

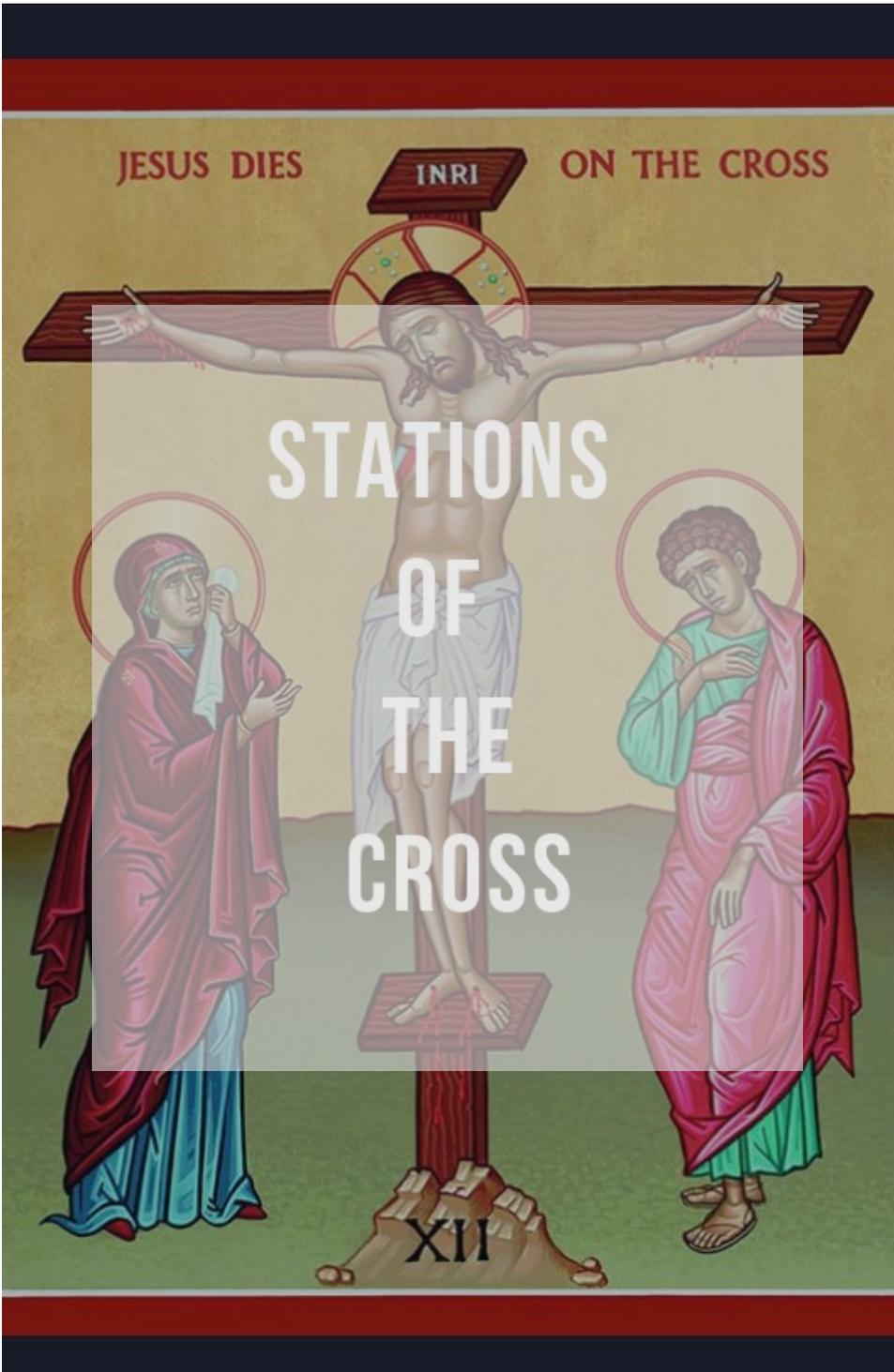
JESUS DIES

INRI

ON THE CROSS

STATIONS  
OF  
THE  
CROSS

XII



## THE STATIONS OF THE CROSS

As theologians, we look for sources of inspiration for what we are and what we do in theology: scripture, doctrine, experiences, current realities, theology—feminist, Indian, the theology of the migrant. We look to everyday life, to find God and to let God find us. Thus, we can make a theology of art... art goes beyond words; it takes us to what is ineffable and it opens us to new imaginary possibilities. Art *provokes* us—from Latin “*pro-vocare*”, which means calling; a way to wake us up and call us to a response, to reflect theologically other horizons. Images take us where words fall short. They take us to the paradox of something that is possible but unheard of. How can this possibly happen? Migration, violence, corruption, etc. An image is a visual tool that stimulates the senses. Art is very closely related to the body; it has to do with awakening the senses—it is incarnational.

God becomes flesh; He becomes flesh like our human bodies. In this *Way of the Cross*, we are going to see bodies in strange places: victims of crimes whose bodies that have become waste. We will see disappeared bodies, murdered bodies, bodies of children, young people, indigenous bodies, women, men. But we will also see bodies of resistance and hope. The Body of Christ is still a body of liberation, of welcome, and of hospitality. That is why He calls us to be a body of faith and of resistance... a Congregational body which questions; a body of encounter which is still in the process of becoming, but that we have to caress, *here and now*.

*Adapted from notes taken by S. Aracely Uranga at a lecture given by Dr. Ángel Méndez OP at IMDOSOC [Instituto Mexicano de Doctrina Social Cristiana – Mexican Institute for the Christian Social Doctrine]*

## INTRODUCTION

We join our Sisters in Mexico this Good Friday for the praying of the *Way of the Cross*. Although the form of our prayer will be slightly different, we use the same words and meditate on the same themes.

