

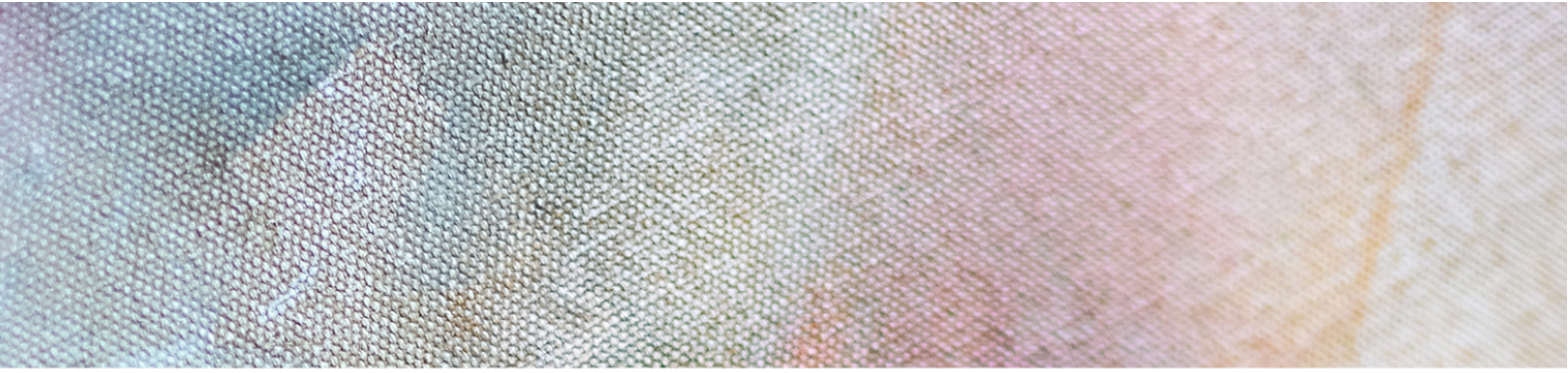
STATIONS OF PETER

Scripture Readings, Art and Artist Reflections



A Sanctified Art LLC | sanctifiedart.org

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Through the Season of Lent, we have reflected on the life of Simon Peter—from his first encounter with Jesus when he was called to join Jesus in helping people become more fully alive, to the events of the hours leading to Jesus’ crucifixion.

This Holy Week, we continue to walk with Peter as we journey to the cross. The artwork in the North Transept (also printed in this guide) invites you to walk “the way of sorrows” to the cross, but through the eyes and experiences of one of Jesus’ closest disciples. As a nod to the Stations of the Cross, these stations highlight Peter’s role in the crucifixion narrative. In this way, we follow Jesus to his death with Peter as our companion. By focusing on Peter, we imagine how we might have acted and behaved had we been there as one of Jesus’ followers and friends.

Here are two suggestions for using this Guide:

Daily Reflection for Holy Week

Reflect on one station each day from Palm Sunday-Good Friday.

Good Friday Reflection

Use this guide for your Good Friday reflections (note that the final station includes the Gospel of John’s telling of the crucifixion).

Either way, you are encouraged to practice *Visio Divina*, latin for “divine seeing.” Take time to meditate, reflect, and pray as you view the artwork. Notice what you see, what questions the art raises within your thoughts, or what feelings the art stirs within you.

We are grateful to the team at Sanctified Art for their creative gifts of art and reflection and for the concept of the Stations of Peter.

STATION ONE

Peter resists then receives the foot washing | JOHN 13:1-20

Scripture Reading | John 13:1-20

¹Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to Abba God. Having loved his own who were in the world, he loved them to the end. ²The devil had already decided that Judas son of Simon Iscariot would betray Jesus. And during supper ³Jesus, knowing that Abba God had given all things into his hands and that he had come from God and was going to God, ⁴got up from supper, took off his outer robe, and tied a towel around himself. ⁵Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. ⁶He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷Jesus answered, "You do not know now what I am doing, but later you will understand." ⁸Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." ⁹Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." ¹¹For he knew who was to betray him; for this reason he said, "Not all of you are clean."

¹²After he had washed their feet, had put on his robe, and had reclined again, he said to them, "Do you know what I have done to you?" ¹³You call me Teacher and Lord, and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example, that you also should do as I have done to you. ¹⁶Very truly, I tell you, slaves are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, you are blessed if you do them. ¹⁸I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread has lifted his heel against me.' ¹⁹I tell you this now, before it occurs, so that when it does occur you may believe that I am he. ²⁰Very truly, I tell you, whoever receives one whom I send receives me, and whoever receives me receives him who sent me."

