

VIVA GUADALUPE!



By JACQUELINE ORSINI DUNNINGTON PHOTOGRAPHS BY CHARLES MANN

Viva Guadalupe The Virgin In New Mexican Popular Art

Chao Zhang



Viva Guadalupe The Virgin In New Mexican Popular Art:

Viva Guadalupe! Jacqueline Orsini Dunnington, 1997 Seeks to identify the mythic symbols and historic and personal stories these beautiful textiles contain Nuevomexicano Cultural Legacy Francisco A. Lomeli, Victor A. Sorell, Genaro M. Padilla, 2002 As striking as its beautiful landscapes New Mexico's culture is also endlessly complex The fourteen essays collected here examine many sides of Nuevomexicano culture its treatment of the sacred its discourses on identity and difference its historical and literary legacy from colonial times to the present Among the diverse topics considered are the role of Charles Fletcher Lummis in romanticizing New Mexico the importance of Spanish language newspapers at the turn of the century and their commitment to the social educational and cultural progress of the Spanish speaking population of the Southwest the role of mutual aid societies as agents of collective action and cultural adaptation and survival the cultural and religious importance of captivity narratives popular depictions of the Virgin of Guadalupe and the history of textile making in north central New Mexico A photo essay by renowned documentary photographer Miguel Gandert explores the blurring of lines between Spanish and Indian cultures in the Rio Grande Valley Working within and across disciplines charting relationships between geography and culture that have informed the state's history and placing empirical philosophical and scholarly materials in dialogue with regional historical and cultural studies the contributors to this volume add immeasurably to knowledge of New Mexico's cultural history *Sacred Iconographies in Chicana Cultural Productions C.* Román-Odio, 2013-02-12 This book examines the iconography of the Virgin of Guadalupe as a force for social justice and feminist emancipation within Chicana cultural productions from 1975-2010 In these productions the Virgin serves as a paradigm to unlock the histories of conquest and colonization racism and sexual oppression in the US Mexico borderland and beyond **The Virgin of Guadalupe** Maxwell E. Johnson, 2002-10-28 The appearance of the Virgin Mary on a hill in Guadalupe Mexico in 1531 is perhaps the central tradition in Latino Catholicism The vision allegedly seen by recent convert Juan Diego signalled the rise of Catholicism in the New World at a time when Protestantism was spreading throughout the old world So what could a male anglo protestant liturgist possibly have to say on the subject In *The Virgin of Guadalupe* Lutheran minister Maxwell Johnson recognizes that this tradition is not only important to Latin American Catholics but to all Latin American Christians Acknowledging the significance if not necessarily the historical accuracy of the appearance of the Virgin is not simply a Roman Catholic need by a necessity for all Christian churches among whom the Hispanic presence is growing This is shown by the increased commemoration of Juan Diego on December 9 or of the Virgin of Guadalupe herself on December 12 on Protestant calendars This increased recognition among Protestants coincides with the Pope's canonization of Saint Juan Diego in the summer of 2002 In step with this movement Johnson considers the Virgin of Guadalupe from a Lutheran perspective and looks at ways in which she might be received into the evangelical or Protestant tradition Encyclopedia of Religious and Spiritual Development Elizabeth M. Dowling, W. George Scarlett, 2006 Focuses on

the developmental process of religion and spirituality across the human life span This encyclopedia joins a recent trend in research and scholarship aimed at better understanding the similarities and differences between world religions and spiritualities between expressions of the divine and between experiences of the transcendent **The Lure of Images** David Morgan,2020-08-26 This is the history of the relationship between mass produced visual media and religion in the United States It is a journey from the 1780s to the present from early evangelical tracts to teenage witches and televangelists and from illustrated books to contemporary cinema David Morgan explores the cultural marketplace of public representation showing how American religionists have made special use of visual media to instruct the public to practice devotion and ritual and to form children and converts Examples include studying Jesus as an American idol Jewish kitchens and Christian Parlors Billy Sunday and Buffy the Vampire Slayer Uncle Tom s Cabin and the anti slavery movement This unique perspective reveals the importance of visual media to the construction and practice of sectarian and national community in a nation of immigrants old and new and the tensions between the assimilation and the preservation of ethnic and racial identities As well as the contribution of visual media to the religious life of Christians and Jews Morgan shows how images have informed the perceptions and practices of other religions in America including New Age Buddhist and Hindu spirituality and Mormonism Native American Religions and the Occult

