



# The Way of the Cross

IN ART AND MUSIC

Good Friday  
April 2, 2021 7 pm

*Tonight's liturgy is an adaptation of The Scriptural Way of the Cross, developed in 1991 by Pope John Paul II as a devotion for Catholics and Protestants alike, together with resources from The Book of Common Prayer and The Book of Occasional Services.  
The service concludes with the Solemn Collects (adapted)*



The Good Friday Offering is something that the Province of Jerusalem and the Middle East hugely value. “For us it’s a lifeline,” said Lewis, who also serves as bishop of the Diocese of Cyprus and the Gulf. In his diocese, “we have such extremes of situation and such a wide variety of congregations, almost all highly mixed, many including worshippers without much money or influence, and all in a real sense fragile because of political uncertainties and the vagaries of employment, let alone the present health pandemic.”

The Good Friday Offering, an initiative of the presiding bishop’s office, dates to 1922, when it was created in the aftermath of World War I in an attempt to foster relationships with Christians in the Middle East by supporting relief work and ecumenical partnerships.

Visit [www.episcopalchurch.org/goodfridayoffering](http://www.episcopalchurch.org/goodfridayoffering) to make a secure online gift via credit card.

Prelude: O Sacred Head, Sore Wounded  
Wendy Gladstone, recorder

*Herzlich tut mich verlangen*

## **Opening Acclamation**

*Priest* Blessed be our God,  
*People* **For ever and ever. Amen.**

*Priest* Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

# The Way of the Cross

## I Jesus in the Garden of Gethsemane

*Priest* We adore you, O Christ, and we bless you:  
*People* **Because by your holy cross you have redeemed the world.**

**Reading** Matthew 26:36-44

Diane DiPalermo

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply little possible, let this to the stay awake away for the your will be leaving  
grieved, even to death; remain here, and stay awake with me." And going a farther, he threw himself on the ground and prayed, "My Father, if it is cup pass from me; yet not what I want but what you want." Then he came disciples and found them sleeping; and he said to Peter, "So, could you not with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went second time and prayed, "My Father, if this cannot pass unless I drink it, done." Again he came and found them sleeping, for their eyes were heavy. So them again, he went away and prayed for the third time, saying the same words.

**Image** Christ in the Garden of Gethsemane [c. 1518]  
Albrecht Altdorfer, *German* (1480-1538)

**Hymn** Go to Dark Gethsemane

Go to dark Geth - se - ma-ne, ye that feel the tempt-er's power;  
your Re - deem - er's con - flict see, watch with him one bit - ter hour;  
turn not from his griefs a-way, learn of Je - sus Christ to pray.

*Burt Dibble, bass*

*A time of silence*

## II Betrayed by Judas Iscariot, Jesus is Arrested

*Priest* We adore you, O Christ, and we bless you:  
*People* **Because by your holy cross you have redeemed the world.**

**Reading** Mark 14:43-50 Lucia Savage

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.

**Image** Christ Taken Prisoner [1510]  
Albrecht Dürer, *German* (1471-1528)

**Anthem** from *Elijah: Woe unto them who forsake Him* Felix  
Mendelssohn (1809-1847)  
*Cathy Hammon, mezzo-soprano, Bruce Adami, piano*

Text: Woe unto them who forsake Him! Destruction shall fall upon them, for they have transgressed against Him. Though they are by Him redeemed, yet have they spoken falsely against Him; from Him have they fled.

*A time of silence*

## III Jesus is Condemned by the Sanhedrin

*Priest* We adore you, O Christ, and we bless you:  
*People* **Because by your holy cross you have redeemed the world.**

**Reading** Mark 14:53-64  
Burt Dibble

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.

