

"Christ of St. John of the Cross"
Salvador Dalí, 1951



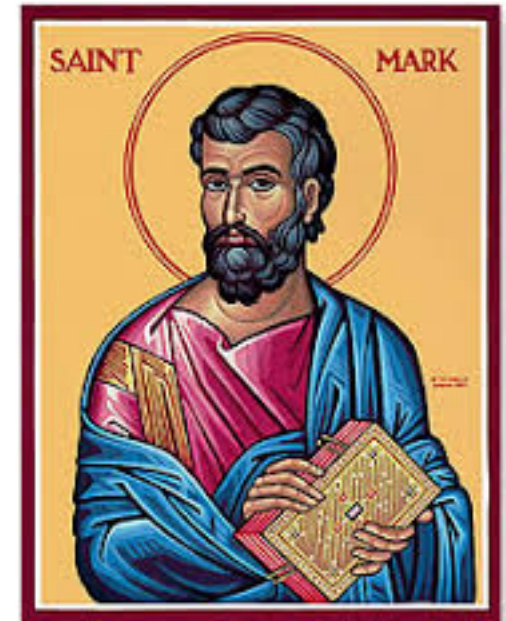
The Passion of the Christ in Word and in Art

Deacon Steve Swope & Mrs. Carol Toole
St. Mary Magdalene Catholic Church
February 2018

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Gospel of Mark – Crucifixion, Death & Burial

- Mark's account of the crucifixion is the shortest
- The overall scene is stark and pointed
- Simon of Cyrene is mentioned, via his sons since they were probably known to Mark's community
- Mark's description of the crucifixion is bare but he highlights the details of wine mixed with myrrh and the division of Jesus' garments
- These point to Psalms 69:22 and 22:19 – the other evangelists make this more explicit



Gospel of Mark – Crucifixion, Death & Burial

- Mark uses an organized pattern of threes in describing the crucifixion

3rd hour	9:00 am	Three groups mock him: 1. Destroy and rebuild temple 2. Priests and Scribes mock him as KOJ 3. Criminals revile him
6th hour	12:00 noon	Now that humans have all abandoned him nature goes dark
9th hour	3 pm	Only words: "<i>My God, my God, why have you forsaken me?</i>" (Mk 15:34) He faces total abandonment – It is the only time Jesus calls for <i>God rather than Father</i>. Even God has seemingly abandoned him. He cries out and dies.

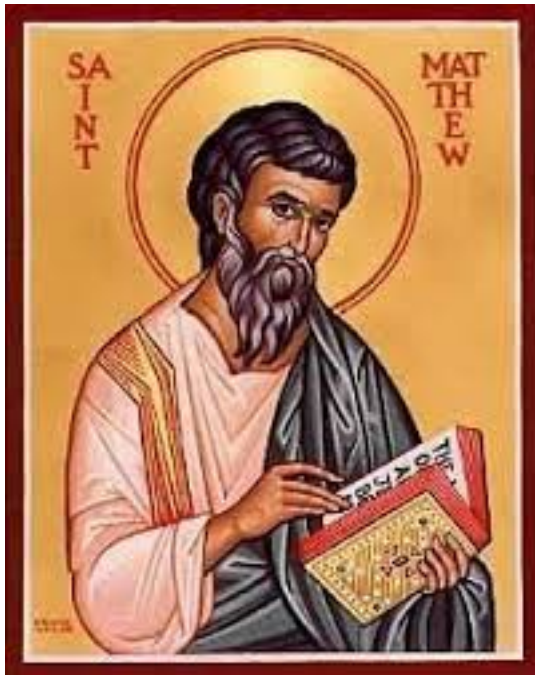
Gospel of Mark – Crucifixion, Death & Burial

- God's response to Jesus' cry is described with stunning abruptness
- As Jesus dies the veil in the temple is torn in two – top to bottom
- Which veil no one knows - this is variously interpreted as God abandoning the Temple and/or opening the temple to Gentiles – the first Gentile arrives immediately
- The centurion confesses Jesus as the Son of God – this is the first declaration of Jesus' victory – *and he is a Gentile*

Gospel of Mark – Crucifixion, Death & Burial

- Even the women and other followers stayed away at a distance
- Joseph of Arimathea comes for the body – this was an act of courage
- Mark told us that **all** of the Sanhedrin had found Jesus deserving of death – this would include Joseph

Gospel of Matthew – Crucifixion, Death & Burial



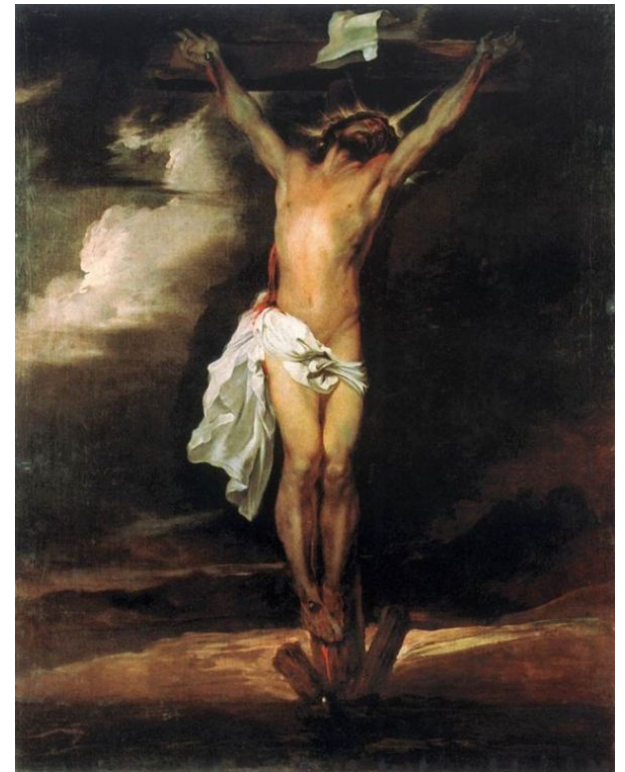
- This part of the story is very close to Mark
- Incidents at the place of execution are merely listed without much comment
- There is more detail about Jesus being offered wine mixed with gall – refer back to Psalm 69:22
- Once again three groups parade by the Cross, deriding Jesus
 - A general group refers to Jesus' claim to destroy the Temple
 - The Chief Priests and Scribes mock his Son of God claim
 - The robbers revile him too

