

HANDSMATTER EXPERIENCE

Guido Dettoni



St Ignatius Church

SINGAPORE

July 27, 2014



Guido Dettoni carried out with twenty-two parishioners aged from 6 to 81 this [Handsmatter](#) experience. They started the process by getting in touch with malleable matter: a wax especially prepared for this practice. Then they would sit all together -blindfolded- listening to a chosen reading from the Parish about the vision of St Ignatius.... *that God has come in person among us transforms our world and gives it hope...* The voices and prayers of the Sunday mass celebrated in the nearby Church were reaching the venue.



Participants were strongly invited to let their state of mind and emotions flow through hands to matter. They were asked to not have any intention in shaping something specific, but not everyone was able. All shapes were accepted as part of the combined effort of the individuals assembled.



Once shapes were out of each member of the group's hands, each author chooses from which point of view the pictures of their creation should be taken.

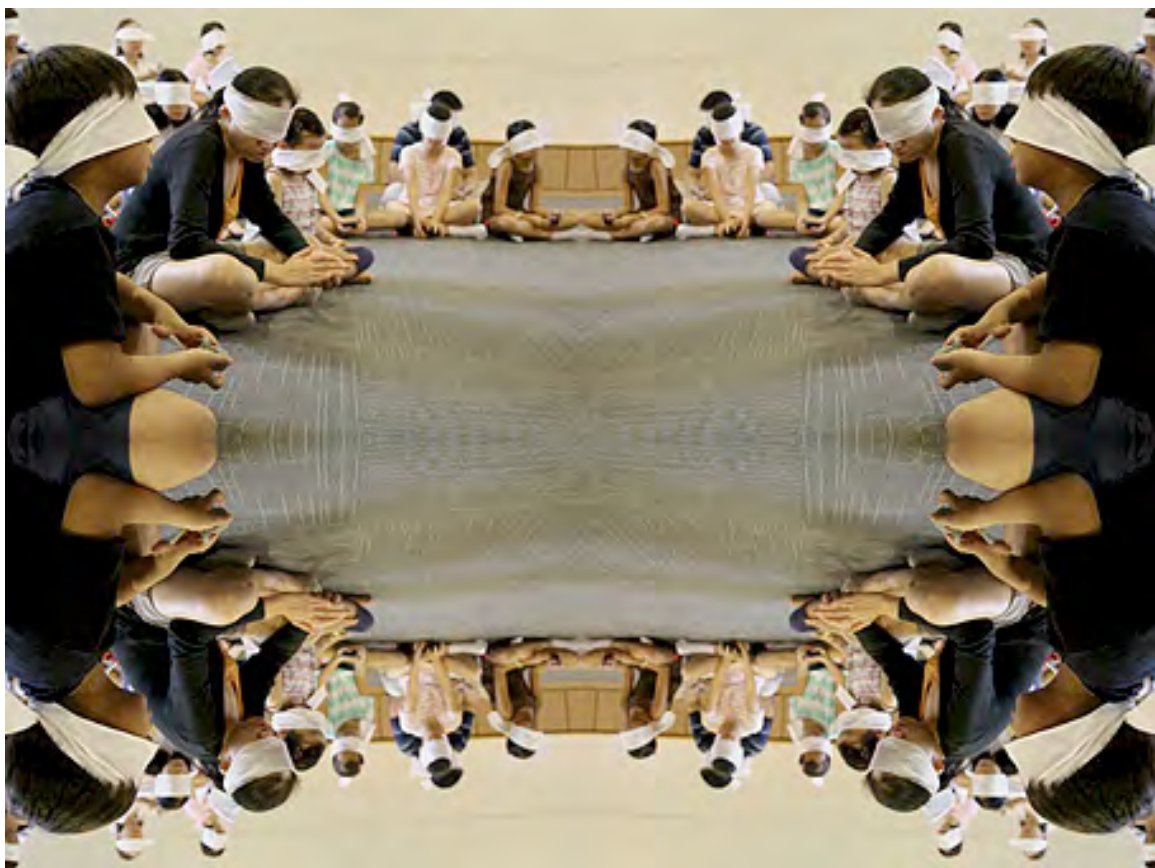
The shapes generated during every Handsmatter process are 'unique': they are those and not others. Guido Dettoni looks at each shape as a part of a whole, witnessing the intellectual and in this particular case, religious stimulations experienced by the participants. He interprets and makes use of the images of these shapes to compose a sequence of canvases depicting the religiosity of this experience.