**Image** Christ Before Caiaphas [c. 1305]  
Giotto, *Italian* (1266/7-1337)

**Voluntary** Lento

Flor Peeters

*Bruce Adami, organ*

(1903-1986)

*A time of silence*

## IV Jesus is Denied by Peter

*Priest*

We adore you, O Christ, and we bless you:

**world.**

*People*

**Because by your holy cross you have redeemed the**

**Reading**

Matthew 26:69-75

Susan Wakefield

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

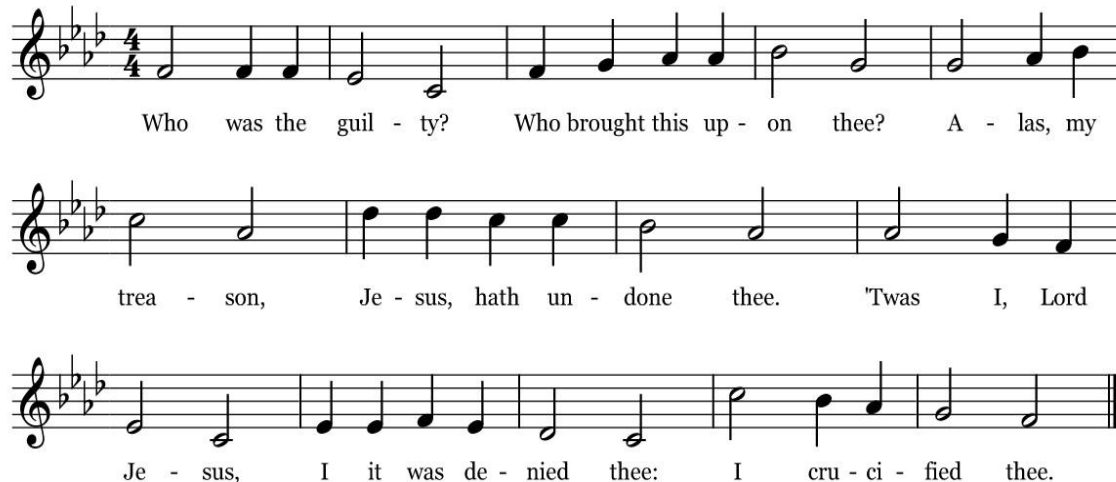
**Image**

Peter's Denial (1957, Wood Carving)

John Mack Walker, *American* (1915-1998)

**Hymn**

Ah, holy Jesus (verse 2)



Who was the guilty? Who brought this upon thee? Alas, my  
treason, Jesus, hath undone thee. 'Twas I, Lord  
Jesus, I it was denied thee: I crucified thee.

*Steve Watt, baritone*

*A time of silence*

## V Jesus is Judged by Pontius Pilate

*Priest*  
*People*

We adore you, O Christ, and we bless you:  
**Because by your holy cross you have redeemed the world.**

**Reading** Matthew 27:11-23  
John Gilbert

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

**Image**

What is Truth? Christ and Pilate [1890]  
Nikolai Ge, *Russian* (1831-1894)

**Voluntary** Prelude in E minor, Op. 28, No. 4  
(1810-1849)  
*Bruce Adami, piano*

Frédéric Chopin

*A time of silence*

## VI Jesus is Scourged and Crowned with Thorns

*Priest*  
*People*

We adore you, O Christ, and we bless you:  
**Because by your holy cross you have redeemed the world.**

**Reading** Mark 15:15-17  
Carole Brooks

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him.

**Image** Jesus in a Crown of Thorns [1913]  
Ilya Repin, Russian (1844-1930)

**Hymn** To mock your reign

To mock your reign, O dear-est Lord, they made a crown of thorns; set you with taunts a -  
long that road from which no one re-turns. They did not know, as we do now, that glo -  
rious is your crown; that thorns would flower up-on your brow, your sor-rows heal our own.

*Steve Watt, baritone*

*A time of silence*

## VII Jesus Bears the Cross

*Priest* We adore you, O Christ, and we bless you:  
*People* **Because by your holy cross you have redeemed the world.**

**Reading** Mark 15:18-20; John 19:16b-17  
Cary Einhaus

And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

**Image** Christ Carrying the Cross, [1564]  
Pieter Breugel the Elder, *Flemish* (1525-1569)

**Anthem** O Vos Omnes Tomas Luis de Victoria  
*Maggie O'Neill, soprano* (1548-1611)

Translation: Is it nothing unto you, ye that pass by?  
Behold and see, and consider if there be any sorrow like unto my sorrow.