Gospel of Matthew – Crucifixion, Death & Burial

- Like in Mark, nature itself goes dark from the sixth hour (noon) until the ninth (3pm)
- Jesus cries out “My God, My God, why have you forsaken me?”
- This is often quoted as being the first line of Psalm 22 – the Suffering Servant
- Many refer to this as Jesus confidence in God, yet the verse quoted is not the one of deliverance but the one of abandonment
- Matthew, like Mark doesn’t hesitate to show Jesus in utter agony and feeling forsaken as he faces death

Gospel of Matthew – Crucifixion, Death & Burial

- Both Mark and Matthew portray Jesus as experiencing the entire human condition including abandonment, suffering, agony and death (everything but sin)
- Only taking these words seriously can we see the logic of Jesus praying that the “cup may pass”
- In Matthew’s view, God hasn’t forsaken Jesus and it becomes obvious



Gospel of Matthew – Crucifixion, Death & Burial

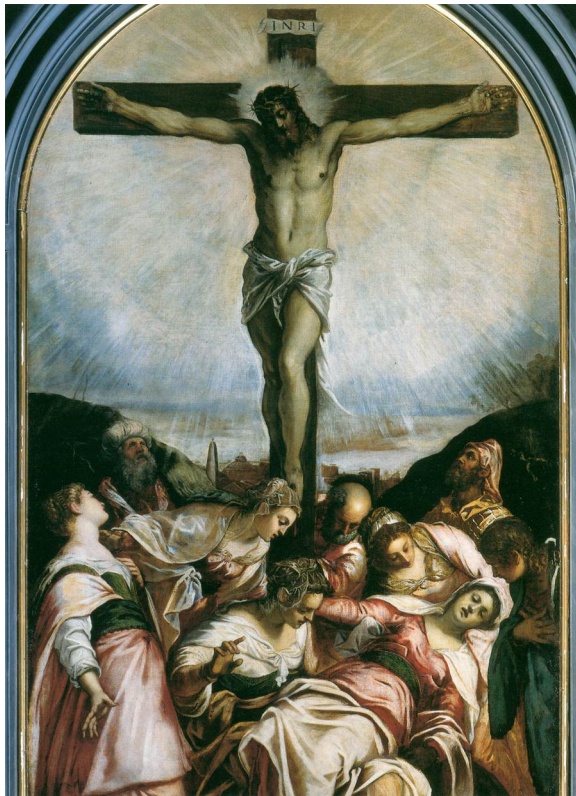
- Joseph of Arimathea appears in all four Gospels but Matthew embellishes
- Joseph is a rich man – perhaps indicating that a rich follower of Jesus is okay and may be the case in Matthew's community
- He is a disciple of Jesus and the tomb is his own
- A unique item in Matthew is the posting of the guard
- Due to later accusations that the Chief Priests would lie
- However, it is only in retrospect this makes sense - nobody – his followers, the Jews or Romans expected a resurrection

Gospel of Luke – Crucifixion, Death & Burial

- In this section, Luke offers a stark contrast to MK & MT
- There is ***no mocking of Jesus*** by the soldiers after sentence is passed
- Pilate delivers Jesus “up to their will” which can leave the impression that the chief priests, Jewish rulers and people take Jesus to Calvary and crucify him



Gospel of Luke – Crucifixion, Death & Burial



- Eventually we hear of Roman soldiers involved
- Most people are following Jesus **without** hostility and are lamenting
- Jesus addresses the “daughters of Jerusalem” about the fall of Jerusalem – which has happened by Luke’s time

Gospel of Luke – Crucifixion, Death & Burial

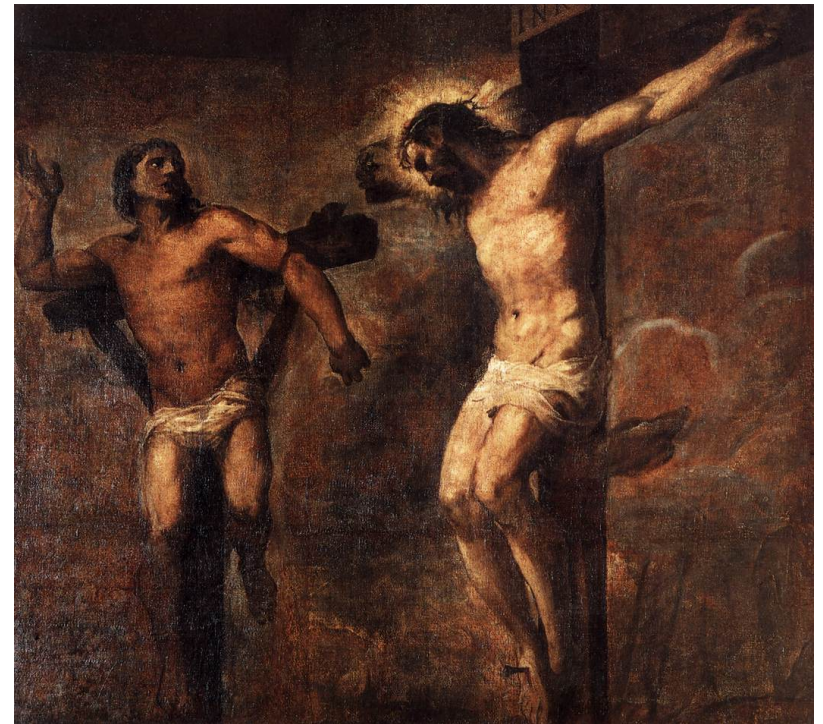
- The daughters belong to a city who kills prophets and refuses Jesus' offer of grace
- It will soon be destroyed by the Gentiles
- In Luke, Jesus never speaks harshly, what he says is borrowed from Isaiah and Hosea and is relating a prediction that Jerusalem will be destroyed, a fact that has happened by the time Luke writes of it
- Only rulers and soldiers jeer at him on the cross – the people “stood by and watched” (LK 23:35)

Gospel of Luke – Crucifixion, Death & Burial

- Jesus offers mercy, the first words at Calvary are “Father, forgive them for they know not what they do”
- Fr. Brown says that “This constitutes not only a more humane understanding of the complex responsibilities for the death of Jesus, but also a directive for the gracious treatment of one’s enemies that has so often been called ‘Christian’”
- Three groups mock Jesus on the cross
 1. The Rulers
 2. The soldiers
 3. ONE of the criminals

Gospel of Luke – Crucifixion, Death & Burial

- One criminal acknowledges the justice of his own sentence and confesses the innocence of the one he calls Jesus – an intimate address used only one other time in the Gospels (blind beggar of Jericho)
- Jesus responds with greater generosity than the man asked for (remember me) by saying he will take the man with him this very day



