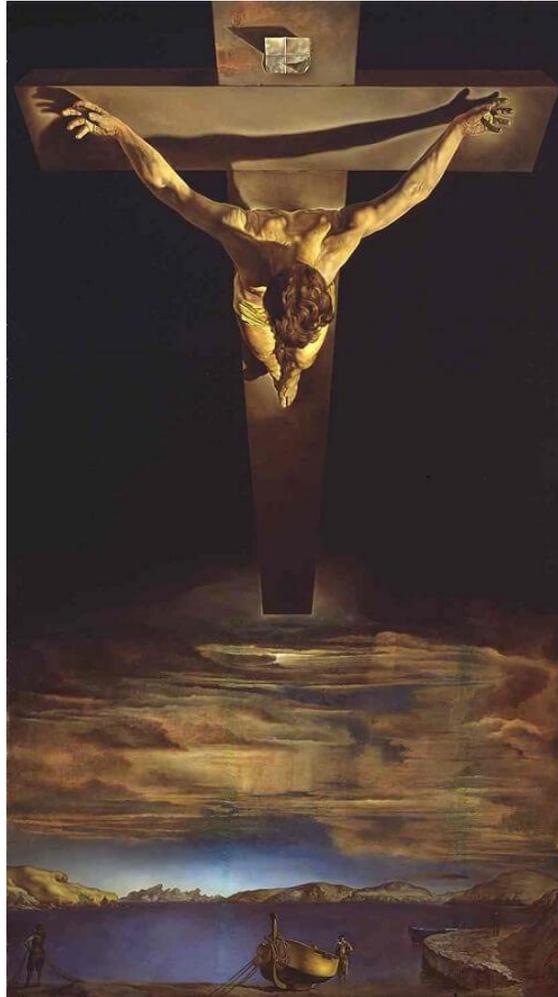


# Trinity Episcopal Church

Cranford, in the Diocese of New Jersey

April 2, 2021 at 7 PM



"Christ of Saint John of the Cross" – Salvador Dalí

## Good Friday Part 2 of the Triduum

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The Reverend Andrew David Kruger, Presider

Anthony J. Rafaniello, Music Director & Organist

John Beier, Senior Warden – Sydney O'Hagan, Junior Warden

*Presider* Blessed be our God.

*People* **For ever and ever. Amen.**

*Presider* 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 upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

***Tanakh***

Isaiah 52:13-53:12

*Reader* A reading from the book of the prophet Isaiah.

See, my servant shall prosper;  
he shall be exalted and lifted up,  
and shall be very high.  
Just as there were many who were astonished at him  
—so marred was his appearance, beyond human semblance,  
and his form beyond that of mortals—  
so he shall startle many nations;  
kings shall shut their mouths because of him;  
for that which had not been told them they shall see,  
and that which they had not heard they shall contemplate.  
Who has believed what we have heard?  
And to whom has the arm of the LORD been revealed?  
For he grew up before him like a young plant,  
and like a root out of dry ground;  
he had no form or majesty that we should look at him,  
nothing in his appearance that we should desire him.  
He was despised and rejected by others;  
a man of suffering and acquainted with infirmity;  
and as one from whom others hide their faces  
he was despised, and we held him of no account.

Surely he has borne our infirmities  
and carried our diseases;  
yet we accounted him stricken,  
struck down by God, and afflicted.  
But he was wounded for our transgressions,  
crushed for our iniquities;  
upon him was the punishment that made us whole,  
and by his bruises we are healed.  
All we like sheep have gone astray;  
we have all turned to our own way,  
and the LORD has laid on him  
the iniquity of us all.