In this praying of the Stations of the Cross, we are borrowing the most effective pieces of Taizé prayer—art, silence, and simple repetitive songs—all to take us to a place of deep contemplation.

Although icons are images, they are not simply illustration or decoration. They are symbols of the incarnation, a presence which offers to the eyes the spiritual message that the Word addresses to the ears.

By the faith it expresses, by its beauty and its depth, an icon can create a space of peace and sustain an expectant waiting. It invites us to welcome salvation even in the flesh and in creation.

There will be times that we will sing the simple, repetitive songs. In addition to the reflective words, there will be times of silence. Silence is an integral part of discovering and nurturing our relationship with God — the center of our prayer. Let us open our minds and hearts to God's presence among us in these extended moments of quiet.

# GATHERING SONGS

## WAIT FOR THE LORD

Jacques Berthier

Wait for the Lord, whose day is near.

Wait for the Lord: be strong, take heart!

The musical score for 'Wait for the Lord' is written in G major and 2/2 time. It consists of two staves. The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The bass line is not explicitly written but is implied by the lyrics and the structure of the piece.

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## STAY WITH ME

Jacques Berthier

Stay with me, re - main here with me, watch and

pray, watch and pray.

The musical score for 'Stay with Me' is written in B-flat major and 4/4 time. It consists of two systems. The first system has a treble staff with a melody and a bass staff with a bass line. The second system continues the melody and bass line. The lyrics are placed below the corresponding notes.

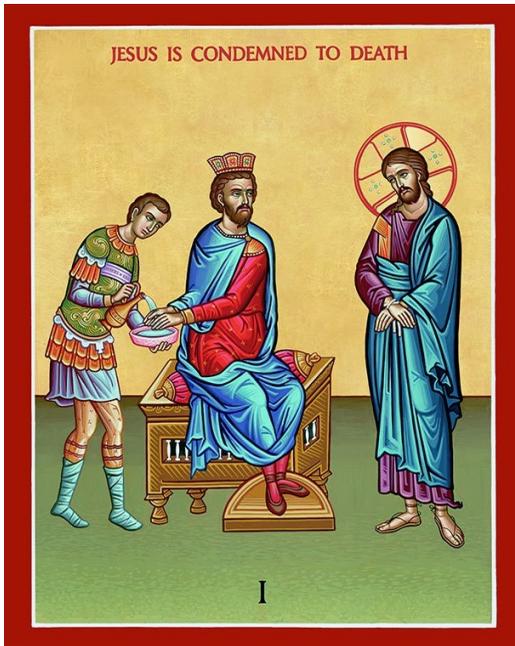
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# OPENING PRAYER