Look closely at the artwork (next page) | Golden Hour by Nicolette Peñaranda



Golden Hour by Nicolette Peñaranda
(inspired by John 13:1-20)

Acrylic, ink, paper collage, yarn, metallic tape, and mixed media on canvas

Artist Statement | Golden Hour by Nicolette Peñaranda

The story of Peter brings us to the last supper. The disciples are tucked away in the upper room. Within the overall composition of this piece, we see the West African symbol,* Aban, which means fortress and demonstrates power and authority. Aban* is the central image of Golden Hour and it is duplicated around the perimeter of the piece like a mighty fortress. The gold-plated vessel at the top represents the water Jesus uses to wash the disciples' feet. Around it are miniature Mpuannum,* the five tufts of hair. In Ghanaian culture, it is said that a priestess wore this hairstyle giving the symbol a meaning of deep loyalty and priestly office. The water drips directly down onto swollen feet, feet that bear no name. The section to the left of the vessel holds a tearful Peter. He refuses Jesus' hospitality and then backtracks when he learns the value of merciful water. Around him contains Dwannini Mmen, * the horns of rams, and Nyansapo, * the wisdom knot. Both sit subtly in the background. If only Peter remembered that pride is a vice and through curiosity we are exposed to the interconnectedness of wisdom and knowledge. Across from the image of Peter we see the Eucharist. When orienting this piece in a diamond formation, the cup looks overflowing. But when the canvas is sitting as a square, the wine is tipping out of the chalice, dripping in unison with the vessel onto the Aban. The Eucharist is also one of the ways we receive Christ's mercy. Body and blood broken for us. Water is very versatile. The vessel of water is providing mercy. The swollen feet are receiving mercy. Peter is asking for mercy. The chalice has shed mercy.

There is a particular time of day we refer to as the "golden hour." This is when photographers love to take photos as the sun sits at a particular point, either after sunrise or before sunset, when daylight is redder and softer than when the sun is higher in the sky. A serious photographer does anything to capture that moment. When I reflect on the entire Passion story, this might just be the golden hour for the disciples. Jesus and his crew are tucked away, having their Passover meal. They are cleansing themselves and carrying on not realizing this will be the last moment of peace they will have. Sharing a meal with the people you love is one of the most glorious moments anyone could have—before what will end as a night of torture and betrayal. While Peter is tearful in this image, the overall vibe of Golden Hour is soft, rich. It feels like it is captured in marble as if nothing can destroy it.

—Rev. Nicolette Peñaranda

* Adinkra symbols originated from the Gyaman people of Ghana and Côte d'Ivoire. Learn more about their meanings and significance here: adinkrasymbols.org

STATION TWO

Jesus foretells Peter's denials | JOHN 13:31-38

Scripture Reading | John 13:31-38

The New Commandment

³¹When he had gone out, Jesus said, "Now the Son of Humanity has been glorified, and God has been glorified in him. ³²If God has been glorified in him, God will also glorify him in God's self and will glorify him at once. ³³Little children, I am with you only a little longer. You will look for me, and as I said to the Religious Leaders so now I say to you, 'Where I am going, you cannot come.' ³⁴I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another."

Jesus Foretells Peter's Denial

³⁶Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now, but you will follow afterward." ³⁷Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." ³⁸Jesus answered, "Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times."

Look closely at the artwork (next page) | Really? by Hannah Garrity



Really? by Hannah Garrity
(Inspired by John 13:31-38)
Ink on paper

Artist Statement | Really? by Hannah Garrity

In this pulpit parament, drawn with ink on paper, Jesus looks up at the congregation asking, “Really?”

In my unique first glance at this story, looking through the eyes of Peter, I was floored by Jesus’ judgement of Peter in this text (John 13:38). Jesus’s response to Peter sounds harsh coming from a loving God. I think that that is why I was so surprised as I studied the scripture. So I looked deeper to see what Jesus is actually going through, to see where his perspective may be coming from. Trauma. With this lens, my fragile frustration with Jesus is really me centering myself. Jesus is constantly putting himself in harm’s way and now he’s heading toward the cross. Yet, I am still demanding him to be polite to me, not to call my bluff.

Recent research on ACEs (Adverse Childhood Experiences)^[1] has caught the attention of many educators and doctors. An amazing TED talk by Nadine Burke Harris ^[2] breaks it down simply: a person’s health predictors change when they are traumatised as a child. A doctor or an educator can better serve their patient or student with an awareness of their ACE score.

My frustration with Jesus unveils my impatience with being treated in a way I consider rude by a person with a high ACE score. My reaction is to push back, to not have sympathy and deference for the real difficulty he is going through.