He was oppressed, and he was afflicted,  
yet he did not open his mouth;  
like a lamb that is led to the slaughter,

and like a sheep that before its shearers is silent,  
so he did not open his mouth.  
By a perversion of justice he was taken away.  
Who could have imagined his future?  
For he was cut off from the land of the living,  
stricken for the transgression of my people.  
They made his grave with the wicked  
and his tomb with the rich,  
although he had done no violence,  
and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain.  
When you make his life an offering for sin,  
he shall see his offspring, and shall prolong his days;  
through him the will of the LORD shall prosper.  
Out of his anguish he shall see light;  
he shall find satisfaction through his knowledge.  
The righteous one, my servant, shall make many righteous,  
and he shall bear their iniquities.  
Therefore I will allot him a portion with the great,  
and he shall divide the spoil with the strong;  
because he poured out himself to death,  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and made intercession for the transgressors.

Reader  
People

The Word of the Lord.  
**Thanks be to God.**

**Psalm 88**

*Domine, Deus*

Plainchant Psalter 169



- 1 O LÖRD, my GÓd, my SÁvior, \*  
by day and / night I crÿ to yöü.
- 2 Let my prayer enter ín to your présence; \*  
incline your ear to my / lamentätüü.
- 3 For I am fúll of tróuble; \*  
my life is at the / brink of thë gräve.
- 4 I am counted among those who go dówn to thé Pit; \*  
I have become like one / who has nö strëngth;
- 5 —Lóst amóng the dead, \*  
like the slain / who lie ín the gräve,
- 6 Whom you remémber nó more, \*  
for they are / cut off fróm your hääd.
- 7 You have laid me in the dépths of thé Pit, \*  
in dark places, / and in thë abÿss.



- 8 Your anger weighs upón me héavily, \*  
and all your great waves / overwhélm mē.
- 9 You have put my friends far from me;  
you have made me to bé abhórred by them; \*  
I am in prison and / cannot gét frēe.
- 10 My sight has failed me because of tróuble; \*  
LORD, I have called upon you daily;  
I have stretched / out my hánds to yöü.
- 11 Do you work wónders fór the dead? \*  
will those who have died stand / up and gíve you tháñks?
- 12 Will your loving-kindness be decláred in thé grave? \*  
your faithfulness in the land / of destrúctiön?
- 13 Will your wonders be knówn in thé dark? \*  
or your righteousness in the country where all / is forgöttēn?
- 14 But as for me, O LORD, I crý to yöü for help; \*  
in the morning my prayer / comes befóre yöü.
- 15 LORD, why have yöü rejécted me? \*  
why have you hid/den your fáçe from mē?
- 16 Ever since my youth, I have been wretched and át the póint of death; \*  
I have borne your terrors / with a tróubled mīnd.
- 17 Your blazing anger has swépt ovér me; \*  
your terrors / have destróyed mē;
- 18 They surround me all dáy long like a flood; \*  
they encompass / me on évery síde.
- 19 My friend and my neighbor you have pút awáy from me, \*  
and darkness is my on/ly compániõñ. [Ant.]

## Epistle

Hebrews 4:14-16; 5:7-9

*Reader* A reading from the letter to the Hebrews.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to  
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,  
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish

1 by thine own re - ject - ed, O most af - flict - ed.  
 2 I it was de - nied thee: I cru - ci - fied thee.  
 4 and thy bit - ter pas - sion, for my sal - va - tion.

Passion Gospel

John 18:1-19:42

*Presider* The Passion according to St John.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them.

When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

**Passion Meditation**

*Dans nos obscurities*

Taizé Community

With-in ourdark-est night, you kin-dle a firethatnev-er dies a -  
 way, thatnev-er dies a - way. With-in ourdark-est night, youkin - dle a  
 firethatnev-er dies a - way, thatnev-er dies a - way. With-in ourdark-est

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin."

**Passion Meditation**

*O Christe Domine Jesu*

Taizé Community

O Chri - ste Do - mi - ne Je - su, O  
 Christ Je - sus, Lord and Sav - ior! Christ

Chri - ste Do - mi - ne Je - su!  
 Je - sus, Lord and Sav - ior!

*Last time* (with repeat sign)

From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." 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.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

**Passion Meditation**

*Jesus, Remember Me*

Taizé Community

Je - sus, re - mem - ber me when you come in - to your King - dom.

