

In the Beauty of Holiness
Art, Architecture and the Transcendent

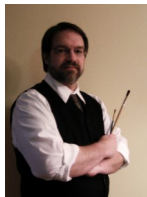
Dante called art “the grandson of God.” By this, he meant that art in its own way mediates a relationship with the divine. How exactly does this work? And how does this function of artistic beauty relate to the mystery of the incarnation of Jesus Christ, who is God-made-man? This series will explore these and related questions, such as how beauty has been understood throughout time, how beauty is used in worship and liturgy, and the attacks beauty faces from base philosophical and cultural forces.

Previous Lectures in this Series:

- Jan. 30th** Anthony Visco, *Image and Likeness: The Body of Christ in Art and Architecture*
- Feb. 13th** David Clayton, *What Do Catholics Believe about Icons?*
- Mar. 19th** Steven Schloeder, *Building the City of God Here on Earth*
- Apr. 23rd** H. Reed Armstrong, *‘To Kalon’: The Quest for the Good and the Beautiful from Classical Greece to the Present*

May 14th—7:00 PM

Timothy Jones



Timothy Jones will explore the beginnings of modern art and its animus against the Academic tradition. He will delve into what he sees are mistakes traditionalists can make in assessing modern art, as well as some mistakes proponents of modernism make and have made. His presentation will feature examples from his own artwork, as well as some from the artwork of his students, with insights on the task of teaching art in the modern age.

June 4th—7:00 PM

Marco Grassi



Drawing from decades-long work as a conservator and restorer, Mr. Grassi will focus on the material or mechanical aspects of visual figuration. Specifically, he will argue that the pinnacle moment for the way images were wrought was the period spanning the late mediaeval decades between ca. 1290 and 1350 (mostly in Central Italy, but also in Isle de France). He will propose that nothing surpasses the sophistication, prodigious expertise and material complexity of the art produced in these areas and during this period.

“The Church needs art. Art must make perceptible, and as far as possible attractive, the world of the spirit, of the invisible, of God. It must therefore translate into meaningful terms that which is in itself ineffable. Art has a unique capacity to take one or other facet of the message and translate it into colors, shapes and sounds which nourish the intuition of those who look or listen. It does so without emptying the message itself of its transcendent value and its aura of mystery. [...]



“Beauty is a key to the mystery and a call to transcendence. It is an invitation to savor life and to dream of the future. That is why the beauty of created things can never fully satisfy. It stirs that hidden nostalgia for God which a lover of beauty like Saint Augustine could express in incomparable terms: ‘Late have I loved you, beauty so old and so new: late have I loved you!’”

- Pope St. John Paul II, *Letter to Artists*