Gospel of Luke – Crucifixion, Death & Burial

- The observation that the “good thief” stole heaven is not far off the mark
- He is St. Dismas (or Dysmas) and his feast day is March 25th
- The other thief crucified with Jesus is known as Gestas – he was not canonized because he taunted Jesus
- Their names come from the Gospel of Nicodemus, written in the 4th century

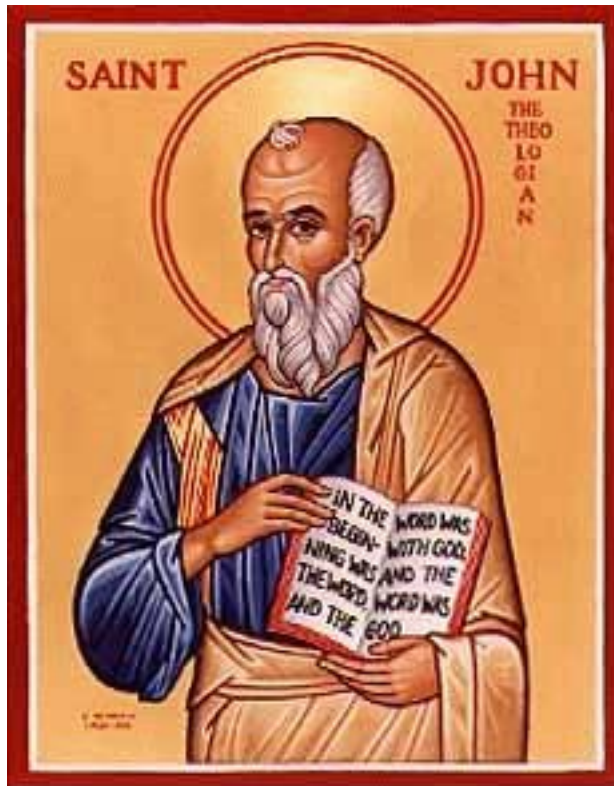
Gospel of Luke – Crucifixion, Death & Burial

- The sixth to ninth hours (12:00 to 3:00) darkness overshadows the earth
- Luke explains that this is the failing of the sun or an eclipse
- Astrologically, it is impossible for an eclipse to happen during the Passover time
- The darkness doesn't oppress Jesus – his last words are not of abandonment but of trust, "Father, into your hands I commend my spirit"
- The temple veil is torn before he dies – only grace and good follow from his death

Gospel of Luke – Crucifixion, Death & Burial

- The Roman centurion proclaims Jesus' innocence so on either side of the cross – before and after a Roman pagan proclaims his innocence
- The multitude that followed him to the cross, repent and return home beating their breasts
- Goodness comes from the Sanhedrin when Joseph of Arimathea comes for his body – he is one who had **not** consented to the purpose or deed of the crucifixion
- The women looking on from a distance prepare spices to complete the burial but this is unnecessary, Jesus is among the living, not the dead (24:1, 5)

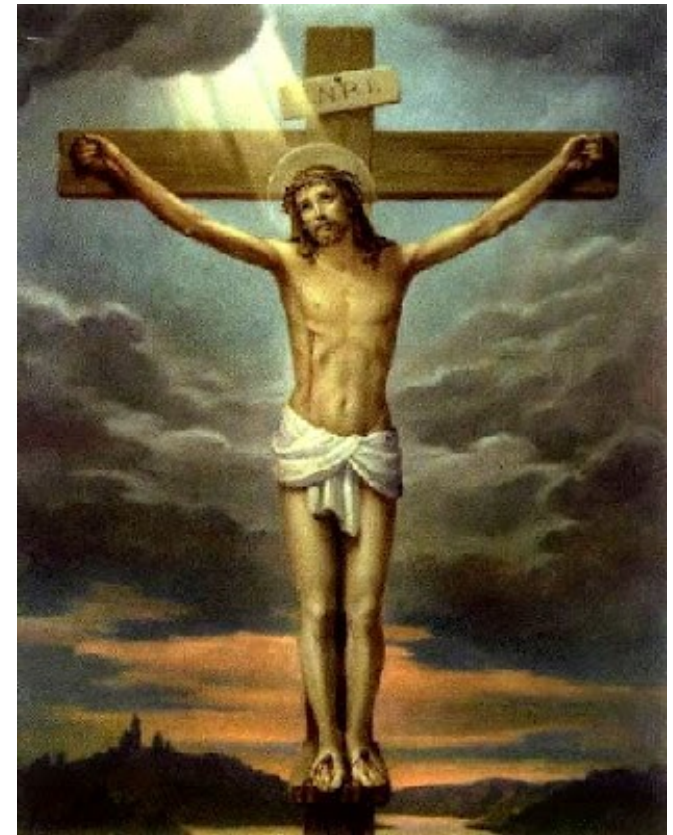
Gospel of John – Crucifixion, Death & Burial



- No Simon or sons coming from the field at all
- Jesus carries his own cross (19:17) signifying that he is laying down his own life
- The crucifixion is similar to the synoptic Gospels with a couple of exceptions

Gospel of John – Crucifixion, Death & Burial

- The Charge over the cross – typical for crucifixions
 - Pilate has presented Jesus to his people as king (19:14) and he was rejected
 - Pilate now reaffirms Jesus as king in the languages of the empire and this is done with intent and legal precision (19:20)
 - In spite of the Chief Priests – the representative of the greatest power on earth has verified that Jesus is king for all to see



Gospel of John – Crucifixion, Death & Burial

- John goes into great detail about the division of garments
- The seamless tunic is symbolic of the high priest; this represents Jesus on the cross as Priest, Prophet and King – just as our baptism does
- In the Synoptic Gospels the women and followers are nowhere near, all disciples have fled; in John they are at the foot of the cross both women and disciple
- Mary is given to the disciple and the disciple to Mary
- This is not to help us with their historical identity
- This “giving” is rich in symbolism

Gospel of John – Crucifixion, Death & Burial

- Jesus is creating a family of disciples – not related by blood but related by faith
- This family is seen in the Johannine community that already existed at the cross – which is seen as the birthplace of the Church
- The sponge of wine is similar but this time on hyssop which wouldn't be suitable for the task but recalls the sprinkling of the blood of the paschal lamb on door posts for that is what was used
- Also rather than at 9:00 am – Jesus is sentenced to die at noon – the very hour on Passover eve that the slaughtering of the lambs would begin

Gospel of John – Crucifixion, Death & Burial

- Even in the cry “I Thirst” Jesus is aware that it must be uttered to fulfill Scripture (PS 69:22)
- Once done, he says, “It is finished”
- The scene is calm – not like Mark/Matthew where there is a feeling of Jesus being abandoned
- There are no earthquakes or tearing of the temple curtain – Jesus is pierced and the prediction in 7:38-39 is fulfilled – water the sign of baptism and blood the sign of the Eucharist
- Burial not as criminal, but as a king and not just Joseph is there, but he is with Nicodemus

