

Stations of the Cross



Journeying with Jesus to the Cross

During Lent,

original art representing the fourteen Stations of the Cross, also known as the Way of the Cross, is installed in the All Saints' nave by the Arts Theology Committee.

The stations refer to fourteen key events at the end of Christ's life, from the moment he is condemned to die, through his suffering, death on the cross, and burial.

Historically, the Via Dolorosa in Jerusalem has been the destination of pious pilgrims since earliest Christian days. There is ample evidence of a long tradition among the faithful to create their own versions of the holy places of Christ's Passion, since so few people could make the actual pilgrimage. The desire to recreate the more important shrines and key moments, to enable Christians to spiritually share in Christ's final hours, led to the Stations of the Cross as we know them.

The current form of fourteen stopping points for prayer originated in medieval Europe where artists created works depicting each key moment. The art works were then installed along a procession route, either inside the church or outdoors. "Performing the Devotion" meant walking the entire route, stopping to pray at each station.

In 2020, the Arts Theology Committee decided to begin to update and refresh some of the artworks that have been part of this collection for over 20 years.

A call for entries was put out among the Atlanta art community and four new pieces were commissioned, purchased and added to the collection. Thank you to all the artists who have offered their works to this exhibit over the years. ♦

Station One

Jesus is Condemned to Death

Cover art

Artist: Shanequa Gay

"I am depicting an unconventional contemporary rendering of women of color in the positions of Christ, Pilate, the chief priests and elders.

The surrounding women as pharisees and priests seem to be challenging Pilate on 'her' decision to crucify Christ. She looks on empathetically holding a watermelon instead of a water bowl. This is a play on tropes in the black community and their love for watermelon, which was at one point a sacred food, full of water that cleansed the pallet and was used for water on long travels (the first water jug, if you will).

The 'Christ' figure has a crown around her head her head, representing her as a holy person but also separate from her accusers, who adorn themselves in silver and gold, but she is the 'righteousness of God' 'holy and acceptable.' The 'Christ' figure stands as the third cross before the other two".

Shanequa Gay, an Atlanta native, received her AA in Graphic Design and Fashion Marketing from the Art Institute of Atlanta (1999), a BA in Painting from The Savannah College of Art and Design (SCAD), summa cum laude (2015), and an MFA at Georgia State University.

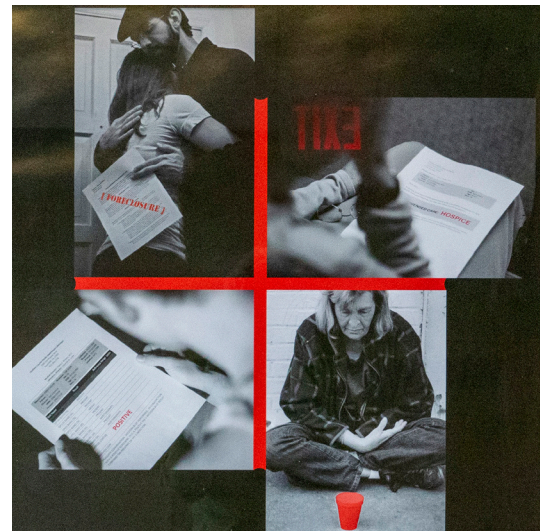
Station Two

Jesus Carries His Cross

Artist: Brother Kenneth Hosley

"Prior to being asked to do this particular station, a friend of mine came to me with difficult news. He had recently been diagnosed as HIV+. When I was then asked to create something for Christ bearing his cross, the image of "positive" in red flashed through my mind. From that, I wanted to expand and point out the modern day crosses that we carry. I wanted to point out that we carry the cross with Christ, but most importantly, that he is still carrying our own crosses with us."

Brother Kenneth Hosely has an MDiv from Candler School of Theology in Anglican Studies. He is a rare book and map dealer in the Atlanta area.



Station Three

Jesus Falls for the First Time

Artist: Angel Villanueva

Born in California to Mexican immigrants, Angel Villanueva (b. 1977) grew up and was educated in Mexico prior to earning a dual bachelor's degree in Art and Art History at The Claremont Colleges in Southern California. He began painting at the age of 7 and was awarded his first public art commission at 17. His style is informed by classical technique, and by the extensive study of museum collections, as well as architectural and nature sites, in Europe and North America. Influenced by Magical Realism, his paintings and mural works capture conceptual, historical, and ideological convergences informed by his wide array of interests, which include history, literature, science, and psychology. His works are held in public and private collections internationally.