*Each Station will be announced by our leader. A reader will proclaim the short excerpt from scripture, after which the leader will read a brief reflection. You are encouraged to listen to the reflection, and then enter into silent prayer. We will be called back together with a sung response to our prayer. (The printed reflection after each Station is more lengthy; it is for your personal reflection.)*

## 1ST STATION: JESUS IS CONDEMNED TO DEATH

*Matthew 27:24-26—When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, 'I am innocent of this man's blood. Look to it yourselves.' And the whole people said in reply, 'His blood be upon us and upon our children.' Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.*



***Jesus continues to be condemned to death in what happens to the migrants of the world.***

The condemnation to death of Jesus on the part of Pontius Pilate and the Jewish authorities relied on many silent accomplices. For fear of losing their own security and comfort, they did not dare to defend this innocent man and allowed an unjust sentence of death. Today, we can be silent accomplices to the death sentences of thousands of Central Americans who cross Mexico to go to the United States. We can be silent accomplices to the death sentences of Latin Americans, who after years of working in the United States, are deported without any regard for their human rights, and are sent back to the misery of their countries of

origin. We can be silent accomplices to the death sentences of our brothers and sisters of Africa whose suffering and dangerous boat crossings are familiar to the world. They seek a better life in the countries of Europe and are condemned to live in inhumane conditions before the indifferent gaze of the world.

*"O Lord, Hear Our Prayer is our sung response after each Station."*

## O Lord, Hear Our Prayer

Jacques Berthier

O Lord hear our prayer, O Lord hear our prayer,  
When we call, ans— wer us. O Lord hear our prayer, O  
Lord hear our prayer. Come, and list— en to us.

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## 2ND STATION: JESUS ACCEPT HIS CROSS

John 9:16-17—*So some of the Pharisees said, "This man is not from God, because he does not keep the Sabbath." [But] others said, "How can a sinful man do such signs?" And there was a division among them. So they said to the blind man again, "What do you have to say about him, since he opened your eyes?" He said, "He is a prophet."*



***Women who have a commitment to God's Kingdom, and who carry their cross, following Jesus in religious life.***

On this road of faith, we recognize the generous and committed presence of the different religious orders and congregations, of women full of apostolic zeal who proclaimed the Good News with courage and creativity. Consecrated life, as an essential part of the Church, has been since the beginning a true blessing. However, nowadays many of these congregations have lost their original Gospel Spirit. Simón Pedro Arnold states that there is no road forward for Consecrated Life if it does

not embrace the Easter Mystery in a deep personal encounter with others and with reality. This road goes beyond activism and devotional routines. It requires the creation of meaningful spaces, visualizing new paradigms that respond to the clamor of the world.

*CCVI Document: Constitutions Number 4*

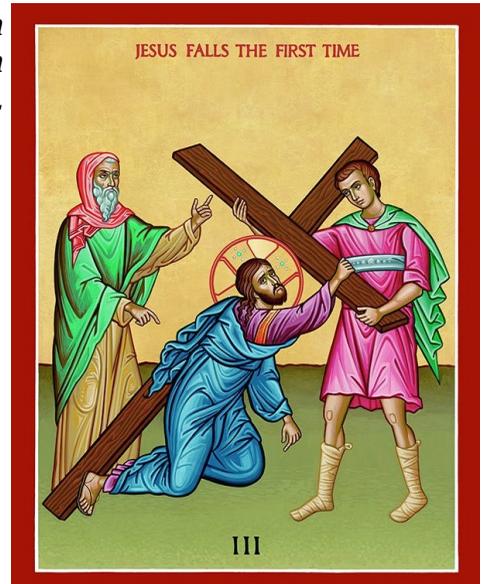
*"We respond to the calling which, inside the Church, the Spirit makes for us to follow and we offer ourselves without reserve, through the public profession of the vows of consecrated celibate, evangelical poverty and religious obedience, according to the Constitutions of the Sisters of Charity of the Incarnate Word in San Antonio, Texas, lived in an apostolic community."*