Gospel of John – Crucifixion, Death & Burial

- Nicodemus was attracted by Jesus during his ministry but not enough to make him a disciple (3:1-10, 7:50-52)
- Now when the disciples are scattered, Nicodemus comes forward with courage – fulfilling the words of Jesus that he would “Draw all men to myself” (12:32)
- Jesus isn’t buried as in the Synoptic Gospels with oils
- He is buried as a King with staggering amounts of myrrh and aloes, bound in cloth with aromatic oil (19:39-40)
- From beginning to end, Jesus is the King – in full control – it is the passion narrative of a King

Interesting Differences

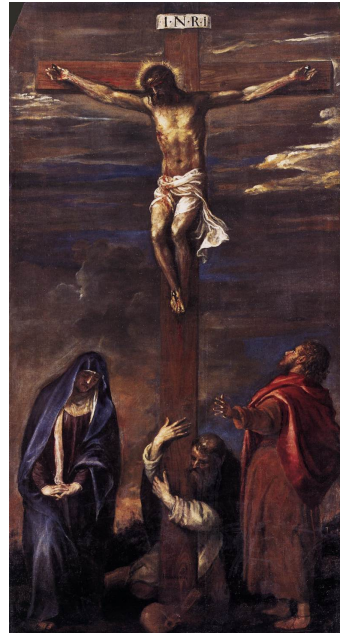
Event	Mark	Matthew	Luke	John
Carry Cross	Simon (sons)	Simon	Simon	Jesus
Mocked	People; Leaders; Criminals	People; Leaders; Criminals	No one	No one
Followers Near Cross	No one	No one	No one	Women and John
Burial	Joseph - Courageous	Joseph (rich) - Disciple	Joseph – didn't consent	Joseph and Nicodemus
Tomb	Tomb	Joe's Tomb	New Tomb	New Tomb

The Crucifixion of Our Lord, Jesus Christ

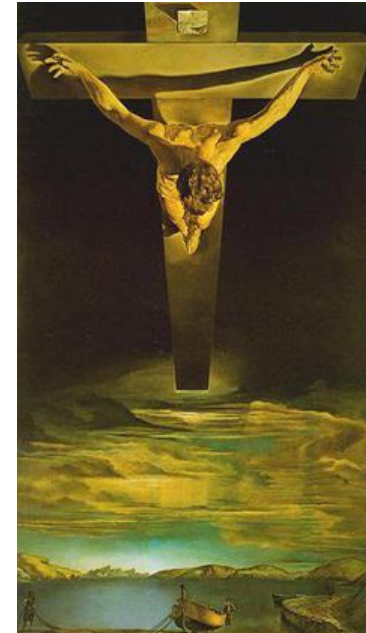
**Andrea Mantegna
1456**



**Titian
1558**



**Salvador Dali
1951**



Andrea Mantegna



Tempera on wood. 76 x96 centimeters 1456-1459

Overview The Crucifixion is a panel in the central part of the predella of a large altar piece painted by Andrea Mantegna between 1457 and 1459 for the high altar of San Zeno, Verona . It was commissioned by Gregorio Correr, the abbot of that monastery.

The original painting is in the Louvre.

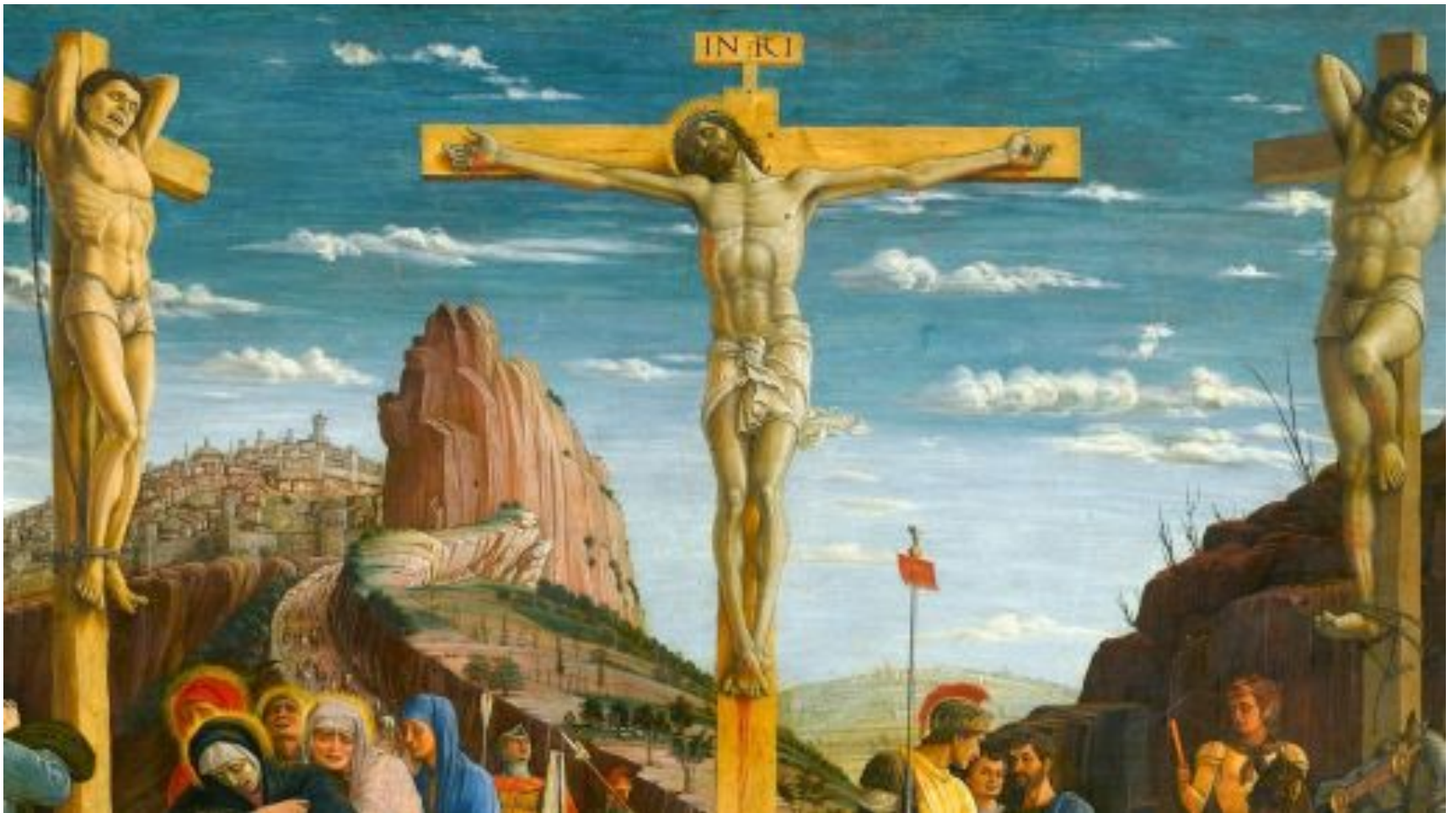


- Closed altarpiece

Andrea Mantegna (c.1431-13.09.1506) was an Italian painter, a student of Roman archeology and son-in-law of Jacopo Bellini.