I wonder in my daily life whose trauma I am still approaching ineffectively. How can I learn from Jesus’ valid impatience with Peter’s empty, well-meaning promises?

—Hannah Garrity

[1] ACEs are traumatic childhood events that can lead to mental, physical, and behavioral health issues. You can learn more here: my.clevelandclinic.org/health/symptoms/24875-adverse-childhood-experiences-ace

[2] “How childhood trauma affects health across a lifetime,” by Nadine Burke Harris. TEDMED. September, 2014. [ted.com/talks/nadine_burke_harris_how_childhood_trauma_affects_health_across_a_lifetime?language=en](https://www.ted.com/talks/nadine_burke_harris_how_childhood_trauma_affects_health_across_a_lifetime?language=en)

STATION THREE

Peter draws his sword | JOHN 18:1-11

Scripture Reading | John 18:1-11

The Betrayal and Arrest of Jesus

18 After Jesus had spoken these words, he went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” ⁵They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, “I am he,” they stepped back and fell to the ground. ⁷Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” ⁸Jesus answered, “I told you that I am he. So if you are looking for me, let these people go.” ⁹This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” ¹⁰Then 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. ¹¹Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that Abba God has given me?”

Look closely at the artwork (next page) | Disarming Peter by Lauren Wright Pittman



Disarming Peter by Lauren Wright Pittman
(Inspired by John 18:1-11)

Digital painting

Artist Statement | Disarming Peter by Lauren Wright Pittman

“In disarming Peter, Christ disarms all Christians.” —Tertullian (160-220 CE)
Pressed in by soldiers and religious leaders, surrounded by lanterns, torches, and weapons, Peter does what many of us would do. He responds to the threat of violence with violence. With sword in hand, he tries to take the unfolding narrative into his own hands and cuts off Malchus’ ear. Jesus tells Peter to “put the sword back into its sheath” (John 18:11). This is the moment I wanted to capture in this image. I imagine a rush of emotions surge through Peter’s body like a bolt of lightning. I imagine he feels the sting of shame after being admonished by his teacher for his violent actions. I imagine he feels the searing grief that comes with the realization that his teacher and friend will in fact die, and he is helpless to do anything about it—perhaps the most painful of all.

Peter had a choice. He could continue down the path of violence, fight the soldiers and religious leaders and protect Jesus from the inevitable, or he could yield, dropping his sword and surrendering to the cup that God has placed before his friend.

In the image, this choice is suspended in time. Is Peter releasing the sword and choosing the way of peace? Or is Peter about to take up the sword and choose the way of violence? On the left in the image, leaves from the garden’s olive grove reach out to shade and comfort him. This is the way of peace. On the right, the soldiers are looming with the flames closing in around him. This is the way of violence.

Peter releases the sword as if it was on fire, as hot tears of shame, grief, and helplessness pour down his face.

Which way will we choose?

—Rev. Lauren Wright Pittman

STATION FOUR

Jesus is arrested and Peter denies Christ | JOHN 18:12-18

Scripture Reading | John 18:12-18

Jesus before the High Priest

¹²So the soldiers, their officer, and the Religious Leader's police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Religious Leaders that it was better to have one person die for the people.

Peter Denies Jesus

¹⁵Simon 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, ¹⁶but 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. ¹⁷The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸Now 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.