During his composition process the images are never modified. However, following his visions he may have changed colour, rotated and flipped to overlap them over themselves or over another and resized.

The images of these shapes have led him to a sequence which initiates with the divine eye followed by the fruit of temptation and then by the baptismal font where the original sin is forgiven. A cross of symmetrical perfection appears as symbol of the coming Christianity after Jesus is baptised and later crucified. The Glass Windows give shape and colour to the light entering the Church's space to evoke the divine; they are generated by layers of the same image flipped horizontally and vertically and then overlapped over them and/or over another image also duplicated like the previous one.

Since antiquity the Rose is a symbol of mystery and for early Christians a visual expression for paradise but also for martyrdom and Mary. The offer of a Rose precedes the explicit representation of the Crucifixion on the Golgotha which is made of all the images of the shapes excluding those constructing the Crucifixion. In the video sequence the Rose disappears becoming the Golgotha (*).

All these depicted themes may be interpreted as the "proof of concept" that each shape was generated within a common spirit impregnating everybody during the process. Individual efforts become testimonies of a joint religious moment shared by everyone.



(*) Golgotha means in Hebrew skull. The skull at the foot of the cross represents the redemption of the sin of Adam and the birth of a new man. According to the Judeo-Christian tradition, Mount of Golgotha was the burial place of Adam. For this reason, where lie the mortal remains of the first sinful man, the Cross was hoisted. In it the Son of God, Jesus Christ died to redeem us from sin and rescue us from death, giving us eternal life. The Golgotha is the Symbol of the triumph of the cross over sin and death and a clear allusion to the Resurrection of Christ.



Allison
Teh



Donald
Teh



Kaitlyn
Hwang



Audrey
Kuah



Lynnette
Hoh



Megan
Teh



Maria
Joan



Jayden
Khoo



Nicholas
Khoo



Peng Beng
Khoo



Josephine
Oen



Julie
Huan



Terese
Huang



Lily Chua
Geok Li



Hoh
Sek Tien



Audrey
Poon



Jossep
Huang



Angela
Kurnadi



Johannes
Dwiartanto



Ricky
Yeo



John
Yeo



Angeline
Tang

*I have interpreted all the images of the shapes
regardless of the intention of its author shaping it.*

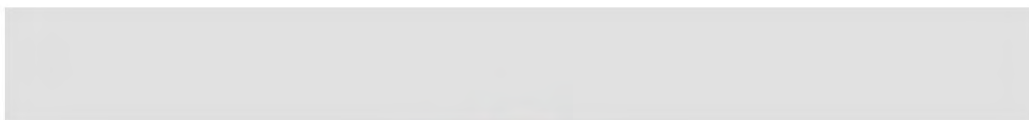
*What matters for me is that all the shapes
are witnessing the collective moment in which they were created.*

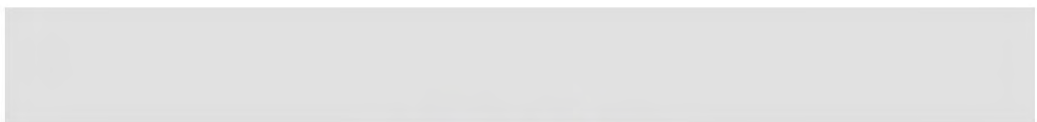
*The digital canvases I have composed are proof
of a transcendent religious reality.*

