Montée de l’Abbaye de Saint-Pons
From Wednesday to Sunday from 3pm to 6pm
Free admission
Capacity restricted to 20 people
Entrance a 400-metre walk from the Roman road
Tram: Line 1, Hôpital Pasteur stop
Vélobleu self-service bikes: Rack n° 171 - www.velobleu.org
Parking Pasteur 2 car park

Musée d’Art Moderne et d’Art Contemporain
Ernest Pignon-Ernest
June 25th 2016 - January 8th 2017
Place Yves Klein - Nice
Open from 10am to 6pm except Mondays
+33 (0)4 97 13 42 01 - mamac@ville-nice.fr
www.mamac.nice.org

Louis Nucéra Library
Ernest Pignon-Ernest
October 1st 2016 - January 8th 2017
The artist’s appetite for literature is mirrored in the plethora of authors who have written on the subject of his work and for whom he made the illustrations. The fruit of these collaborative projects has resulted in an exhibition as well as talks, particularly as part of the Jeudis Littéraires (‘Literary Thursdays’) programme, starting in October 2016.
Access to these events is free and open to all, subject to availability.
2, place Yves Klein - Nice
04 97 13 48 90 - www.bmvr.nice.fr

Exhibition created with the invaluable support of

ERNEST PIGNON-ERNST

Alongside his retrospective on display at Nice’s MAMAC (until January 8th, 2017), E-P-E is coming to Saint-Pons Abbey, overtaking the Pauvert parish community centre with a showing of his «RAPTURES».

Closed for many years now, this iconic temple to Baroque art is little-known to the general public. The artist reveals a place full of heritage, the history and renown of which is linked to Charlemagne, who first ordered the abbey to be built. Tortured by the Romans, the martyr of Saint-Charles enters into a dialogue with «Raptures». These portraits of some of Christendom’s greatest mystics are a reminder of the artist’s predilection for the body and for human urges and desires. Reposing them in their rightful place, inside these places of spirituality, E-P-E brings these women condemned as mad or heretical back to life as representations of God’s love, a love that is entirely carnal counterbalanced by a fervent desire for transcendence and disincarnation. This painful yet joyous aspiration is evoked in drawings that appear to bristlulate over a water mirror. The reflections cast create a sense of narcissistic vertigo, a gapping abyss. The curves delineated by large-scale sheets of paper lend the drawings a sculptural dimension. They serve as a nod to draping and sheets and the Holy Shroud, recurring themes seen in the art created by E-P-E, who, remains attached to memory and imprints left by the body, somewhere between appearance and disappearance. The dramatic intensity is heightened by the artist’s wonderful use of light. These drawings are imaginary portraits based on the artist’s reading of texts written by mystics and confessors alike, as well as references to Bernini, just as Rimbaud and Artaud gave their bodies to inner prayer. The mystics gave their bodies to inner prayer. E P-E

How might one depict what cannot be seen? How might one create an image of flesh that aspires to be disincarnated? How might one capture the traces, the effects, the light, shadow, sights or cries of ineffable experience? How might one reproduce in lines, such flights, excesses and sublime violations? André Velter

In my knowledge of the cross, I was fated to such a paint that, standing next to the cross, I removed all of my clothes and offered myself up to it. Angèle de Foligo 

The pain was so severe that I whimpered; and so excessively sweet this pain that one cannot pray that it might stop. A spiritual pain, not bodily, although the body has to play a role too, and quite a large role at that. Thérèse d’Avila 

Just as Flaubert and Artaud gave their bodies to poetry, the mystics gave their bodies to inner prayer. The mystics gave their bodies to inner prayer. Gustave Flaubert

The mystics intrigue us, but their secret is simply that their love, like torrents, has only a single, narrow yet deep bed, and that is why it is all-consuming. Gustave Flaubert

«Lives» by André Velter*

Mary Magdalene, 2008 […] Reformist courtesan who became a disciple of Jesus, she travelled with him to the foot of the cross, assisted with his burial before becoming […] the first witness of the Resurrection. […] She is then said to have retired to a cave […] where she stayed for the last thirty years of her life, living in prayer and meditation.

Hildegard of Bingen, 2008 1098-1179. […] she had her first visions at the age of three. At the age of eight, she joined a Benedictine monastery […] where she was appointed Abbess […] before founding a monas-tery. After a succession of visions, prophecies and raptures, she had an illumination that lent her […] the gift of languages and deep knowledge of the holy books. Her astonishing capacity for discern-ment and her dazzling intuition brought her to the attention of bishops, princes and kings, who made her their advisor.

Angela of Foligno, 2008 1249-1309. […] she had a furious exis-ting. She has several sons who died suddenly, almost at the same time as her husband. […] she rid herself of all her belongings, suffered severe self-inflicted mortifications, wore herself down in meditation and prayer, lived as a recluse, and was granted access to the highest of mystic states. Her confessor and mentor wrote […] was a captivated witness to these ascetic excesses and exalted thrones that formed the experience of the woman who believed herself to be the most beloved of «Christ’s wives».

Catherine of Siena, 2008 1347-1380. At the age of six, Christ appeared to her and she promised to devote herself to him. She refused to marry, became a penitent […] endured self-inflicted mortifications and flagellations, and deprived herself of sleep. She experienced continuous raptures […] in response to an order given to her by Christ, she […] wandered from town to town, reming the powerful of their duties. She reached such a position of authority that she began advising […] popes and kings […] Exhausted by extreme fasting, Catherine died […] at the age of 33.

Teresa of Ávila, 2008 1515-1582. […] At the age of twenty, she joined a Benedictine monastery […] where she experienced a succession of visions and rapt-ures alongside extraordinary phenomena such as stigmatisation and levitation. […] she resolved to take on two tasks: to record her experiences in writing and to reform the Carmelites order to restore its original rigor. Having met with much […] opposition […] she founded a convent in Avila, before spreading her reform and building seventeen new convents.

Marie of the Incarnation, 2008 1599-1636. […] Marie Guay married Louis Martin at the age of nineteen […] He died a few months later […] Christ soon appeared to her in a vision, and called on her to join the Ursulines in Tours […] In 1639 she became a missionary in Canada, and founded the very first Ursulines convent in Quebec […] Blondet named her the«French Mother Teresa of the New World». […] Louise de Marillac, 2014 1601-1641. […] At the age of thirty-six, she experienced a devastating inner crisis triggered by a preacher’s sermon, and began to display the first signs of insanity. She left her family, and became a novice […] She was seconcted in the Salpêtrière in Paris and thrown into the dungeon for madwomen. […] she left to hear the indigent at the Hôtel-Die. She was chased away […] and became […] a peregrinated beggar. […] Jean Malalîet was her first biographer.

Madame Guyon, 2008 1648-1717. […] A Franciscan […] showed her the way to the path that leads to mystical union through prayer. Following the death of her husband, she renounced guardianship of her children and set off […] to preach God’s love, free from any earthly ties. Because of the willing audience she garnered and how widespread her writings became, she earned the hostility of official theologists. […] She was detained at the Bastille for the years and her books blacklisted. […]

* Extrait Pignon-Errnest, André Velter, Pour l’amour de l’amour Figurare de l’Avilienne, Gallimard, 2015, p.117-119 - © Editions Gallimard, 2015 - All rights reserved. Copying prohibited.