Je - sus, re - mem - ber me when you come in - to your King - dom.

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. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

**Passion Meditation**

*In manus tuas, Pater*

Taizé Community

spi - ri - tum  
In ma - nus tu - as, Pa - ter, com - men - do spi - ri - tum me - um. In  
In - to your hands, O Fa - ther, I now com - mend my spir - it, In -

(Last time ♪) ,  
ma - nus tu - as, Pa - ter, com - men - do spi - ri - tum me - um. In  
to your hands, O Fa - ther, I now com - mend my spir - it. In -

(Last time ♪) ,

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him.

But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

**Passion Meditation**

*Were You There*

Hymnal 172

1 Were you there when they cru - ci - fied my Lord? Were you  
 2 Were you there when they nailed him to the tree? Were you  
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!  
 there when they nailed him to the tree? Oh!  
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?  
 trem-ble. Were you there when they nailed him to the tree?  
 trem-ble. Were you there when they laid him in the tomb?

**Homily**

Andrew Kruger

## Solemn Adoration of Christ Crucified

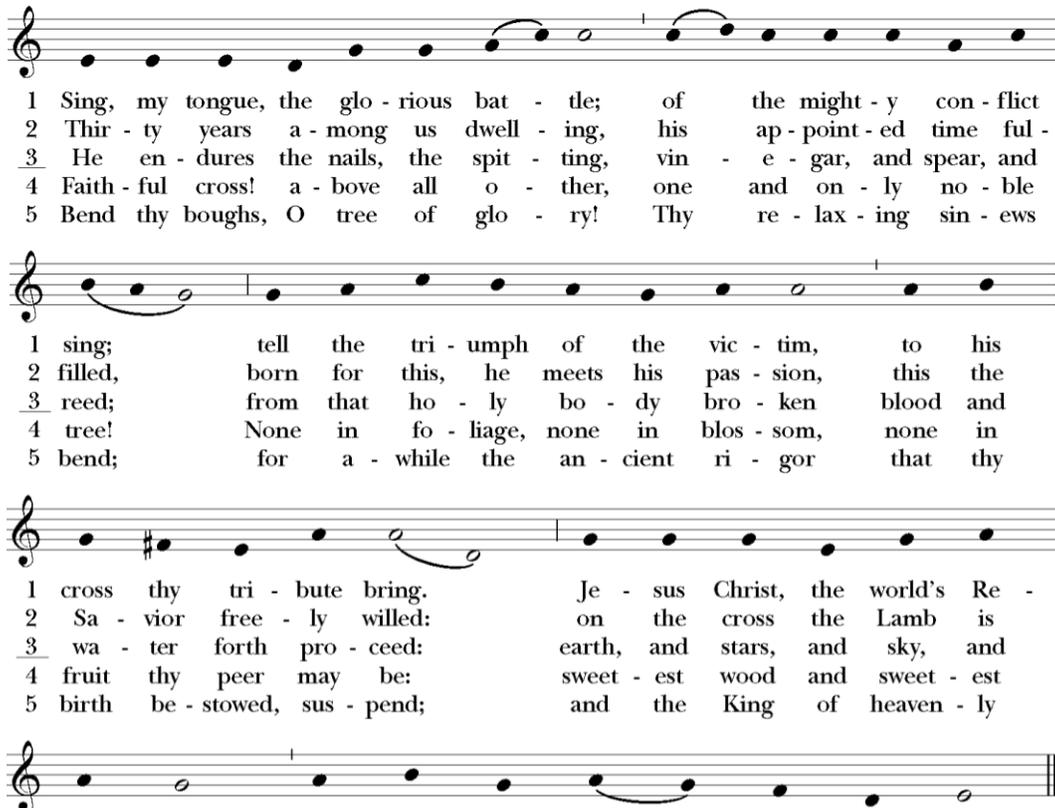
*Presider*

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

*People*

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





1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict  
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -  
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and  
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble  
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews