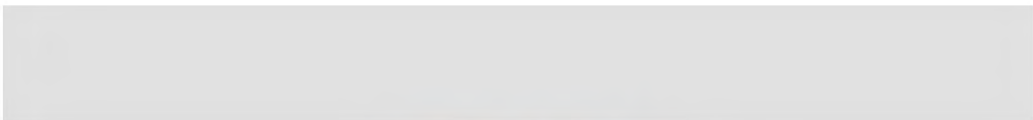
Guido Dettoni

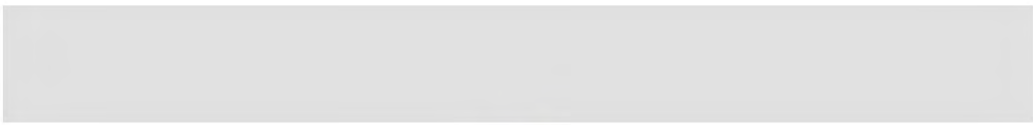
Assisi, 15th of August 2014

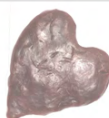
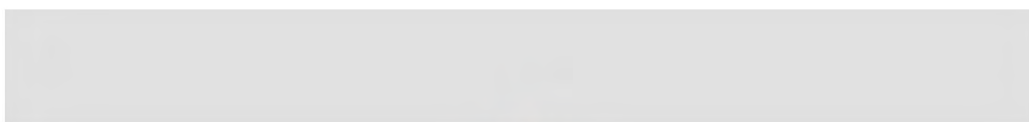
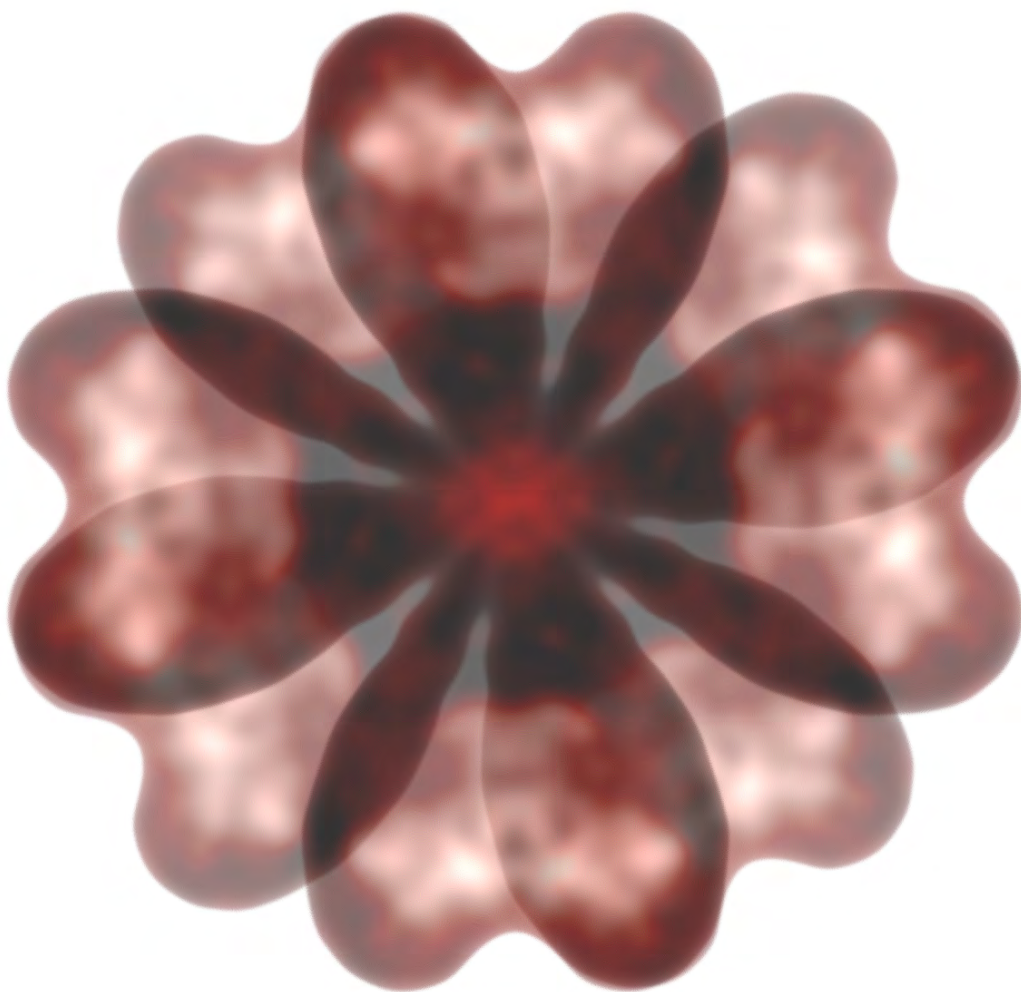


