



# Sketches Of God

**LM Reder**



## Sketches Of God:

**Sketches from Our Lord's History** John Michael Hiffernan, 1855     *Dialogues on pulpit preparation, with sketches of sermons. 4 th ed* George Cubitt, 1881     *Biographical Sketches of the Hon. the Lord Provosts of Glasgow* , 1883     The Art of God Incarnate Aidan Nichols, 2016-04-22 The Art of God Incarnate proposes that visual art is a good way to think of how the incarnation the central truth claim of Christianity can be said to reveal the divine In the book of Genesis the human being fresh from the hands of the Creator is the image of God in the temple of the world In an environment of distorted images the prophets sought to make visible by symbolic gestures the divine attitude toward Israel as well as looking forward to a new divine intervention to redeem history and transfigure human lives For the New Testament faith this transforming intervention has come about through the restoration of the divine image in man Jesus Christ is the true and living icon of the Father and the model from whose radiance human beings generally can be re fashioned Despite the anti iconic legislation of the Hebrew Bible it was inevitable therefore that under the New Covenant a visual art would make its appearance since God had now made himself visible in his humanized Son During the iconoclast crisis which shook the Eastern Roman Empire it was the achievement of the later Greek fathers to spell out this claim doctrinally Modern aesthetics can throw further light especially by way of phenomenology and semiotics on how an artwork can be a communicator of meaning and truth Finally there is the question of how human beings are to make their own this revelation of God in the visual realm In the Latin tradition especially among the monastic teachers of the twelfth century the biblical theme of man made in the divine image and likeness was used to speak of how people can be changed by the fresh resources that revelation provides Through growth in charity they themselves can become saints images of God     **Letters, and Sketches of Sermons** John Murray, 1813     Theological Sketch-book Or Skeletons of Sermons; Carefully Arranged in Systematic Order So as to Constitute a Complete Body of Divinity , 1844     *Moriah, Or, Sketches of the Sacred Rites of Ancient Israel* Robert William Fraser, 1849     *The Art of God and the Religions of Art* David Thistlethwaite, 2008-04-01 The Art of God traces the progressive loss in the West of contact with or faith in a real created order and discusses the manifestations of this loss in fine art Making detailed reference to specific artists and works Thistlewaite shows how the diversity of four responses to modern art as well as that of previous centuries inescapably raises the question of truth This readable and thought provoking book breaks new ground as it links the pleasures of art to the dynamic character of God and asks what happens to creativity and to artists when the appreciation of God is absent It thus offers readers a fresh perspective from which to appreciate art FROM THE AUTHOR June 23 2009 All art historians must find a way of explaining the gap between the traditional art and modern Older art answered questions such as what was Henry VIII like The new is not so much about the world as about the breakdown in perceiving the world But some histories are still written as if art has followed a path of inevitable progress Others as if all beliefs that produce genuine art however weird are equally valid In my book I argue that modernism has

produced a genuine art that grapples with perceived reality but that its real lack of content is disastrous When we see objects that are essentially blank or empty and start to find them significant and powerful we ought to be getting worried To explain this I have developed an account of art which sees it as a given and delightful form of knowing that equips us for living in God's world But when the art area becomes part of the human agenda for unbelief independence and defining ourselves in the cosmos it ceases to be a window on reality It starts to function as a totem replacing thought a sub human icon for humanity However towards the end of the book I focus on the dynamism of the living God and the transformative power of his grace that can turn any modern form however desolate into a vehicle of truth and meaning When modernism plunges into the depths of not knowing it can seldom go so far that real humanity and truth are not discovered in the unlikeliest places

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