1 sing; tell the tri - umph of the vic - tim, to his  
 2 filled, born for this, he meets his pas - sion, this the  
 3 reed; from that ho - ly bo - dy bro - ken blood and  
 4 tree! None in fo - liage, none in blos - som, none in  
 5 bend; for a - while the an - cient ri - gor that thy

1 cross thy tri - bute bring. Je - sus Christ, the world's Re -  
 2 Sa - vior free - ly willed: on the cross the Lamb is  
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and  
 4 fruit thy peer may be: sweet - est wood and sweet - est  
 5 birth be - stowed, sus - pend; and the King of heav - en - ly

1 deem - er from that cross now reigns as King.  
 2 lift - ed, where his pre - cious blood is spilled.  
 3 o - cean, by that flood from stain are freed.  
 4 i - ron! sweet - est weight is hung on thee.  
 5 beau - ty gent - ly on thine arms ex - tend.

## Confession of Sin

BCP 360

*The Presider says*

Let us confess our sins against God and our neighbor.

*Presider 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 forgive us;  
 that we may delight in your will,  
 and walk in your ways,  
 to the glory of your Name. Amen.**

## Solemn Collects

*Presider* 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.

*Cantor* 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 William, our Bishop, and all the people of this diocese;  
for all Christians in this community and those about to be baptized;  
that God will confirm his Church in faith, increase it in love, and preserve it in peace.

*Presider* 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.**

*Cantor* Let us pray for all nations and peoples of the world, 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.

*Presider* 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.**

*Cantor* Let us pray for all who suffer and are afflicted in body or in mind:

for the hungry and the homeless, the destitute and the oppressed;  
for the sick, the wounded, and the disabled;  
for those in loneliness, fear, and anguish;  
for those who face temptation, doubt, and despair;  
for the sorrowful and bereaved;  
for prisoners and captives, and 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.

*Presider* 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.**

*Cantor* Let us pray for all who have not received the Gospel of Christ:  
for those who have never heard the word of salvation;  
for those who have lost their faith; for those hardened by sin or indifference;  
for the contemptuous and the scornful;  
for those who are enemies of the cross of Christ and persecutors of his disciples;  
for those who in the name of Christ have persecuted others;  
that God will open their hearts to the truth, and lead them to faith and obedience.

*Presider* Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

*Cantor* Let us commit ourselves to our 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.

*Presider* 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.**

## **Lord's Prayer**

BCP 364

*The Presider then continues*

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

*People and Presider*

**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.**

## Closing Prayer

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, now and for ever. **Amen.**

*The service ends in silence.*

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## Trinity Episcopal Church

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## The Rev. Andrew David Kruger, Rector of the Parish

Personal Cell: (609) 933-5227

Email: [fr.andrew.kruger@gmail.com](mailto:fr.andrew.kruger@gmail.com)

Pastor's Sabbath: Father Andy takes his rest on Mondays

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## Note on the Passion according to St John

To think, as historical Christianity has sometimes allowed itself to think, that the responsibility for Jesus' death lies with the Jews is to entirely miss the meaning of the crucifixion. There is no better place to turn to persuade ourselves of this notion than the Gospel of St John whose language seems to have favored this picking out of the Jews in the first place. The author of John's Gospel used the term "the Jews" often and in various ways, but the phrase is almost always used as a synonym for the religious authorities who oppose Jesus.

Were we to substitute the word "religionists" wherever John speaks of "Jews" we would be closer to the significance of the Gospel's reproach. Such a revision, however, would be both too narrow and too broad. Unless we identify it to some degree with Judaism, as many of the first Christians did, we cannot feel the pathos of Jewish opposition to Jesus. The most telling point to be made by indicating the Jewishness of Jesus' opposition is the point made in the prologue to John's Gospel, namely, that "he came to his own domain and his own people did not accept him." (*John 1:11*).

Jesus was the victim of his own people, heirs as they were of the biblical revelation, but too blinded by a local understanding of that tradition to be able to recognize the living incarnation of its universality. Now that Jesus' own people are Christians, the moral weight of every New Testament reference to Jewish opposition to Jesus falls squarely on Christians.