Misplaced Objects Silvia Spitta,2009-07-01 When things move things change Starting from this deceptively simple premise Silvia Spitta opens a fascinating window onto the profound displacements and transformations that have occurred over the six centuries since material objects and human subjects began circulating between Europe and the Americas This extended reflection on the dynamics of misplacement starts with the European practice of collecting objects from the Americas into Wunderkammern literally cabinets of wonders Stripped of all identifying contexts these exuberant collections including the famous Real Gabinete de Historia Natural de Madrid upset European certainties forcing a reorganization of knowledge that gave rise to scientific inquiry and to the epistemological shift we call modernity In contrast cults such as that of the Virgin of Guadalupe arose out of the reverse migration from Europe to the Americas The ultimate marker of mestizo identity in Mexico the Virgin of Guadalupe is now fast crossing the U S Mexico border and miracles are increasingly being reported Misplaced Objects then concludes with the more intimate and familial collections and recollections of Cuban and Mexican American artists and writers that are contributing to the Latinization of the United States Beautifully illustrated and radically interdisciplinary Misplaced Objects clearly demonstrates that it is not the awed viewer but rather the misplaced object itself that unsettles our certainties allowing new meanings to emerge

Sacred Feminine Judith M. McLaughlin,2009 Sacred Feminine examines the role that culture religion sociology art and gender played in the development of the religious Santero art in particular the images of women Santero art beautifully portrayed the feminine both in nature and spirit The Spanish loved the Virgin profoundly and fervently from the 12th century onward within the Cult of Mary in Spain and throughout Europe This devotion reached its peak just before and during the

discovery and conquest of the New World Decolonizing Latina Spiritualities and Sexualities Irene Lara,2003 *Our Lady of Guadalupe* John F. Moffitt,2006-08-08 According to legend on December 8 1531 the Virgin Mary appeared to the newly Christianized Juan Diego on the Mexican hill of Tepeyacac As proof of her divine visit she miraculously imprinted her image upon his mantle That image known as Our Lady of Guadalupe has become a symbol of national consciousness in Mexico and a talisman for Mexican Americans Yet its notable features include obviously European artistic techniques How is it that Renaissance styles are employed in a 16th century Mexican icon supposedly not made by human hands Looking beyond the divine explanation for the Lady s existence author John Moffitt uses historical and artistic detective work to determine the work s earthly origin Originally published in Spanish this volume provides an in depth study of Our Lady of Guadalupe It places the work within the context of art history as well as local contemporary events The mundane origin of the painting is fully traced and investigated as well as the proliferation of the legend which led to the eventual canonization of Juan Diego as the first native Mexican saint Appendices provide crucial related Spanish language texts by Miguel Sanchez 1648 and Luis Laso de la Vega 1649 originally published in Nahuatl Numerous illustrations are included **Conscience** ,2003 New Books on Women and Feminism ,1998 **La Herencia Del Norte** ,1996 **Pilgrimage to Chimayó** Sam Howarth,Enrique R. Lamadrid,1999 From nineteenth century printers to Santa Fe and Taos art colonists to highly creative contemporary book artists **New Mexico Magazine** ,1999 **Library Journal** ,1997 **Guadalupe** Jacqueline Orsini Dunnington,1999 Our Lady of Guadalupe the primary Marian devotion in New Mexico is an ever present symbol at once peaceful powerful and persuasive The New World advocacy of the Blessed Virgin Mary Guadalupe appeared five hundreds years ago near Mexico City to Indian peasant Juan Diego First introduced into the northern Rio Grande Valley with the Spanish reconquest in 1692 Guadalupe has played an important role in the daily lives of New Mexicans for three hundred years Guadalupan scholar Jacqueline Dunnington brings fifteen years of extensive research to this study tracing the devotion of Guadalupe from Mexico to its full expression in the religious folk life of New Mexicans Today in New Mexico Guadalupe s name appears everywhere and her image graces tombstones prayer cards street murals and folk art feasts and plays are held in her name and myriad pilgrimages are undertaken annually by her devotees Drawing from a variety of sources including church records newspapers archives and interviews this book significantly fills a void in New Mexican cultural history

Working Paper Series ,1981 **Access** ,1999 Chicano Studies Dennis J. Bixler-Márquez,2001

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