He experimented with perspective by lowering the horizon in order to create a sense of greater monumentality.



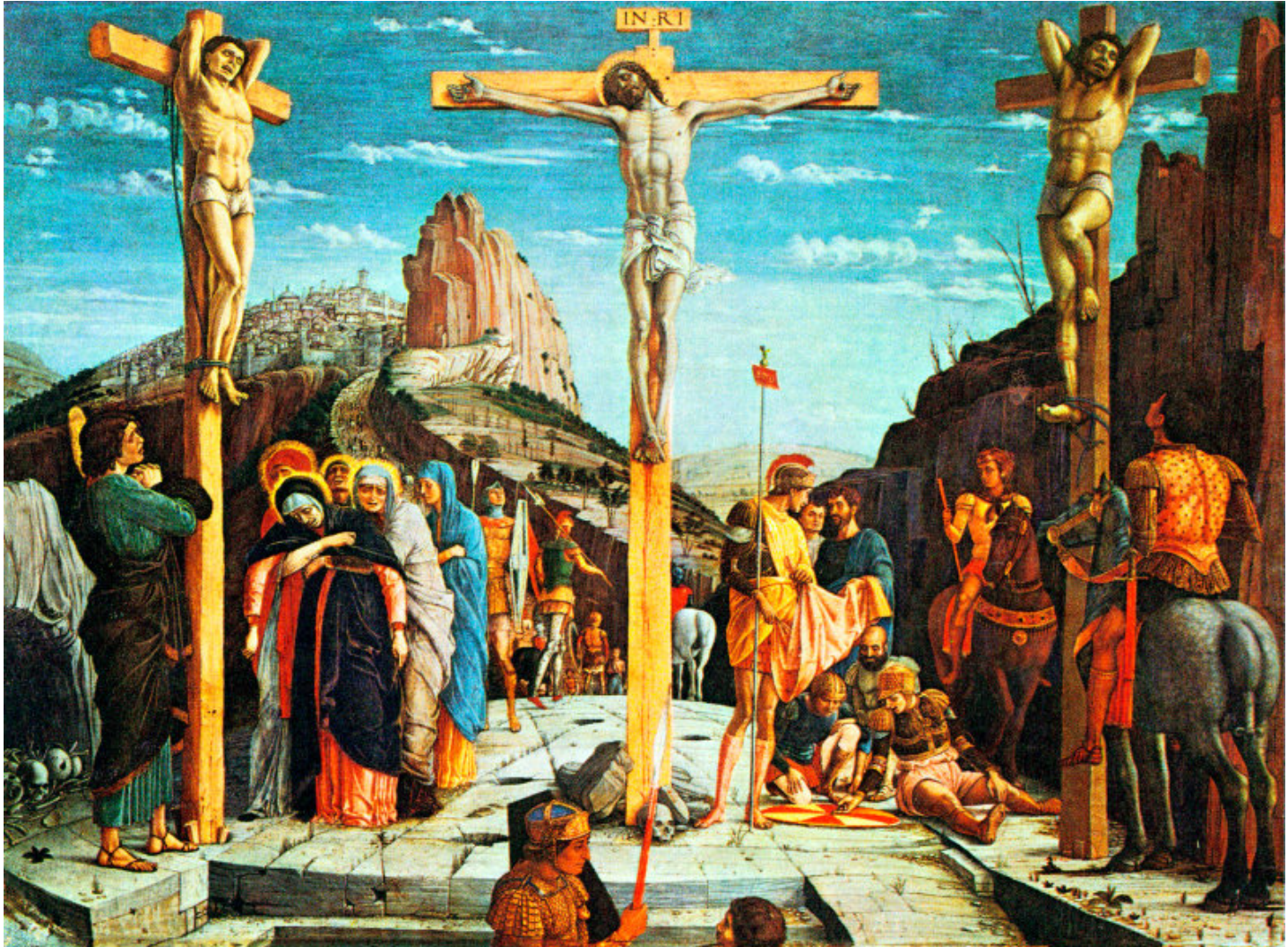




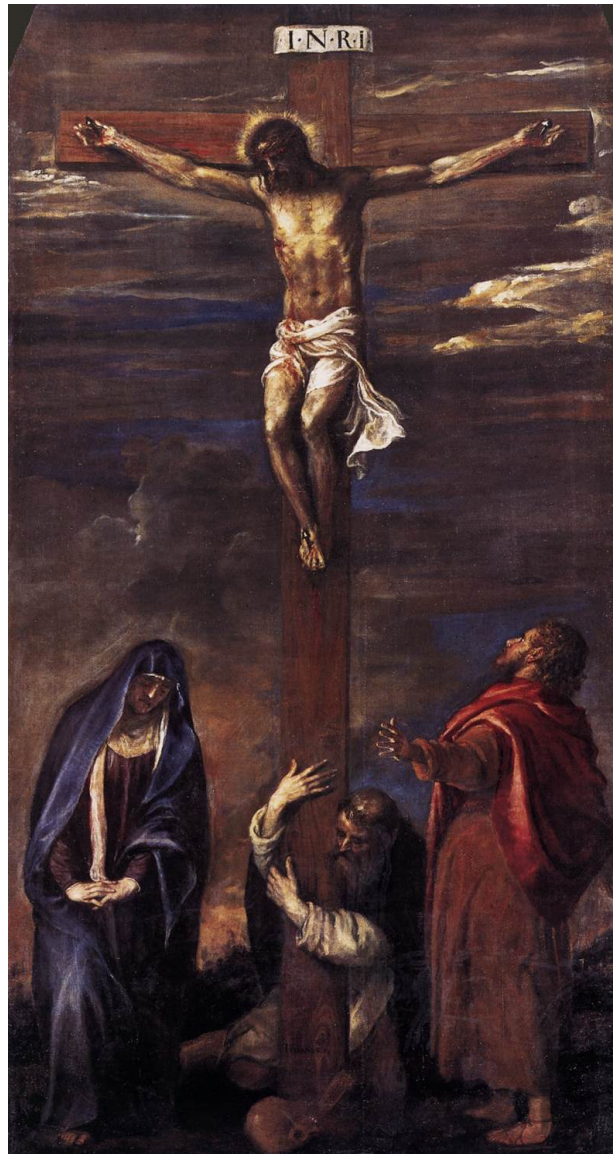


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*The
Crucifixion,*
Titian
oil on canvas
1558



Tiziano Vecelli or Tiziano Vecellio, known in English as Titian, was an Italian painter, the most important member of the 16th-century Venetian school.

