

**TEMPLE**

*With His kind mother, who partakes thy woe,  
Joseph, turn back; see where your child doth sit,  
Blowing, yea blowing out those sparks of wit,  
Which Himself on the doctors did bestow.  
The Word but lately could not speak, and lo!  
It suddenly speaks wonders; whence comes it,  
That all which was, and all which should be writ,  
A shallow seeming child should deeply know?  
His Godhead was not soul to His manhood,  
Nor had time mellow'd Him to this ripeness;  
But as for one which hath a long task, 'tis good,  
With the sun to begin His business,  
He in His age's morning thus began,  
By miracles exceeding power of man.*

**John Donne (1572-1631)**

**The 4th poem in the crown of Sonnets called 'La Corona'**

<sup>41</sup>Now his parents went to Jerusalem every year at the feast of the Passover. <sup>42</sup>And when he was twelve years old, they went up according to custom; <sup>43</sup>and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, <sup>44</sup>but supposing him to be in the company they went a day's journey, and they sought him among their kinsfolk and acquaintances; <sup>45</sup>and when they did not find him, they returned to Jerusalem, seeking him. <sup>46</sup>After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; <sup>47</sup>and all who heard him were amazed at his understanding and his answers. <sup>48</sup>And when they saw him they were astonished; and his mother said to him, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." <sup>49</sup>And he said to them, "How is it that you sought me? Did you not know that I must be in my Father's house?" <sup>50</sup>And they did not understand the saying which he spoke to them. <sup>51</sup>And he went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. <sup>52</sup>And Jesus increased in wisdom and in stature,<sup>[a]</sup> and in favour with God and man.

**From Luke, Chapter 2**



**Albrecht Dürer, Jesus Among the Doctors (1506)**

<https://www.museothyssen.org/en/collection/artists/durer-albrecht/jesus-among-doctors>

### **Knowing and the revelatory character of art**

- Creation is the work of both God and humans – an act of the intellect towards the work to be made.
- Artistic action is the incarnation of an idea and thought/image made concrete – the intellect perceives then seeks to materialise the thought (not explain it) – knowledge is gained by direct experience.
- An artwork is a singular uniqueness – none other like it – love for the individual – knowledge by acquaintance (one knows by getting to know).
- Yes unique, but art is also communal and relational and a source of regenerative strength
- Art raises actuality to a level of vivid consciousness – perceptual knowledge (non-conceptual)
- Theological doctrines and aesthetic experiences are both rooted in reality, and are therefore analogous at some level.
- Inspiration = literally breath of life – the reception of a gift – the highest form of sanity, and aesthetic experience received as a gift of grace.
- A work of art is an achievement of finite perfection and a foretaste of the infinite. Christ is the perfect union of the finite and infinite – utter completion and wholeness.
- Poetry discloses depths of meaning and is language at its purest – revelatory and incarnational – free from the constraints of normal speech – manifests love through language.
- Painting opens one's eyes to new things previously unseen – like a minor theophany – a passage from darkness to light.

(See Philip Phenix, Education and the Worship of God, Chapter 4, Art and the Work of God)