*A time of silence*

## VIII Simon of Cyrene Helps Jesus Carry the Cross

*Priest* We adore you, O Christ, and we bless you:  
*People* **Because by your holy cross you have redeemed the world.**

**Reading** Luke 23:26

Lucia Savage

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus.

**Image** Simon of Cyrene Helps Jesus Carry the Cross [1437]  
Hans Multscher, *German* (1400-1467)

**Chant** Pange Lingua: Now, my tongue, the mystery telling Att. St. Thomas Aquinas  
*Maggie O'Neill, soprano*  
(1225?-1274)

*A time of silence*

## IX Jesus Meets the Women of Jerusalem

*Priest* We adore you, O Christ, and we bless you:  
*People* **Because by your holy cross you have redeemed the world.**

**Reading** Luke 23:27-31  
Burt Dibble



A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

**Image**

Jesus Meets the Women of Jerusalem [1954]

Albert Bloch, American (1882-1961)

**Voluntary** Sometimes I Feel Like a Motherless Child

*Bruce Adami, piano*

Spiritual  
arr.

Calvin Taylor

*A time of silence*

## X Jesus is Crucified

*Priest  
People*

We adore you, O Christ, and we bless you:

**Because by your holy cross you have redeemed the world.**

Luke 23:33-38

**Reading**  
Susan Wakefield

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. [Then Jesus said, "Father, forgive them; for they do not know what they are doing."] And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

**Image** Golgatha, [1900]

Edvard Munch, Norwegian (1863-1944)

**Hymn** Were you there?

Were you there when they cru - ci - fied my  
 Lord? \_\_\_\_\_ Were you there when they cru - ci - fied my Lord? \_\_\_\_\_  
 Oh, \_\_\_\_\_ some-times it caus - es me to trem-ble, trem-ble,  
 trem ble. \_\_\_\_\_ Were you there when they cru - ci - fied my Lord?

*Cathy Hammon, mezzo-soprano*

*A time of silence*

## XI Jesus Promises His Kingdom to the Good Thief

*Priest*

We adore you, O Christ, and we bless you:

*People*

**Because by your holy cross you have redeemed the world.**

**Reading**

Luke 23:39-48

John Gilbert

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise." It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When

the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts.

**Image** Crucifixion [1631]  
Pieter Lastman, *Dutch* (1583-1633)

**Anthem** Jesus, Remember Me Jacques Berthier  
*The Christ Church Remote Choir*  
(1923-1994)

*A time of silence*

## XII Jesus Speaks to His Mother and the Beloved Disciple

*Priest* We adore you, O Christ, and we bless you:  
*People* **Because by your holy cross you have redeemed the world.**

**Reading**  
John 19:25-27  
Carole Brooks

And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

**Image** The Crucifixion [1868]  
Gabriel Wüger, *Swiss* (1829-1892)

**Anthem** Stabat Mater Giuseppe Tartini  
*Maggie O'Neill, soprano*  
(1692-1770)

*A time of silence*

## XIII Jesus Dies on the Cross

*Priest* We adore you, O Christ, and we bless you:  
*People* **Because by your holy cross you have redeemed the world.**

**Reading**  
Luke 23:44-46  
Cary Einhaus

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying

with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

**Image** The Dead Christ Supported By Two Angels [1460]  
Giovanni Bellini, *Italian* (1430-1516)

**Anthem** He Never said a mumbalin' word Carl Haywood  
*Burt Dibble, bass*

*A time of silence*

## XIV Jesus is Placed in the Tomb

*Priest* We adore you, O Christ, and we bless you:  
*People* **Because by your holy cross you have redeemed the world.**

**Reading**  
Matthew 27:57-60  
Diane DiPalermo

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away.