He was born in Pieve di Cadore, near Belluno

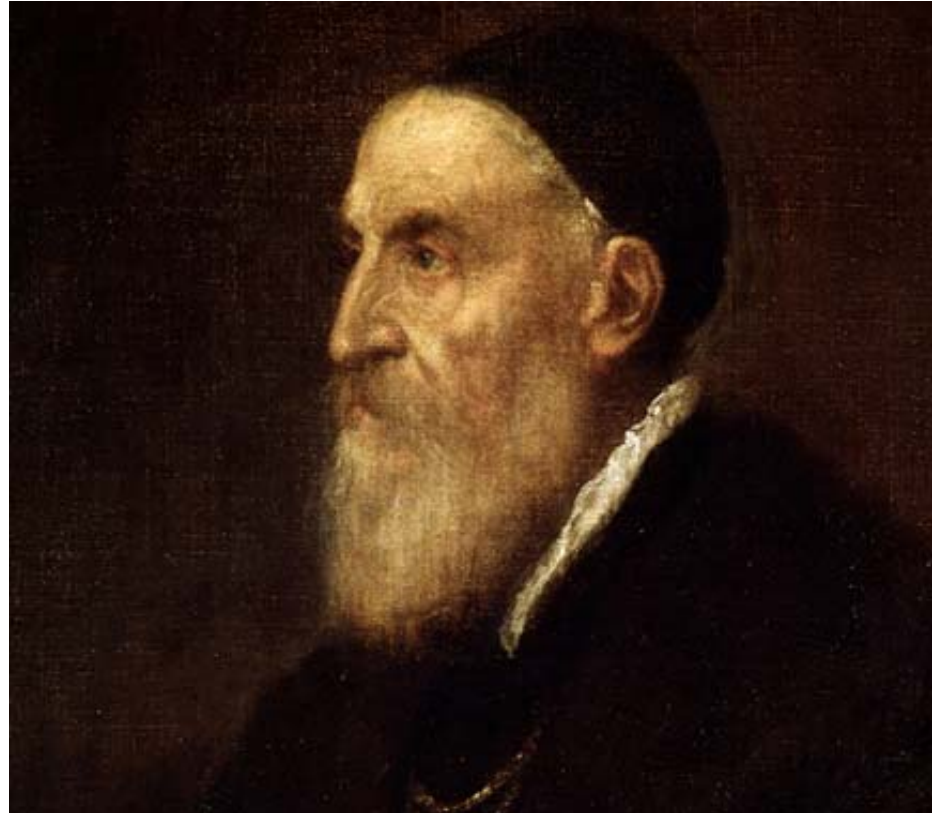
Born: 1488, Pieve di Cadore, Italy

Died: August 27, 1576, Venice, Italy

Periods: Mannerism, High Renaissance, Italian Renaissance, Renaissance, Venetian school

Spouse: Cecilia Soldani (m. 1525–1530)

Children: Pomponio Vecellio, Emilia Vecellio, Lavinia Vecellio







St. Dominic

This painting hangs in the sanctuary of San Domenico, Ancona, Italy.







St. John of the Cross

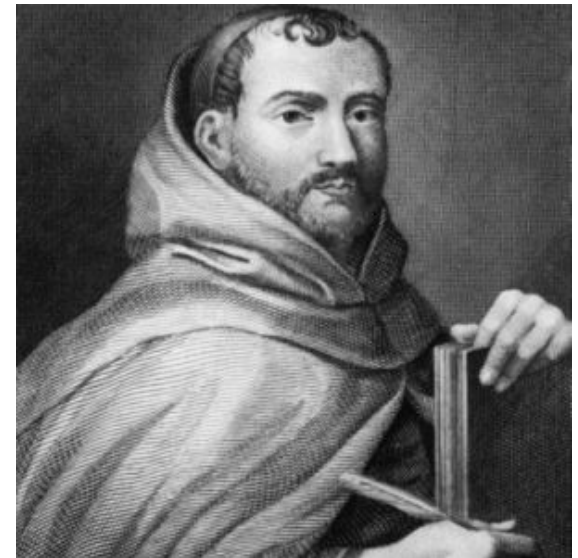
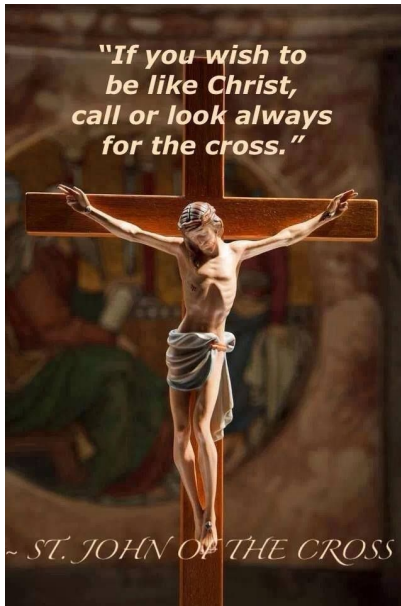
**Salvador Dali
oil on canvas
1951**