Station Four

Jesus Meets His Mother

Artist: Ann Rhodes

This image is where Jesus meets his mother on the Via Dolorosa. It is the most poignant image of all to me. Behind their confrontation in the foreground is a mother and child, reminding us of the relationship of Mary and Jesus. When her baby was 40 days old, Mary took him to the Temple for her own purification and to present him as her first born son. The priest, Simeon, tells Mary "Behold this child is set for the fall and rising of many in Israel... and a sword will pierce your own soul also..."

Ann Rhodes is an Atlanta artist with a studio at the Tula Art Center. Her work has been shown in many galleries and hangs in private collections. Ann holds a BA in Painting from Queens College and the MA in Art History from Georgia State University.



Station Five

Simon Helps Jesus Carry the Cross

Artist: Marie Weaver

"Simon stands for each of us and the opportunities we have to help others, willingly or not. This painting's composition was influenced by the decorative division of space in Medieval and Renaissance devotional art. It depicts a moment when Simon carries the bulk of the cross. However, Jesus has not let go, a reminder that Jesus never completely lets go of us."



Marie Weaver holds a BA from the University of Vermont and an MFA from Syracuse University. For many years she was a member of the faculty at the University of Alabama at Birmingham. While in Atlanta, Marie taught at the Creative Circus and the Atlanta Printmakers Studio. A native of Wilmington, Delaware, she now calls Philadelphia home.



Station Six

A Woman Wipes the Face of Jesus

Artist: Isabelle Lamar Hines

Isabelle's paintings clearly reflect her love of color and pattern. Regardless of subject matter, her use of acrylic washes and rich opaques achieve a painterly surface as well as depth and luminosity which enhances the experience of the imagery.

Isabelle Hines 1939–2021, was a successful painter in Atlanta. She studied at Mount Vernon College in Washington, D.C. and the University of North Carolina at Chapel Hill. She was a passionate student of the Chatovs, Amelia James, Comer Jennings, and Ouida Canaday. Her paintings are included in many private collections.

Station Seven

Jesus Fall a Second Time

Artist: Lilith Smith

"This work was meant to evoke a monumental feeling of intensity and exhaustion. Illustrating the Christ figure's position and proportion, my thoughts were constantly drawn back to the intensity and energy one feels from seeing a large boulder in a natural setting. I wanted to then contrast that intensity of form with a flattening and shrinking of the landscape, drawing out the sky and land with flat, bright areas of color against the deep, expressive strokes of his form."

Lilith is from Atlanta and currently studying art at Kennesaw State University.



“Woman,
here is your son.”

Station Eight

Jesus Meets the Women of Jerusalem

Artist: David Landis

“To accentuate the connections between the Women of Jerusalem, Jesus, and the Cross, I reduced the composition to the most basic elements. The women are intertwined emotionally and physically as the fabric flows and folds between them. By using a deeply textured background, a heavy and emotional atmosphere almost obscures everything except some architectural elements, thus emphasizing the weight of the scene.”

David Landis holds a BBA and MFA in sculpture from Georgia State University. He's taught in GSU's sculpture department and is an active member of Atlanta's sculpture community through public panels and lectures. David's work includes small private works as well as large-scale public commissions such as those found in Toulouse, France; Minneapolis; Albany, Georgia; Kennesaw State University; the Fulton County Government Center; the Atlanta Botanical Garden; and Atlanta's Hartsfield-Jackson International Airport.



Station Nine

Jesus Falls the Third Time

Artist: Ren Dillard

“One of the key things I wanted to address with this commission was a different physical depiction of Jesus. As an African American who grew up in the church, I rarely saw images of Jesus that looked remotely like me. I thought it was important to tackle this issue in my painting. I also appreciated the opportunity to depict “The Third Fall”, one of the more striking visual opportunities in the narrative. As an artist, one always hopes his/her work is at the very least a conversation starter. I can only hope that this piece completes that task.”

Ren is from Savannah, Georgia and a graduate of Savannah State. He is the CEO of Renswork in Atlanta.



They divided my
clothes among themselves,
and for my clothing
they cast lots.”