**Image** The Descent from the Cross [1968]  
Marc Chagall, *Russian* (1887-1985)

*A time of silence*

### The Solemn Collects

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;

For continued faithfulness to God's covenant with them;  
For their flourishing in peace as witnesses to God's sustaining love;  
For safety from all malice and harm;  
For the fullness of redemption for the sake of God's Name.

That unity and concord may exist between Israel and the Church, Jews and Gentiles, in obedience to God's will.

*Silence*

God of Abraham, you planted your people Israel as the root and grafted us as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament the history of prejudice and violence we have fomented between ourselves and your faithful people, of whom Jesus was born. Bless the children of your covenant, Jew and Gentile alike, as we strive together to attain the fullness of your blessing for the world. *Amen.*

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service  
For all bishops and other ministers and the people whom they serve  
For Rob, our Bishop, and all the people of this diocese  
For all Christians in this community

That God will confirm the Church in faith, increase it in love, and preserve it in peace.

*Silence*

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

Let us pray for those who have not embraced God's redemptive love;

For those who are distant from God  
For those who have lost their faith  
For those without faith  
For those hardened by sin and indifference  
For the contemptuous and the scornful  
For those who have been wounded by the people of Christ  
For those who have persecuted others in the name of Christ  
For those who are persecutors of his disciples,

That God will lead sinners to repentance, and sustain all in a life of faith and obedience.

*Silence*

Merciful God, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. *Amen.*

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Joseph, the President of the United States  
For the Congress and the Supreme Court  
For the Members and Representatives of the United Nations

For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

*Silence*

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for all who suffer and are afflicted in body or in mind;

For those who are hungry and homeless, destitute and oppressed

For those who are ill or disabled, in body, mind, or spirit

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For those who are sorrowful and bereaved

For those who are persecuted for the sake of Christ

For prisoners, refugees, and captives  
For victims of war, genocide, and trafficking, and all those  
in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

*Silence*

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. *Amen.*

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

*Silence*

## **Confession of Sin**

*Priest* Let us confess our sins against God and our neighbor.

*Priest and People* **Most merciful God,  
we confess that we have sinned against you**

in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgives us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your name. Amen.

### **The Absolution**

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

### **The Lord's Prayer**

*Priest* And now, as our Savior Christ has taught us, we are bold to say,

*Priest and People* **Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread,  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.**

### **Final Prayer**

*Priest* Let us pray.

*Priest and People* **O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.***

**Image**

The Descent from the Cross [1968]

Marc Chagall, *Russian* (1887-1985)

Participants in the Liturgy:

Officiant: The Rev. Mark Pendleton

Assisting: The Rev. David Holroyd

Readers:

I: Diane DiPalermo

II: Lucia Savage

III: Burt Dibble

IV: Susan Wakefield

V: John Gilbert

VI: Carole Brooks

VII: Cary Einhaus

VIII: Lucia Savage

IX: Burt Dibble

X: Susan Wakefield

XI: John Gilbert

XII: Carole Brooks

XIII: Cary Einhaus

XIV: Diane DiPalermo

Christ Church Remote Choir:

Emily Ellis

Mary Nicol

Claudia McQueen

Gretchen McBride

Laura Nickerson Smith

Steve Watt

Suzanne Fong

Cathy Hammon

Danielle Larson

Lucia Savage

Jack Maull

Toy Fountain

Burt Dibble

Patti Andrews

Caitlin MCGonigle

Jennifer O'Neill

Bruce Adami

# the art & the artists

Notes compiled by Bruce Adami

The images used in tonight's liturgy can be viewed on our website alongside the corresponding readings: [www.christchurchexeter.org](http://www.christchurchexeter.org)





I. **Albrecht Altdorfer** (c. 1480-1538) was a German painter, engraver and architect of the Renaissance working in Regensburg. Along with Lucas Cranach the Elder and Wolf Huber he is regarded to be the main representative of the so-called Danube School setting biblical and historical subjects against landscape backgrounds of expressive colors. He believed that the human figure shouldn't disrupt nature, but rather participate in it or imitate its natural processes.



