her countrywoman Teresa of Avila a generation earlier, these prayerful experiences led to religious ecstasies, including reported accounts of levitation. As this form of prayer was practiced frequently among women, the Inquisition kept a watchful eye on those who advocated the practice. This related her revelations about the terrestrial and heavenly life, received directly from dictated by the Blessed Virgin Mary. The narrative contains extensive details and covers the New Testament time line. It also relates advice given by the Holy Mother on how to acquire true sanctity. These included the way the earth looks from the space contained in her unpublished 17th Century "Tratado de rondondez de la Tierra"; the Immaculate Conception of Virgin Mary, the Assumption of Mary, the duties of Michael the Archangel and Gabriel the Archangel; and meticulous detail on the childhood of Jesus. In addition to her fourteen published works, Mary of Jesus also served as the spiritual and sometimes political advisor to King Philip IV of Spain, at his request and for more than twenty-two years. Their surviving correspondence includes over 100 letters. The Jumano Indians of New Spain what is today Texas and New Mexico had long been requesting missionaries, possibly hoping for protection from the Apaches. Eventually a mission led by the Franciscan Friar Juan de Salas visited them in 1681. They thus are considered bilocations, an event where a person is, or seems to be, in two places at the same time. Before sending the friars, Father Alonzo de Benavides, Custodian of New Mexico, asked the natives why they were so eager to be baptized. They said they had been visited by a Lady in Blue who had told them to ask the fathers for help, pointing to a painting of a nun in a blue habit and saying she was dressed like that but was a beautiful young girl. Although the process of beatification was opened in 1988, it

has not as yet been completed. The placement on the list of forbidden books proved temporary. The tradition of the apostle St James and the shrine of El Pilar , reputed to be the first church dedicated to Mary, was given by Our Lady in an apparition to Sister Mary Agreda recorded in *The Mystical City of God*, and is credited with instigating the rebuilding of the fire-damaged Cathedral Basilica in Zaragoza in the Baroque style in by Charles II, King of Spain, completed and rededicated in . In , a Spanish physician named Andreas Medina participated in another examination of the remains and told investigative journalist Javier Sierra in . Some consider that incorruptibility , that is, lack of normal rot and decay after death, further evidence of sanctity. Sainthood process[edit] The abbess is considered "Venerable". *Mystical Lady in Blue*. University of New Mexico Press. *The Visions of Sor Maria de Agreda*: Texas State Historical Association. *Legendary Ladies of Texas*. University of North Texas Press. Retrieved 22 July . Scott Williams Pasadena, CA: Traditional Latin Catholic Mass Association. Retrieved 2 May . Retrieved 30 August . *Writing Knowledge and Power*, by Clark A. Colahan, University of Arizona Press,

Chapter 5 : St. Beatrice da Silva Meneses - Saints & Angels - Catholic Online

Not being a sister myself, I can't say how sisters deal with sexual urges. But in some ways, I can't imagine it's that much different than married women most of the time. After all, good sex is not a free for all.

No gift is too small. Join the giving team! Just refreshing to have someone explain about love and commitment. I am married 45 years and what you said is also true for married couples. Jen March 24, at Before final vows, I fell head over heels for a young man with whom I worked six days a week. Julie stated, we need to know that we can love one person. It was a choice for me, then, of if I wanted to share my love with one person or with the whole world. God gave me that opportunity to see both sides when I developed that crush on my co-worker. My friend was gay, and nothing I could do could change that. I have come to believe that God was so jealous of my vocation that He was very selective of whom he sent my way! With me it is singing, either with a great choir or in a shower with great accoustics! Singing a difficult piece well and with all my heart is such a rush for me. God is so good! Sister Julie March 25, at 7: Prayer is indeed a significant expression of love and a great help in facing any temptation. Macrina March 26, at 6: She argues "and I think that this is true" that the more we enter into the life of prayer the more we become aware of sexuality, and the challenge is thus to develop a contemporary theology of desire. After all, good sex is not a free for all. Sexual urges do not always or even usually occur at opportune times. What about the woman whose husband is away in the armed forces? My point, we all have to keep our sexual urges at bay much of the time. I certainly would not want to minimize that sacrifice. I sometimes find that prayer can evoke sexual feelings of desire in me. Receiving the Eucharist can be an erotic experience too. It would be interesting to read something, when and if developed, about a contemporary theology of desire. Macrina March 26, at 1: She echoes your point about how celibate and married people deal with desire not being all that different. So rest assured, the world is not going to end because of too many nuns and not enough procreation. John Joyce February 19, at 7: Anne March 25, at I want to acknowledge this desire positively and integrate it as part of the whole of me and part of my spiritual journey, not repress or deny it. STherese August 17, at 9: Julie, I just came across with your blog a few days ago and i find it very informative. It has answered a lot of my questions about how to deal with those feelings as i am a nun myself and I am experiencing midlife crisis! Thank you and God bless. Ambrose January 5, at 5: They choose to be celibate not because they dislike men or sex, but to widen their love for many for the sake for God who is Love.

Chapter 6 : NY Daily News - We are currently unavailable in your region

Sister Beatrice, or the Virgin and the nun Eugenia The Virgin and the Evil one The Virgin in the rÃ´le of knight Dorothea's flower-basket The dance raceday dvl.com of access: Internet.

Monday, March 28, The Keeper of the Keys: Legends teach me aspects of truth, even if the facts are questionable. Apparitions scare me into running for the hills and hiding under rocks. Here, then, is my favorite legend of Mary, also known as Theotokos: Once, there was a nun named Beatrix, who was the custodian of a convent. She was called the Keeper of the Keys. Beatrix was beautiful in form and devout in spirit, but unwise to the temptations of the outside world. A traveler came to the doors one day, and developed a strong passion for Beatrix. He urged and coaxed her to run away with him. Beatrix tried to resist, but the desire to know earthly love was strong, and at last, she consented to leave the convent. Before she left, Beatrix laid her keys at the foot of the statue of the Virgin Mary. Please guard my loved ones within the convent and remember me when I am out in the world. In that time, a woman had only a few choices for her livelihood: Beatrix was too ashamed to return to the convent, so she spent the next fifteen years in the city streets doing whatever was required to survive. One day, Beatrix returned to her convent, dressed in rags and gaunt with street living. She could not bear to live in the streets another day, and hoped that perhaps the convent would give her a meager job to finish out her days. She was the custodian of this place, and was called the keeper of the keys. She is an honest and holy woman who has loyally served this convent since she was a young woman. There she is, over in the courtyard. She walked up to the woman to inquire who the person actually was. The woman turned to her. Beatrix shook, and knelt. No one knows of your absence. Now, return to your place and do penance, for you are my keeper of the keys. It was not until just before her death that anyone knew the Blessed Virgin Mother had served the convent so that Beatrix might receive the gift of mercy.

Chapter 7 : CATHOLIC ENCYCLOPEDIA: Beatrix

Sister Beatrice was not reassured, and, on hearing that the film rights had been sold, begged Hulme "in Christian charity to all of us, and for the greater honor of God" to withdraw them, or, at the very least, "get a strong man, preferably one from a religious Order, to represent you on the Movie Lot.

Chapter 8 : How do nuns deal with sexual urges? | A Nun's Life Ministry

Consecrated Virgin Vs. a Catholic Nun A betting man might be tempted to take the Consecrated Virgin in six rounds by a knock out. Oct 14, Oct 14, #5.

Chapter 9 : Mary of Jesus of Ã•greda - Wikipedia

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