

Lesson11

the customer: the study of personality

Who is our main customer? What is his educational background in the field of art? What economic availability do he have? That disposable income has? How can he dispose of them? How can I relate with this client?

Main Customer: the Catholic Church.

Why not the Anglican Church? Or Protestant? or the Synagogue? Or Mosque?

Because only in the Catholic Church art was born and developed from the Incarnation of the Word (the New Testament) and the creation of Adam and Eve (in the Old Testament). Only the Catholic religion is continuously open to change and it can be like this: the body is conceived (and it is an act of love, of donation, of openness) is born, grows, develops, acts, modifies, healthy, sick, athletic, immobile, dies ... It is the religion of continuous evolution, of change, of complete grafting into human nature that is more humane and more divine.

The other religions either reject the image by statute (the Torah prohibits the images of God), or if they have images they must always be those with very precise rules, repetitive, static canons. Byzantine and Russian icons are a bridge of passage, but we have already learned to recognize the icon as a prayer.

Therefore we can affirm that the Catholic Church has been, for many centuries, and that is the beginning of the first century A.D. until the beginning of the 20th century, the main patron of art in its various forms.

What happened at the beginning of 20th century? Why was there no continuity? What has changed in the relationship between the artistic world and the Church?

Mainly the early years of the 20th century marked the beginning of "desacralization" or "de-Christianization" of society: the epigons of the French revolution, the consequences of the Industrial Revolution, the dominant ideas of Marxist philosophy and the wake of the Enlightenment of the goddess of reason prepared (in Europe) the fertile ground for the three big dictatorships: Nazism (with the Italian version of fascism), Communism and finally the dictatorship of relativism. The first two are dead and buried, the third survives well fed by materialism, consumerism, hedonism.

What does all this have to do with our subject matter? It has to do with it because it is precisely at this juncture that the attempt occurs attempting is made to modify the spiritual dimension by passing from "verticality" to "horizontality" with a progressive erosion of the concept of "beauty" that is no longer grafted onto the the transcendental other of being (the true, the good, the only). It's beautiful what is pleasing, not what is true.

And so it happens that even the Catholic Church also begins to follow, willingly or not, this drift. Attention: I am not making a criticism, on the contrary. Precisely because we have said that the Catholic religion is grafted into the the world, it lives in the world and the world it is made by men capable of great enterprises, small things and enormous mistakes (this has been so from the beginning, and it is his beauty what comforts us: what encourages us more than seeing the mistakes of Peter, of Thomas, the dissolute life of Augustine ...), precisely for this reason it happens that the architecture of sacred spaces begins to follow new lines of rationalism, minimalism, ending in deconstructionism. And at the same time it happens that, lacking adequate training in the seminaries, priests do not have the right to understand change, to use in the most positive forms and

they adapt to a dominant common thought, entrusting the realization of new temples to architects and the sacred furnishings to successful artists. If we look back at history we understand that instead artists have become famous for having made works of sacred art, not vice versa.

What is the sacred art?

Prayer and celebration of the sacraments, devotion and elevation of the spirit.

The most important compliments in these years: "you have helped me to return to Christ"

Who are looking at? Every priest is different from the other, they are all men, some with artistic discernment skills. Other are more devoted to pastoral tasks and less attentive to sacred representations. But certainly all in search of effective means of communication tools to speak to the hearts of men and women and lead them gently to the heart of God.

Sp the first characteristic of the artist who places himself before a priest who wants a work for his church is that of listening. We need to figure out who we're dealing with and how we can help him. Your task is not to sell your work: you have to help the priest to understand what he wants, why he wants it, how he wants it, what history there is in his parish, who lives there, who comes to the Church and who you have to pick up on the street, going out to meet.

You have to be patient: wait, let the times mature, suggest, don't impose, listen, come back and come back. Explain and be explained.

Make good use of maieutics (Pedagogical method based on the active participation of the subject)

Use well the Socratic (pedagogical method based on active participation of the subject) (search for truth consisting in the solicitation of the thinking subject to find it in himself and to draw it out of his soul). Convince the priest that the work of art is really the fruit of his institution and then of the artist's capacity of interpretation.

How is organized the Catholic Church?

Let's start from the bottom:

- I. the lay faithful are the overwhelming majority.
- II. the priests: deacons, priests, bishops. And the who form Cardinals the College of the Cardinals.
- III. the territorial organization: parishes, vicariates, dioceses, apostolic administrations
- IV. consultive bodies: the episcopal conferences (the dominant motive: unity)
- V. non-territorial organization: Military Ordinariats, territorial prelatures, personal prelature.
- VI. the world of religious: orders, large religious families (see attachment ...): 933 households
- VII. movements and lay associations
- VIII. the Pope (who make use of his "office" which is constituted by the Roman Curia)

What are we particularly interested in?

- I. Diocesan Office for New Churches
- II. architects and those responsible for diocesan sacred art

How many families there are in religious orders in the world?

Ordini > Agostiniani (17)
Ordini > Barnabiti (9)
Ordini > Benedettini (99) new
Ordini > Camilliani (9)
Ordini > Carmelitani (71)
Ordini > Cistercensi (20)
Ordini > Clarisse (39)
Ordini > Dehoniani (12)
Ordini > Domenicane (35)
Ordini > Domenicani (27)
Ordini > Filippini (14)
Ordini > Francescani (208) <https://www.flickr.com/photos/lucioforterepubblica/3144726600>
Ordini > Fratelli Maristi (6)
Ordini > Fratelli Scuole Cristiane (22)
Ordini > Gesuiti (23)
Ordini > Giuseppini del Murialdo (13)
Ordini > Guanelliani (7)
Ordini > Orionini (29)
Ordini > Orsoline (18)
Ordini > Passionisti (17)
Ordini > Pavoniani (7)
Ordini > Piamartini (4)
Ordini > Redentoristi (5)
Ordini > Rogazionisti (20)
Ordini > Salesiane (Figlie Maria Ausil.) (30)
Ordini > Salesiani (125)
Ordini > Scalabriniani (6)
Ordini > Scolopi (11)
Ordini > Servi di Maria (13)
Ordini > Somaschi (9)
Ordini > Stigmatini (8)