II. **Albrecht Dürer** (1471-1528) was a German painter, printmaker, engraver, mathematician, and theorist from Nuremberg. His prints established his reputation across Europe when he was still in his twenties, and he has been conventionally regarded as the greatest artist of the Northern Renaissance ever since. His vast body of work includes altarpieces and religious works, numerous portraits and self-portraits, and copper engravings.



III. **Giotto di Bondone** (1266/7-1337), better known simply as **Giotto**, was an Italian painter and architect from Florence, Italy. He is considered the first in a line of great artists who contributed to the Italian Renaissance. The late-16th century biographer Giorgio Vasari describes Giotto as making a decisive break with the prevalent Byzantine style and as initiating "the great art of painting as we know it today, introducing the technique of drawing accurately from life."



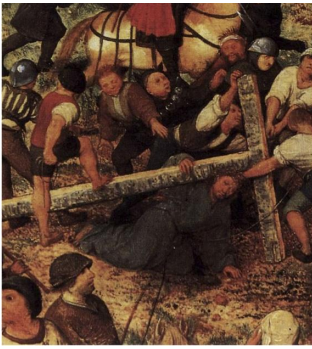
IV. **John Mack Walker** (1915-1998) carved for more than 50 years. He created 62 carvings, including those related to the Gospels depicted in Appalachian people and contemporary clothing (1940s-1960s). The Presbyterian Heritage Center in Montreat, North Carolina, has care for 29 such sculptures. He served for 38 years as pastor of the Presbyterian Church in Roanoke Rapids, NC.



V. **Nikolai Ge** (1831-1894) was born to a Russian noble family of French origin. He initially studied physics and mathematics, but in 1850 enrolled at the Imperial Academy of Arts in St. Petersburg. His paintings earned him a scholarship to study abroad and he lived in Italy from 1860 until 1870. Ge was one of the first artists to use photography as part of the process of creating a painting. His works were realistic, yet highly controversial.



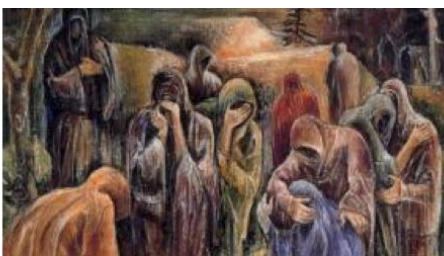
VI. **Ilya Yefimovich Repin** (1844-1930) was a leading Russian painter and sculptor of the Peredvizhniki artistic school. An important part of his work is dedicated to his native country, Ukraine. His realistic works often expressed great psychological depth and exposed the tensions within the existing social order. Beginning in the late 1920s, detailed works on him were published in the Soviet Union, where a Repin cult developed about a decade later. He was held up as a model "progressive" and "realist" to be imitated by artists in the USSR.



VII. **Pieter Breugel the Elder** (c. 1525-1569), the greatest Flemish painter of the 16th century, whose landscapes and vigorous, often witty scenes of peasant life are particularly renowned. Since Bruegel signed and dated many of his works, his artistic evolution can be traced from the early landscapes, in which he shows affinity with the Flemish 16th-century landscape tradition, to his last works, which are Italianate. He exerted a strong influence on painting in the Low Countries.