## 3RD STATION: JESUS FALLS THE FIRST TIME

Isaiah 52:14—*Even as many were amazed at him—so marred were his features, beyond that of mortals his appearance, beyond that of human beings.*

***The fall of the just man is the fall of truth in Social Networks and new communication technologies.***

The road that humanity has walked in recent times and the way it has advanced, could not have been possible without and the new technologies of “social media” that we recognize as a true gift for all of us. They have offered innumerable benefits for the development of the world and are changing deeply the way people think and live. We recognize their powerful influence, especially for the younger generations. These media platforms have helped us in some ways to have a better life. Even so, we have to keep in mind other aspects, such as dispersion, manipulation of truth, lack of interpersonal communication, and alienation, all which may cause us confusion. Seeing the great advances in this field, we have to recognize that there is still a great abyss between those who enjoy the benefits of these applications in their daily life and the great majority who is starting to have an idea of the benefits that these applications may represent for them.

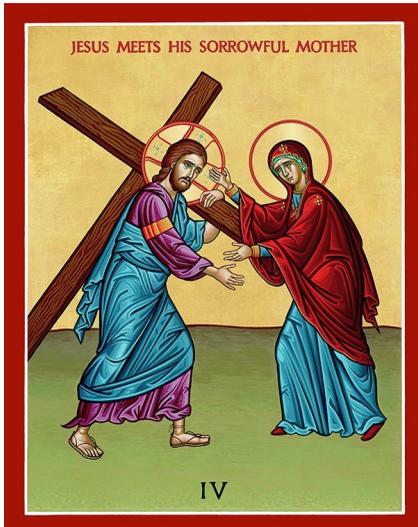


*CCVI Document: Congregational Direction Statement 2018*

“We will celebrate the signs of life and we will create opportunities for dialogue which will promote the inclusivity and appreciation of intercultural, intergenerational and inter-ministerial diversity.”

## 4TH STATION: JESUS MEETS HIS SORROWFUL MOTHER

Luke 2:34-35—*And Simeon blessed them and said to Mary his mother, “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted and you yourself a sword will pierce so that the thoughts of many hearts may be revealed.”*



***Mary's sorrow is the sorrow of many mothers who do not know where their children are, because of enforced disappearances and human trafficking.***

Behind enforced disappearances there is another terrible reality: the existence of narco-graves—clandestine graves where they bury people who have been executed, people who have no name, corpses that no one claims, persons who have been mutilated, abandoned, among others who raise uncomfortable questions. We, as a society, cannot deny them. We should not allow the State to forget them and let these crimes go unpunished. The

tragedy of disappearances questions us all. It hurts our conscience to share the same humanity which, in spite of everything, and against everything, still lies in the depths of our being. Thus, in times of darkness and dehumanization, the journalist, John Gibler is right when he says: We need “[...] to make our pain. Make a decision and do the actions it requires. We should not yield before the luxury of forgetfulness, the privilege of tiredness; those who are in the epicenter of forgetfulness and tiredness. I think that living our pain is to reject forgetfulness and tiredness, Living our pain is, I think a fundamental part of being a companion. This causes us pain, because pain always leads us to life.”

*CCVI Document: Corporate Stance Against Human Trafficking*

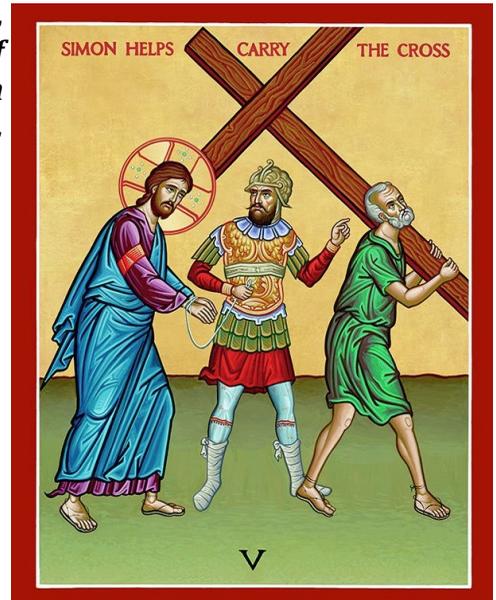
“As the Congregation of the Sisters of Charity of the Incarnate Word, from our mission to actualize the saving and merciful love of the Incarnate Word promoting human dignity, we affirm the dignity and the rights of all persons and we denounce human trafficking and the economic and social systems that foster it. We support initiatives and programs that: Educate and mobilize... that promote sustainable and equitable development... that rescue, rehabilitate and reintegrate victims.”