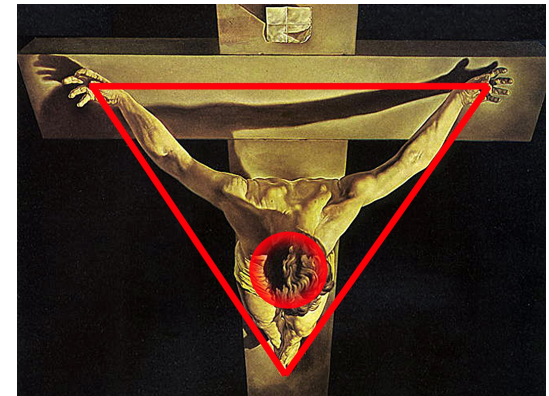
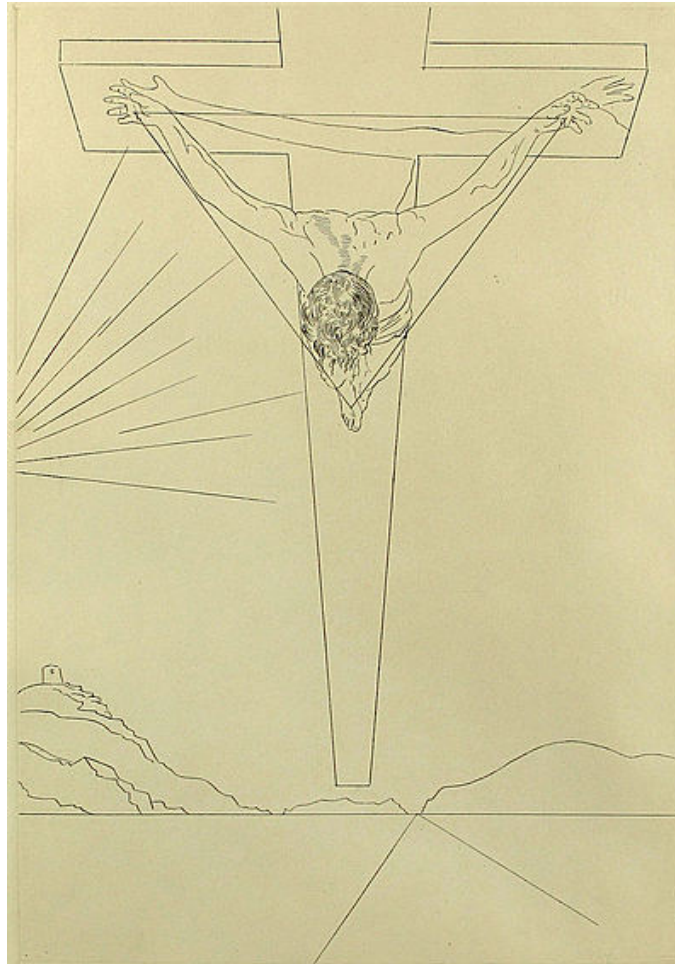
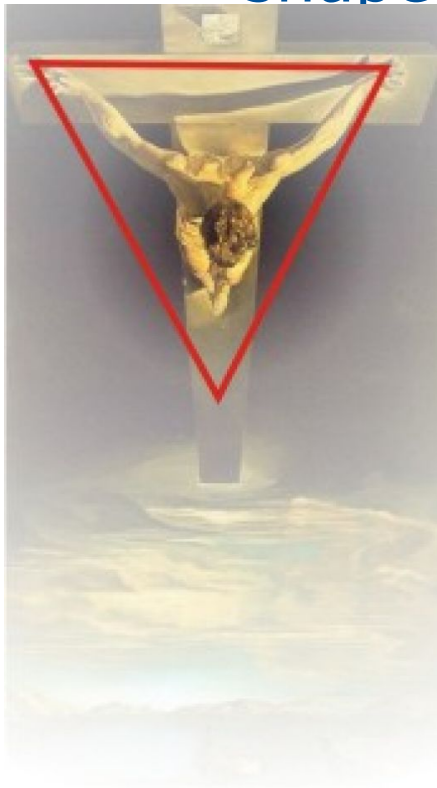
The painting was inspired by a drawing, preserved in the Convent of the Incarnation in Avila, Spain, and done by Saint John of the Cross himself after he had seen this vision of Christ during an ecstasy