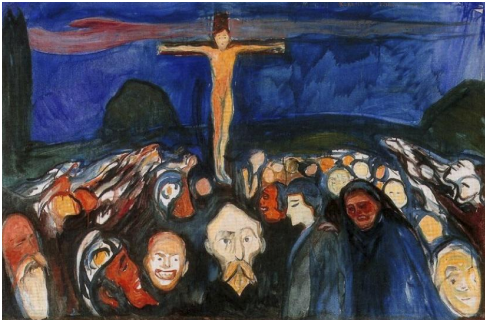


VIII. **Hans Multscher** (c. 1400-1467) was a German sculptor active in Ulm. The solid naturalism of his style suggests that he was trained in the Netherlands or northern France. He ran a large workshop, which was influential in spreading this style in Swabia. Paintings were integral to his altarpieces, but it is a matter for debate whether he practiced painting himself. The Wurzach altar, the only painting attributed to him by some experts, exhibits a realism nearer to contemporary Flemish than German painting.



IX. **Albert Bloch** (1882-1961) was an American Modernist artist and the only American artist associated with Der Blaue Reiter (Blue Rider), a group of early 20th-century European modernists. He was born in St. Louis, Missouri and studied art at the St. Louis School of Fine Arts. From 1909 to 1921, Bloch lived and worked mainly in Germany. After the end of World War I, Bloch returned to the U.S., teaching at the Academy of Fine Arts in Chicago for a year.





X. **Edvard Munch** (1863-1944) is regarded as the pioneer of the Expressionist Movement. Born in Oslo, Norway, Munch was often ill and lost his mother and several siblings at an early age. His art often focuses on illness, death, and grief. Munch used shadows and rings of color around his figures to emphasize an aura of fear, menace, or anxiety. He said, "My art is really a voluntary confession and an attempt to explain to myself my relationship with life—it is, therefore, actually a sort of egoism, but I am constantly hoping that through this I can help others achieve clarity."



XI. **Pieter Lastman** (1583-1633) was a Dutch painter. Lastman is considered important because of his history pieces and because his pupils included Rembrandt and Jan Lievens. In his paintings Lastman paid a lot of attention to the faces, hands and feet. His apprenticeship was with Gerrit Sweelinck, the brother of Jan Pieterszoon Sweelinck, the organist. Between approximately 1604 and 1607 Lastman was in Africa, where he was influenced by Caravaggio.



XII. **Gabriel Wüger** (1829-1892) was an artist and a Benedictine monk. He was born in Canton Thurgau in Switzerland. In 1863 Wüger and two other Benedictines traveled to Rome to work with the artists of the Nazarene movement. Like the Nazarenes, these artists who would become known as the "Beuronese" were in search of natural simplicity and clarity with an emphasis on essentials and conscious neglect of accidentals and details. They chose as their guiding principles the use of plain backgrounds and basic colors, a limited use of perspective and a repetition of decoration.



XIII. **Giovanni Bellini** (c. 1430-1516) is often considered to be the father of the Venetian Renaissance. His unparalleled rendering of color and light helped usher in a period of overwhelming creativity in Venice. He was known for his religiously impassioned images of the Madonna and Christ, as well as his ability to convey the subtlest of human emotions. Although he may never have ventured far from Venice, he

studied the style of Northern European painters and welcomed visitors from all across Europe.



XIV. **Marc Chagall** (1887-1985) was a Russian associated with several major styles, and was one of the most successful artists of the 20th century. He was an early modernist, and created works in virtually every artistic medium, including painting, book illustrations, stained glass, stage sets, ceramic, tapestries and fine art prints. He credited his Russian Jewish cultural background as being crucial to his artistic imagination. As an adult, he was not a practicing Jew, but through his paintings and stained glass, he continually tried to suggest a more "universal message", using both Jewish and Christian themes.



Final: **Zdzisław Beksiński** (1929-2005) was a Polish painter, sculptor and photographer. Beksiński had no formal training as an artist. His paintings were prepared using oil paint on board panels. He abhorred silence and constantly listened to Classical Music. His paintings were quite detailed and precise. Beksiński claimed, "I wish to paint in such a manner as if I were photographing dreams". He was murdered by the teenage son of a longtime caregiver.

## CHRIST CHURCH

43 Pine Street, Exeter, NH 03833 ☩ (603) 772-3332 ☩ [www.ChristChurchExeter.org](http://www.ChristChurchExeter.org)