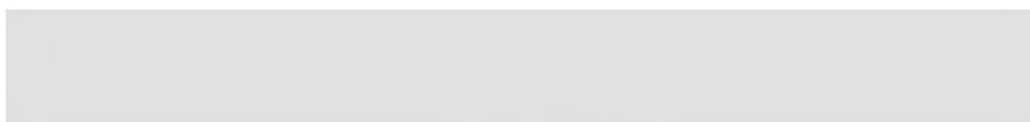
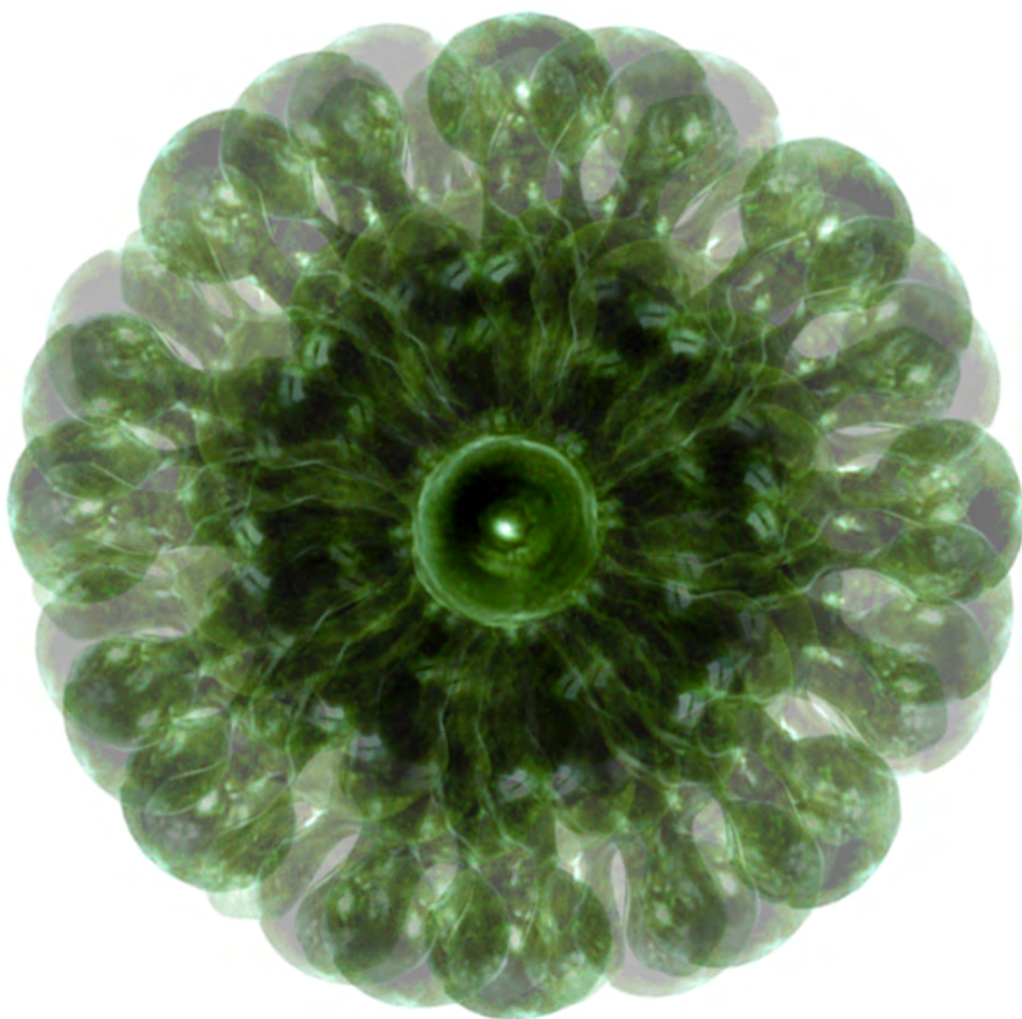