Station Ten

Jesus is Stripped of His Garments

Artist: Chris Epperson

"This station reflects the vulnerability of Jesus as human. I have used photography to show clothing as protection from the elements and as a shield to keep from sight the personal nature of our bodies. As Jesus is stripped of clothing, his humanity, the same humanity we all share, is laid bare for all to see." will come."

The Rev. Chris Epperson is a former Associate Rector at All Saints' and is currently Rector of Bruton Parish in Williamsburg, Virginia. Chris has been interested in photography for many years.



Station Eleven

Jesus is Nailed to the Cross

Artist: Parlee Teague

"I see the crucifixion of Jesus as a time of disorientation. Besides the pain and suffering of Jesus, the man, there is for me the idea that reality is turned upside-down figuratively and literally. The earth and flesh became elevated. Earth becomes heaven and heaven becomes earth. Jesus hands us a new view of all eternity with this act of self-sacrifice. I used oil and graphite in depicting this station."

Parlee Teague has been an active member of All Saints' since 1982. She has been involved in vital programs of the church including youth missions, the choir, and youth education. A self-taught painter, Parlee is also a professional photographer and designer.

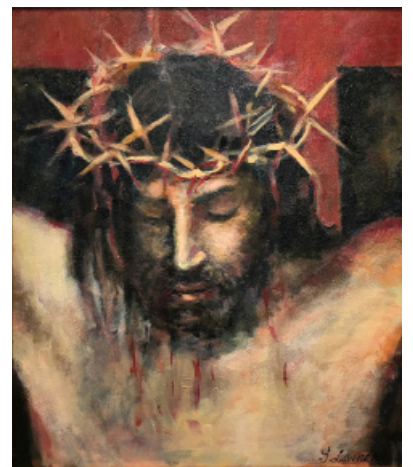
Station Twelve

Jesus Dies on the Cross

Artist: Isabelle Lamar Hines

"This difficult subject is always a challenge. My goal was to provide an aid to meditation and prayer. The red cross speaks to the passion and suffering, the body is deathly pale. The thorns, an exaggerated instrument of torture, take on the appearance of a crown of stars."

(See Station Six for Isabelle's biography.)



in the garden
there was a new tomb
in which no one

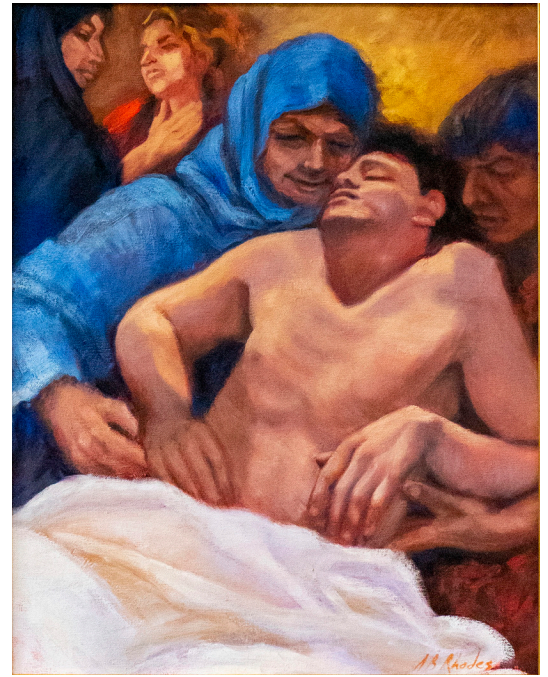
Station Thirteen

Jesus is Taken Down from the Cross

Artist: Ann Rhodes

The traditional representations of this scene always include Jesus' mother Mary. They usually include John as seen here, and Mary Magdalene, who is usually shown at Jesus' feet but is in the background here. Also traditionally present are Mary's sisters: Mary Salome and Mary Jacobus.

(See Station Four for Ann Rhodes' biography.)



Station Fourteen

Jesus is Laid in the Tomb

Artist: Reenie Williamson

"In this work, I envisioned a burial scene with Jesus' friends filled with great sadness after they removed his body from the cross. I pictured his Mother holding him as she wept and the gentleness with which he was anointed, then wrapped in linen cloth and carried to the tomb. Two faces in the quilt square remain blank so the viewer can imagine being a participant at the burial."

Reenie Williamson has been passionate about art since first grade. She does needlework, calligraphy, and painting and also enjoys architecture. Reenie currently resides in Mississippi.



had ever been laid.

John 19:13-42

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.

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.

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."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