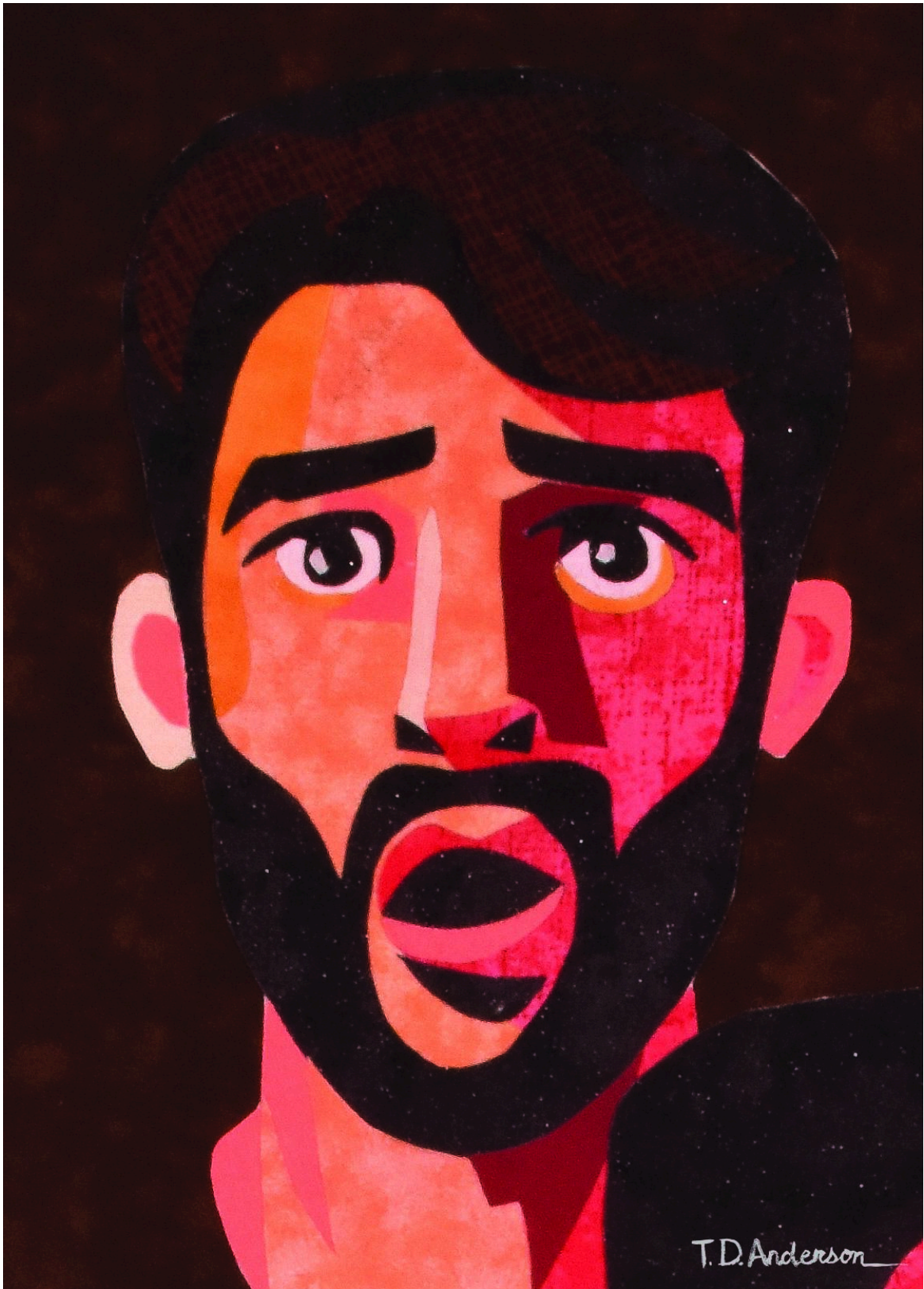
Look closely at the artwork (next page) | The Descent, Closeup by T. Denise Anderson

Artist Statement | The Descent, Closeup by T. Denise Anderson

I love portraiture and textiles, but until now, I've never married those two things. At the time of this piece's creation, I'd been doing a lot of sewing, particularly of stoles and vestments. When it came to choosing a medium for this collaboration, fabric would not let me go! It makes sense that, as we consider the interweaving of Peter's own story with that of the crucifixion, the medium for this piece would itself be woven. What must Peter have felt in those fateful moments of betrayal?

Here, I try to capture Peter's initial paralysis when he's first asked if he's one of Jesus' disciples. When Jesus was arrested, Peter had only begun to see the full extent of the empire's cruelty. "Would they do to me what they've done to him?" he must have asked himself. Maybe he could be so zealous for Jesus in the past because it was all an abstraction. Now, things have gotten frighteningly real.

—Rev. T. Denise Anderson



The Descent, Closeup by T. Denise Anderson
(Inspired by John 18:12-18; 19-27)
Cotton, appliqué

STATION FIVE

Peter denies Christ again and again | JOHN 18:19-27

Scripture Reading | John 18:19-27

The High Priest Questions Jesus

¹⁹Then the high priest questioned Jesus about his disciples and about his teaching.

²⁰Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Religious Leaders come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said.” ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?”

²³Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” ²⁴Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

²⁵Now 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.” ²⁶One 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?” ²⁷Again Peter denied it, and at that moment the cock crowed.

Look closely at the artwork (next page) | The Descent by T. Denise Anderson

Artist Statement | The Descent by T. Denise Anderson

From [the top], Peter descends into more fear—the kind that does not help us to be our best selves. I depict him going from stunned to defensive and then to belligerent, navigating the full spectrum of the fight, flight, or freeze responses to perceived threat. By the time the cock crows as Jesus predicted (see if you can make out the bird’s faint silhouette in the lower right-hand corner), Peter probably no longer recognizes himself. He must feel deflated and ashamed. At the end of his descent he is different, so I depict him differently from his three prior denials. He has much less fire in his countenance and can’t even open his eyes to face what he’s done.