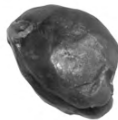
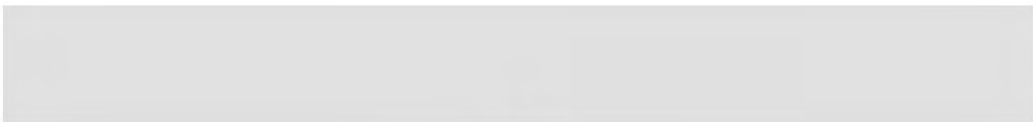
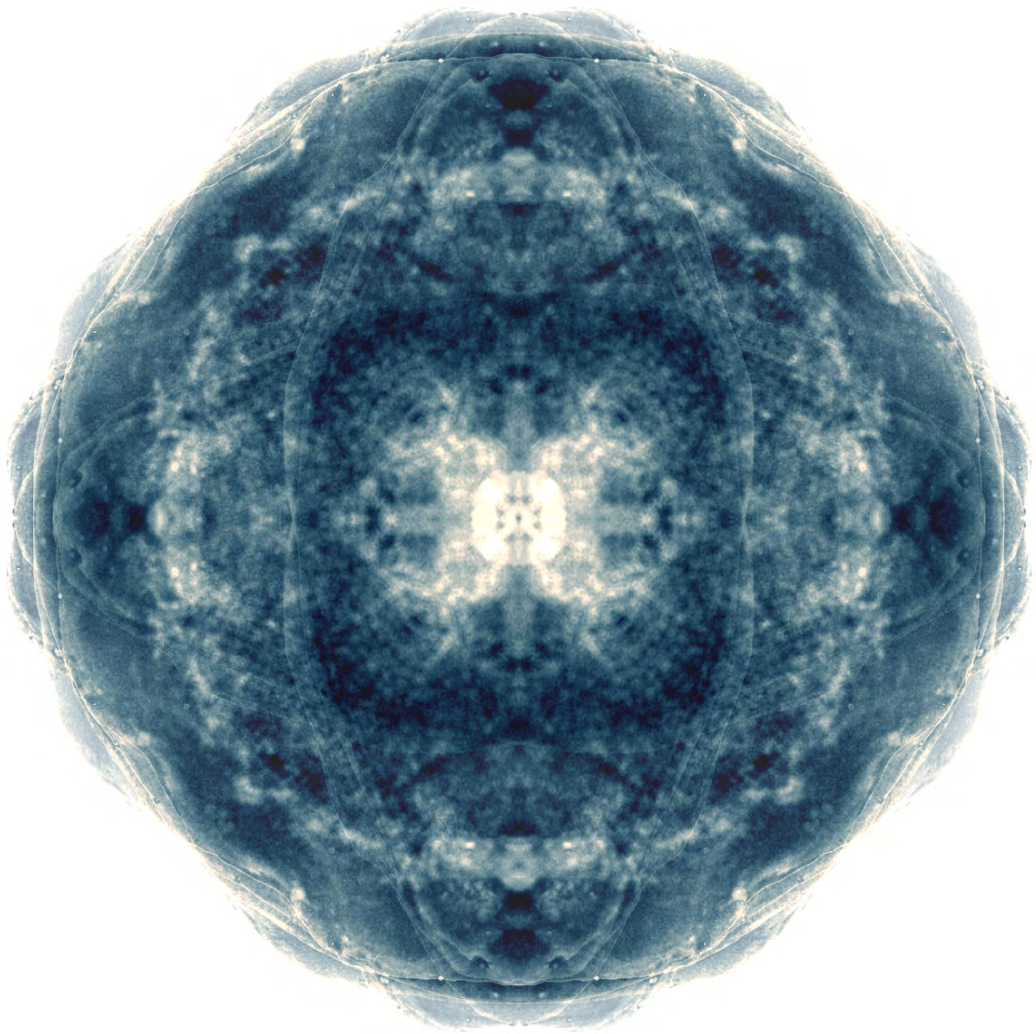