## “Christ of Saint John of the Cross” – Salvador Dalí

“Christ of Saint John of the Cross” is a painting by Salvador Dalí made in 1951 which is in the collection of the Kelvingrove Art Gallery and Museum, Glasgow. In 1948 Dalí had returned to Spain after the war, he had rediscovered his Catholic Faith and visited Pope Pius XII in Rome where he sought and was given approval for his new religious themes. Paintings of the crucified Christ had focused on the pain and humiliation of the Crucifixion; however Dalí said in his manifesto “I want my next Christ to be the painting containing the most beauty and joy, more than anything that will have been painted up to the present.”

It is influenced by a sketch found in the spiritual diaries of the Spanish Mystic and Carmelite, Juan de Yepes y Álvarez who became known as John of the Cross. A sketch in his spiritual diaries of a vision he had received, made a great impression on Dalí – he described the image as being “like a Crucifix presented to the lips of a dying man.”

It depicts Jesus Christ on the cross in a darkened sky floating over a body of water complete with a boat and fishermen. The depicted body of water is the bay of Port Lligat, Dalí’s residence at the time of the painting. Although it is a depiction of the crucifixion, it is devoid of nails, blood, and a crown of thorns, because, according to Dalí, he was convinced by a dream that these features would mar his depiction of Christ.

Also in a dream, the importance of depicting Christ in the extreme angle evident in the painting was revealed to him. In May 2013, in BBC Radio 4’s *Great Lives*, British poet John Cooper Clarke described this image as being utterly different from any other image of the crucifixion, as the angle of view conveys the hanging pain of this method of execution, whilst hiding the ordinarily clichéd facial expressions normally seen in such depictions. In order to create the figure of Christ, Dalí had Hollywood stuntman Russell Saunders suspended from an overhead gantry, so he could see how the body would appear from the desired angle and also envisage the pull of gravity on the human body.

At the bottom of his studies for the Christ, Dalí wrote: “In the first place, in 1950, I had a ‘cosmic dream’ in which I saw this image in color and which in my dream represented the ‘nucleus of the atom.’ This nucleus later took on a metaphysical sense; I considered in ‘the very unity of the universe’, the Christ! In the second place, when, thanks to the instructions of Father Bruno, a Carmelite, I saw the Christ drawn by Saint John of the Cross, I worked out geometrically a triangle and a circle, which aesthetically summarized all my previous experiments, and I inscribed my Christ in this triangle.” The triangle, since it has three sides, can be seen as a reference to the Trinity, and the circle may be an allusion to Platonic thought.

The painting and intellectual property rights were acquired for Glasgow Corporation in 1952 by Tom Honeyman, then the Director of Glasgow Museums. Honeyman bought the painting for £8,200, a price considered high at the time although it was less than the £12,000 catalogue price, and included the copyright, which has earned Glasgow Museums back the original cost many times over.

At the time of its purchase by Honeyman, the verdict by modern art critics was that producing such a traditional painting was a stunt by an artist already famous for his surrealist art. In 2009 *The Guardian* art critic, Jonathan Jones, described it as “kitsch and lurid”, but noted that the painting was “for better or worse, probably the most enduring vision of the crucifixion painted in the 20<sup>th</sup> century.” The purchase was controversial, arguing that the money should be spent on exhibition space for local artists. The controversy caused Honeyman and Dalí to become friends, corresponding with each other for many years after the original acquisition. It won a poll to decide Scotland’s favorite painting in 2006, with 29% of the vote. Salvador Dalí believed that Christ of St John of the Cross was his religious masterpiece.

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1872 – 2022

### Trinity Church 150<sup>th</sup> Anniversary

Triune God, you come to your people in dreams and visions:

quicken our imagination by your Holy Spirit,

that we will be inspired to honor our past, live out our baptism today, and serve future generations;

through Jesus Christ our Lord. Amen.