The flames recall the fire where Peter warmed himself, but they also represent purification and illumination. Peter is forced to see himself as he truly is—as Jesus had already shown him. Who will he choose to be after this? When we are confronted with who we truly are, who will we choose to be after that confrontation? As we look at Peter’s journey, it’s my prayer that we will consider and meditate on our own.

—Rev. T. Denise Anderson



The Descent by T. Denise Anderson
(Inspired by John 18:12-18; 19-27)
Cotton, appliqué

STATION SIX

Jesus is Crucified | JOHN 19:1-30

Scripture Reading | John 19:1-30

19 Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴Pilate 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." ⁵So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" ⁶When 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." ⁷The Religious Leaders 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."

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate 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?" ¹¹Jesus 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." ¹²From then on Pilate tried to release him, but the Religious Leaders cried out, "If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar."

¹³When 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. ¹⁴Now it was the day of Preparation for the Passover, and it was about noon. He said to the Religious Leaders, "Here is your King!" ¹⁵They 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 Caesar." ¹⁶Then he handed him over to them to be crucified.

The Crucifixion of Jesus

So they took Jesus, ¹⁷and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰Many people 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. ²¹Then the chief priests said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" ²²Pilate answered, "What I have written I have written." ²³When 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. ²⁴So 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."

²⁵And 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. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." ²⁷Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹A 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. ³⁰When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

[Look closely at the artwork \(next page\)](#) | *Were You There?* by Lisle Gwynn Garrity



Were You There? by Lisle Gwynn Garrity
(Inspired by John 19:1-30)
Acrylic painting on canvas with digital drawing

Artist Statement | The Descent by T. Denise Anderson

Were you there when they crucified my Lord?

This refrain from a well-known Gospel song dances in circles in my mind as I wonder where Peter is when Jesus is crucified. We know that Peter follows Jesus into the courtyard of the High Priest. We know he warms himself by the fire when, again and again, he denies being one of Jesus' disciples. Then Jesus is dragged away—to be tried, sentenced to death, and finally, killed. But where is Peter?

Since we have to fill in the gaps of the story with our imaginations, this image functions like visual Midrash^[1] of Peter's experience when Jesus dies. I imagine Peter is frozen—with guilt, rage, and regret—still standing by the fire. I imagine he remains there for hours, unable to move, paralyzed by fear. I imagine he mourns privately, pleading for a miracle, praying the worst will not come, crying out again, "God forbid it!" (Matthew 16:22) In the background, the shadow of a cross flickers like flames rising from the charcoal fire.

Whenever I try to make sense of Peter's actions, I have often thought of attachment theory. Attachment theory, pioneered by British psychologist John Bowlby, explores how a child's relationship with their caregivers early in life determines how they navigate secure (or insecure) emotional bonds into adulthood. There are four primary attachment styles:^[2] anxious (driven by the fear of rejection and abandonment), avoidant (driven by the fear of vulnerability and intimacy), disorganized (exhibiting inconsistent and unpredictable behavior led by distrust), and secure (signified by good self-esteem and seeking support from others). I wonder if Peter shows us the full spectrum of attachment styles throughout his journey. Again and again, Jesus invites him into secure attachment—through catching him when he sinks, offering him food and forgiveness, washing his feet. And yet, Peter often responds with behaviors that might define anxious, avoidant, or disorganized attachment styles: he resists, he pulls away, he draws his sword, he denies knowing Jesus.

Were you there when they crucified my Lord?

For Peter, the answer is "no." He has left the God he loves. However, the good news about attachment theory is that even if you have an anxious, avoidant, or disorganized attachment style, you can gradually—through healthy relationships, vulnerability, and interdependence—find secure attachment.

In this image, God's river of grace flows out from the cross and spills out before a bereaved Peter. Even in this moment of deep despair, God's abundance rushes to greet him. Peter's nets may feel as empty as the day Jesus crawled into his boat (Luke 5:5a), but we know that an abundant feast—around another charcoal fire—shall soon come (John 21:9-14).

—Rev. Lisle Gwynn Garrity

[1] Midrash, as a method of interpretation, focuses on what is said and unsaid in a text, using imagination to derive additional narratives to stand alongside the scripture as it is recorded.

[2] To learn more about attachment styles, read this article published by The Cleveland Clinic: my.clevelandclinic.org/health/articles/25170-attachment-styles



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