

ANNOTATED BIBLIOGRAPHY

Aidan Hart, *Techniques of Icon and Wall Painting*.

Inter alia, discussion of preserving physical qualities of saints's likenesses while symbolically revealing qualities of their identity.

Clayton, David. *The Way of Beauty*

Several chapters develop the three schools mentioned in Pope Benedict's work.

Deville Adam, "Aidan Hart on His Splendid New Book about Icons", <http://easternchristianbooks.blogspot.com/2014/09/aidan-hart-on-his-splendid-new-book.html>

"every formal, stylistic element of liturgical art, be it visual, musical or architectural, must aim to show the world transfigured and to create the right state of soul conducive to prayer," - Aidan Hart

Gorbunova-Lomax, Irina. *The Icon: Truth and Fables*.

Inter alia, a salutary critique of certain over-mysticizing tendencies in the Iconographic mode.

(St) John of Damascus, *On the Divine Images*

On the eschatological reality of icons and their veneration.

McNamara, Dennis. *Liturgical Architecture: a Balthasarian Approach*, *Communio* 32.

Develops Hans von Balthasar's "beauty that reveals the ontological reality" which draws on the earlier maxim «*Pulchritudo veritatis splendor*», Beauty is the splendor of truth.

Pius XII, Pope. "Mediator Dei", 195.

"Modern art should be given free scope in the due and reverent service of the church and the sacred rites, provided that they preserve a correct balance between styles tending neither to extreme realism nor to excessive 'symbolism,'..."

«*Recentes imagines ac formae, ad materiam aptiores, ex qua hodie conficiuntur, non sunt generali modo atque ex praeiudicata opinione spernendae ac reiciendae, sed rationibus illis aequabiliter ac recte compositis, quae neque ad nudam contendant rerum imitationem, nec ad nimium «symbolismum», quem vocant, ac necessitatibus potius spectatis christianae communitatis, quam peculiari artificum iudicio atque ingenio cuiusque suo, oportet omnino eam nostrorum temporum artem liberum habere campum, quae sacris aedibus sacrisque ritibus debita reverentia debitoque honore inserviat,...*»

Ratzinger, Joseph. *Spirit and the Liturgy*, pt iii, ch 1.

Reflects on three major schools of Sacred Art: Iconographic, Gothic and Baroque. Each uses a different mode of approaching the transcendent: eschatological reality for the former, incarnational particulars for the later and conjoining of the two in the Gothic/Early Renaissance. *cf* Plato and Aristotle's ideal and hylomorphic concepts.

(St) Thomas Aquinas, ST I, Q 50, a 3, ad 3.

"since only through sensible things can we come to know intelligible ones"

«quia ad cognoscendum intelligibilia non possumus pervenire nisi per sensibilia»