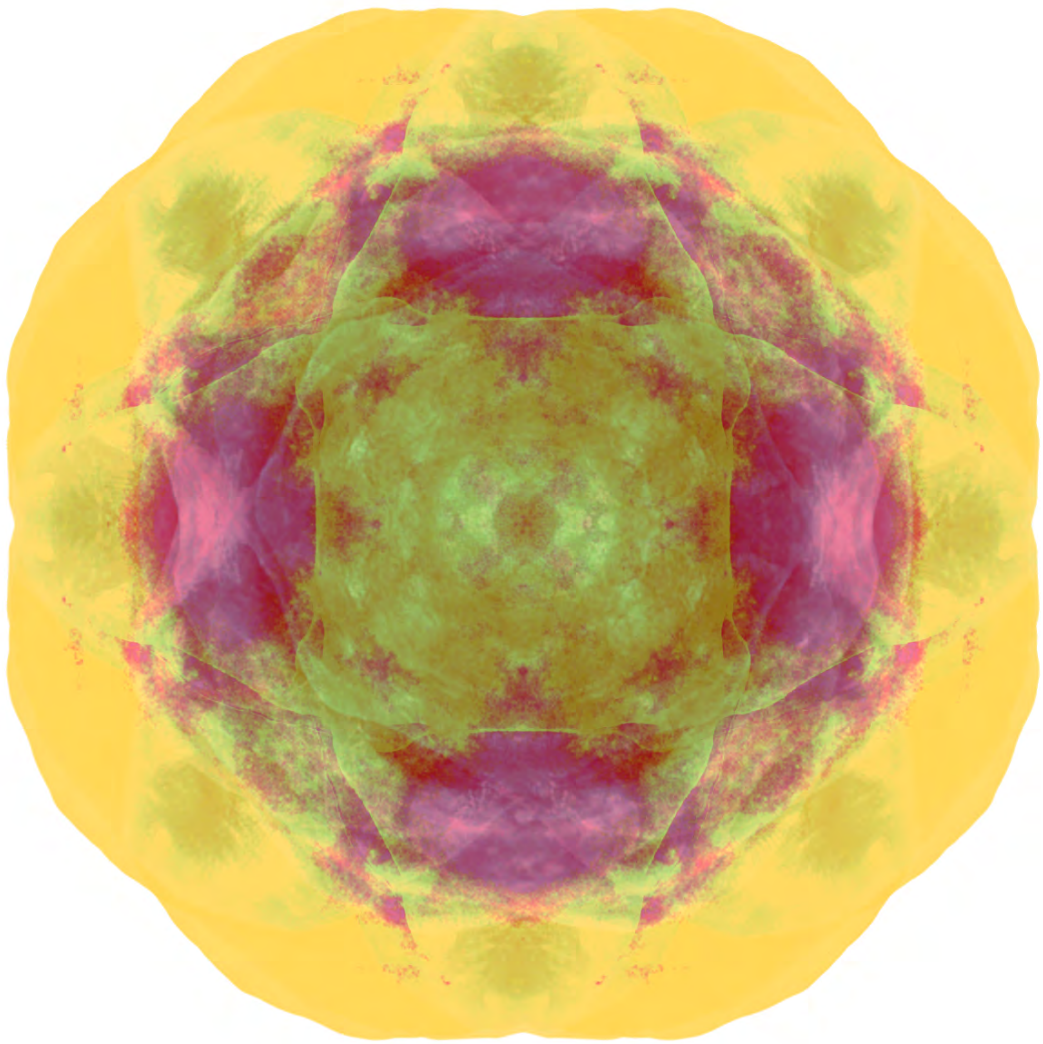


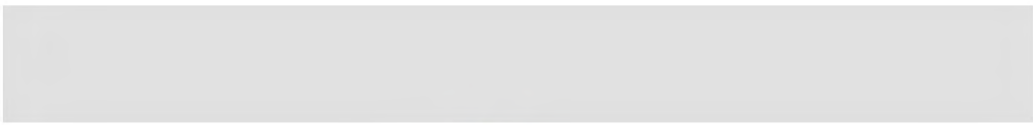
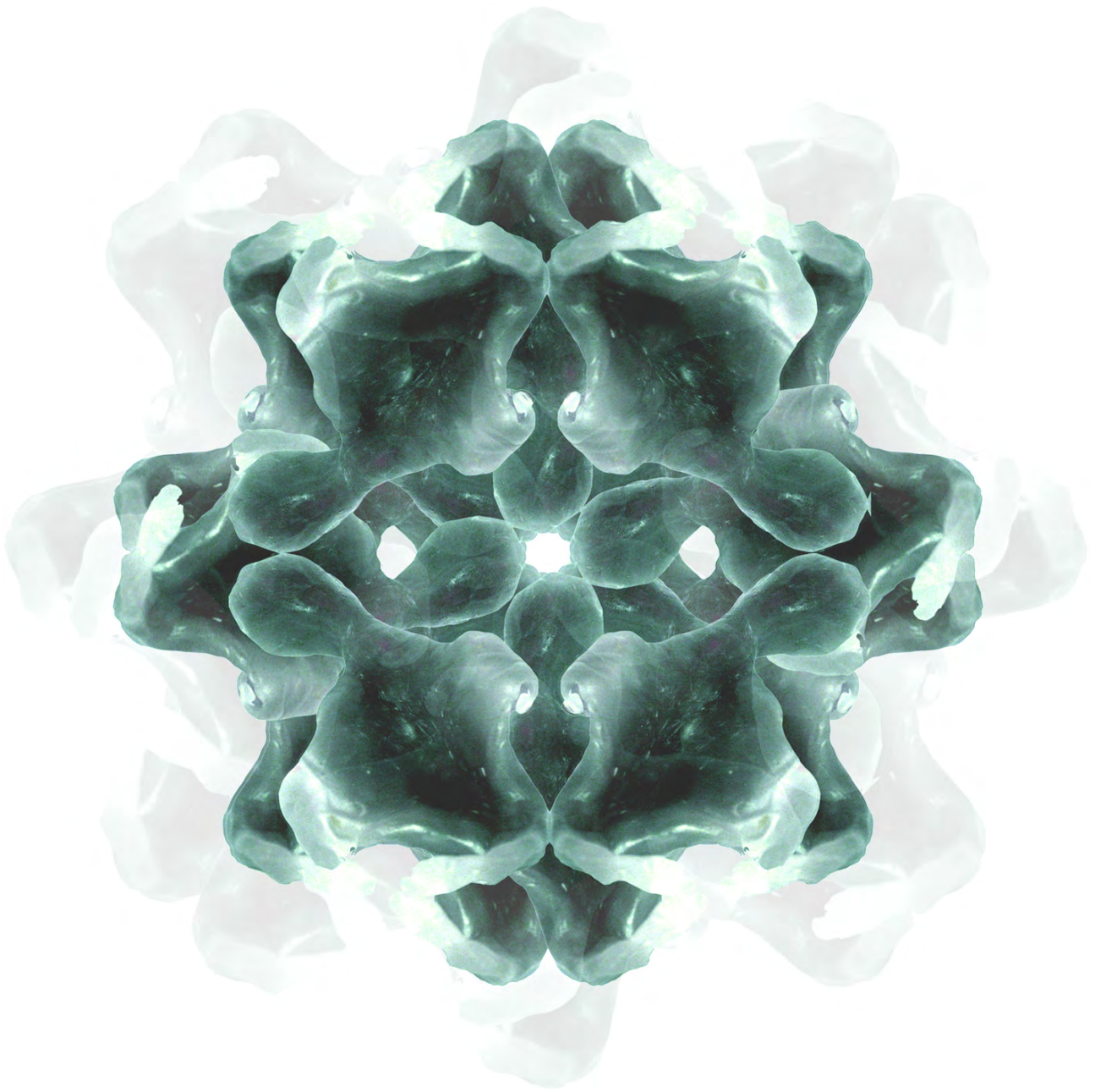
















Video sequence
(1:44)

Participants
from youngest to oldest

Kaitlyn Hwang - Jayden Khoo - Allison Teh
Lynnette Hoh - Megan Teh - Nicholas Khoo
John Yeo - Maria Joan - Audrey Kuah
Audrey Poon - Josephine Oen - Donald Teh
Lily Chua Geok Li - Angela Kurnadi
Peng Beng Khoo - Julie Huan - Johannes Dwiartanto
Hoh Sek Tien - Angeline Tang - Ricky Yeo
Terese Huang - Josseph Huang

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Belinda Huang

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