Literature and Sacrament: The Sacred and the Secular in John Donne

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The Inseparable Sacred and Profane Amelie Maurice-Jones 12th Grade. Metaphysical poets were concerned with grappling with original and unusual intellectual concepts, and none more so than John Donne, who amalgamates sacred and profane imagery in his verse in order to shock a deeply religious Jacobean audience. In ‘Holy Sonnet: Batter my heart’ profoundly sexual images are used to convey the speaker’s wishes to be free from his sinful tendencies, this is subverted in both ‘The Flea’ and ‘The Canonisation’ in which sacred vocabulary is used in order to coax a lover into submitting to the speaker Schmemann argues that the dichotomy between the sacred and common produces the pragmatic secularized Christianity that he abhors. He notes that at the opposite end of the spectrum from Christians who take the ‘eating and drinking man’ too seriously are Christians for whom ‘life’ means ‘religious life.’ According to these, ‘religious life is a world in itself, existing apart from secular world and its life. It is the world of spirituality’ (p. 12). For religious believers, the church’s mission consists in converting people to this ‘spiritual life,’ in making them ‘religious.’ John Donne’s poetry is a curious mix of contradictions. At once spiritual and metaphysical, it is also deeply embedded in the physicality of bodies: love as a physical, corporeal experience as well as a spiritual high. His style can often be startlingly plain (‘For God’s sake hold your tongue,’ one of the poems on this list begins), yet his imagery is frequently complex, his use of extended metaphors requiring some careful unpacking. Here we’ve condensed the complete poetical works of John Donne into ten of his best-known and most celebrated poems. What is your favourite John Donne poem? And c
Her work on John Donne, Aemilia Lanyer, and John Milton has appeared in Modern Philology, John Donne Journal, Philological Quarterly, and The Journal of English and Germanic Philology. She is the author of Refiguring the Sacred Feminine: The Poems of John Donne, Aemilia Lanyer, and John Milton. She served as president of the John Donne Society in 2007-08. Read more. Product details. Donne is thus portrayed as a poet working with complex theological instruments, and dealing seriously with the doctrinal questions propounded by Roman Catholics, Puritans and Anglicans. The petrarchan, the erotic and the theo-philosophical overtones of Donne's poetry are all re-elaborated through the lens of the critic's theory on the intersection between literature and sacrament. Literature and sacrament by Theresa M. DiPasquale, 2001, James Clarke edition, in English. Are you sure you want to remove Literature and sacrament from your list? Literature and sacrament, the sacred and the secular in John Donne. by Theresa M. DiPasquale. Published 2001 by James Clarke in Cambridge. Written in English. Theresa M. Dipasquale. In this innovative study, Theresa DiPasquale examines John Donne's theological and ideological responses to the Reformation debate over the sacraments, and how this debate greatly influenced his view of the written word as visible sign and of the poet as the quasi-divine maker of that sign, and of the reader as its receiver. This study, then, attempts to reconstruct Donne's own, quite nuanced theology of sacrament to provide a guide to his poetics, and, in particular, to his conception of the exchange between author and reader.