Born in 1542 St. John of the Cross was a Spanish poet and Carmelite monk

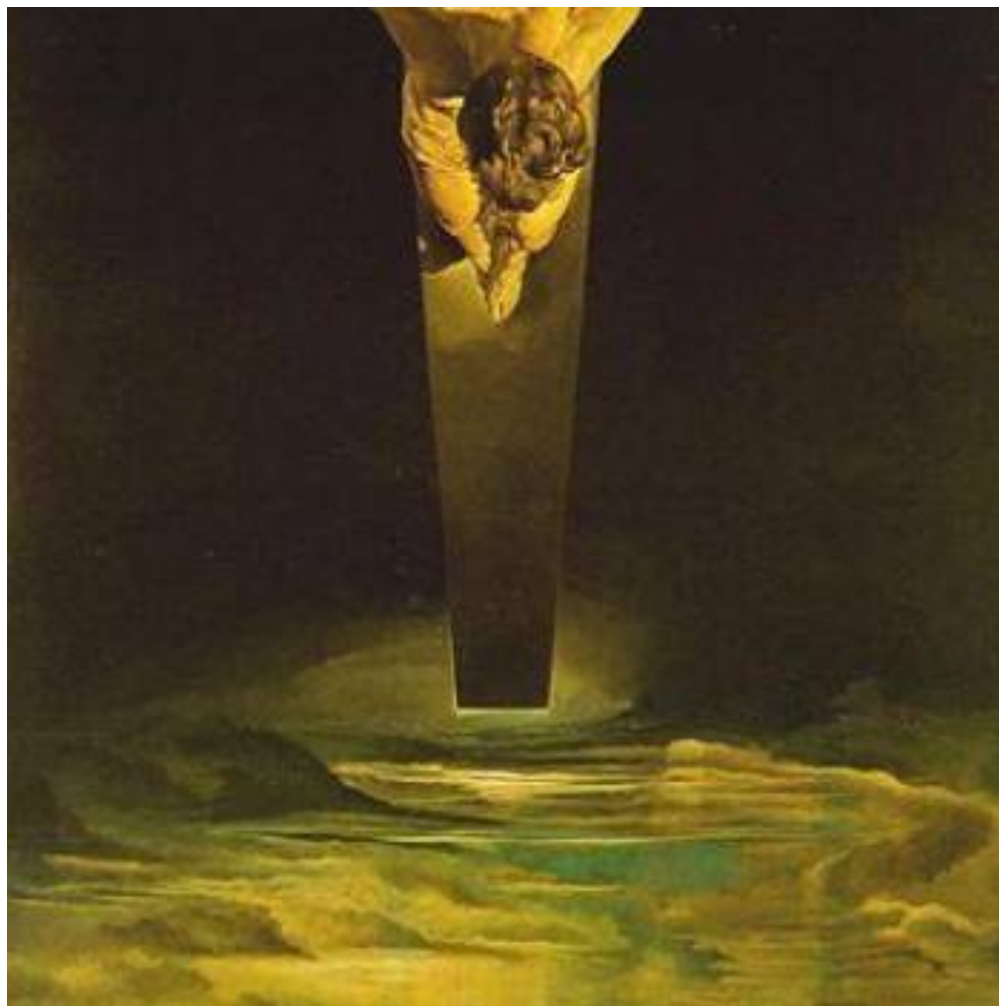


Compositional lines and shapes









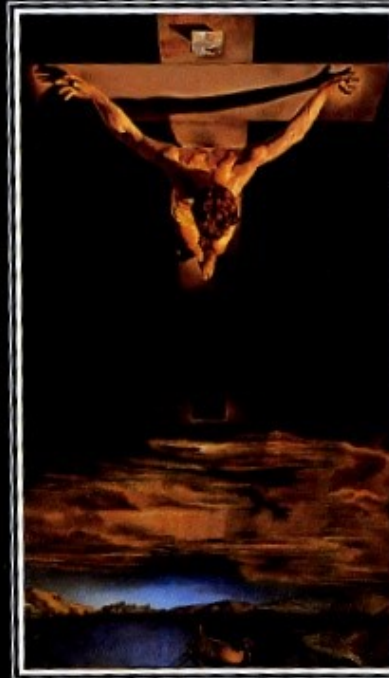




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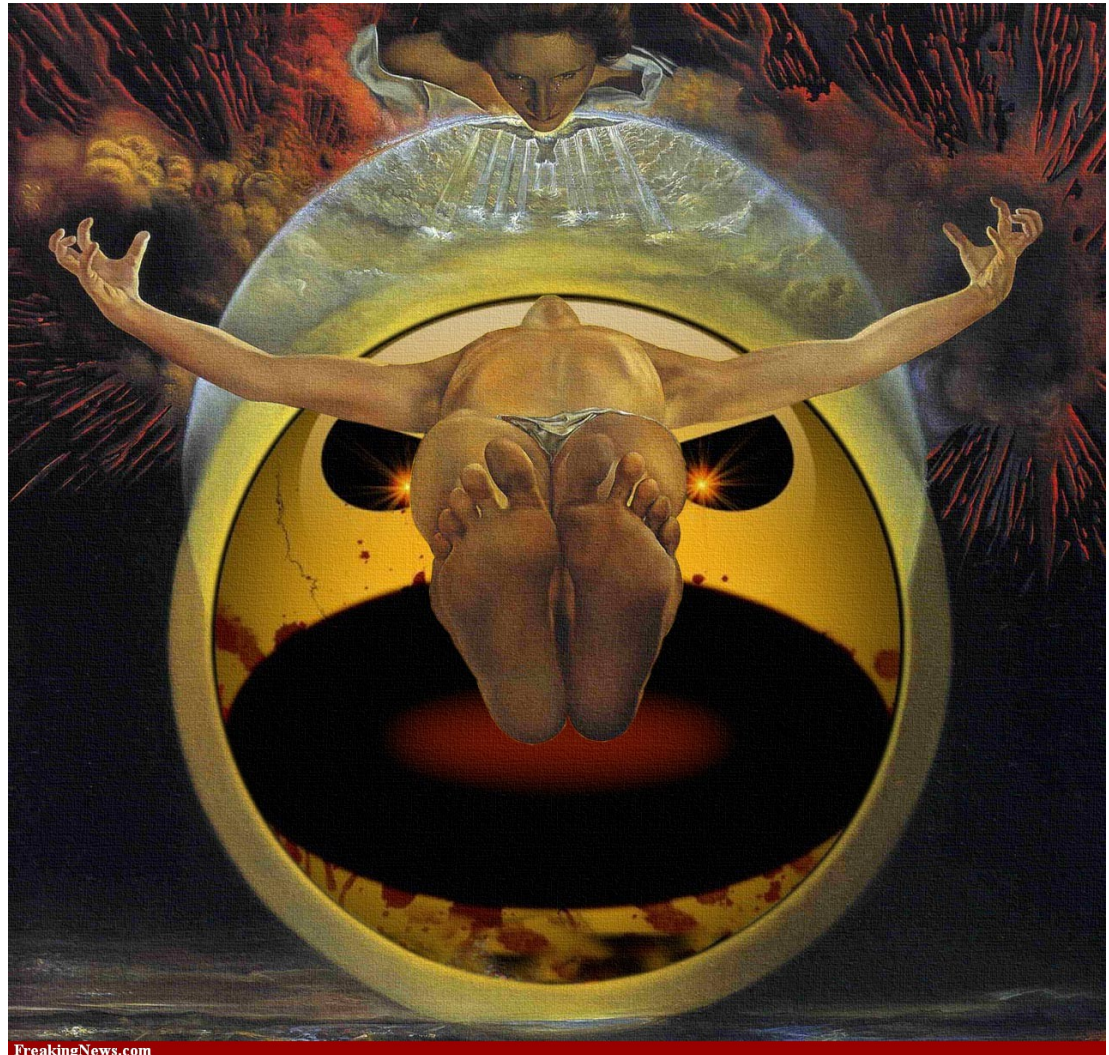
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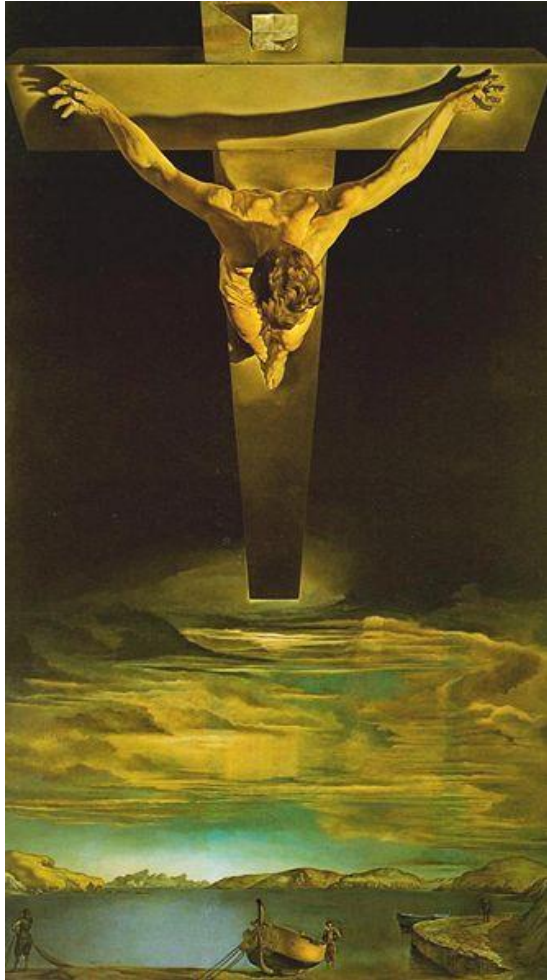
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Ascension of Christ



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Salvador Dali, 1951



The Passion of the Christ in Word and in Art

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