## 5TH STATION: SIMON HELPS CARRY THE CROSS

Mark 15:21—*They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.*

***Helping to carry the Lord's cross, encouraging, strengthening the dreams of children and young people through education.***

In the field of education in schools, we have not yet achieved an integral education of high quality. There have been some advances, but we are still dragging the consequences of other political periods and problems related to labor movements. The Educational Reform has not solved the basic educational challenges. It is jammed due to administrative and labor matters. It has not really involved parents, teachers and the society in general in the fundamental topics. We are concerned about the lack of educational quality, especially in rural areas, in indigenous towns and in suburban zones. In this context, we value the efforts of religious institutes that, in spite of the lack of vocations, they are still present in very poor areas. On the other side, we regret the serious problems that damage academic life, such as school harassment, the abuses against minors, the presence of weapons in some schools and the sale and consumption of drugs.

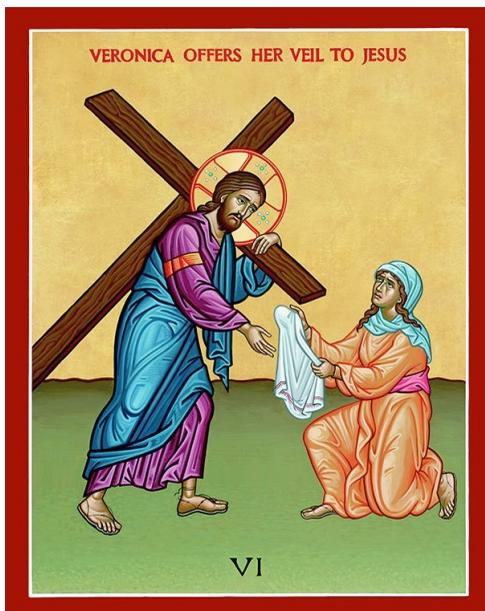


*CCVI Document: More than one hundred years of Missioner Presence. P. 32*

The Constitutions of 1885 and 1898 contain the following statements: “The care of schools is the greatest benefit for the good of the souls. The Sisters who have a commitment with schools have to be persuaded of their importance, and they must always be aware of the fact that what the Church and the parents request from them is to give the children entrusted to them a formation that will make them true Christians. Poor children must be received without charge and the Sisters will teach them with their words and their example the love and esteem that the Church feels toward poverty and the poor.”

## 6TH STATION: VERONICA OFFERS HER VEIL TO JESUS

Isiah 53:2-3—*He grew up like a sapling before him, like a shoot from the parched earth; He had no majestic bearing to catch our eye, no beauty to draw us to him. He was spurned and avoided by men, a man of suffering, knowing pain, like one from whom you turn your face, spurned, and we held him in no esteem.*



***To wipe the face of the Church today is to wipe Jesus' face as Veronica did.***

We have to recognize that the effects of this new era have also damaged the life of priests. Phenomena such as individualism, hedonism, superficiality and worldliness, have filled the lives of many of them. We live with great pain and sadness the suffering of the victims of sexual abuse by priests against minors and their families.

*CCVI Document: S. Tere Maya's Reflection at the Bishops Conference in the United States, as outgoing president of LCWR, on Monday, November 12, 2018, U.S.C.C.B. Called to Communion: Reflection on St. Charles Borromeo Oration at the Fifth Provincial Council, 1579*

“Brother Bishops, you have one another! Are you brother to your brother? I pray you go back to where you started, before allegations, accusations and declarations, before the mistakes and the litigations. I pray you can remember the moment you knelt before the Seat of Peter and swore allegiance to the Church in the person of our Holy Father.”

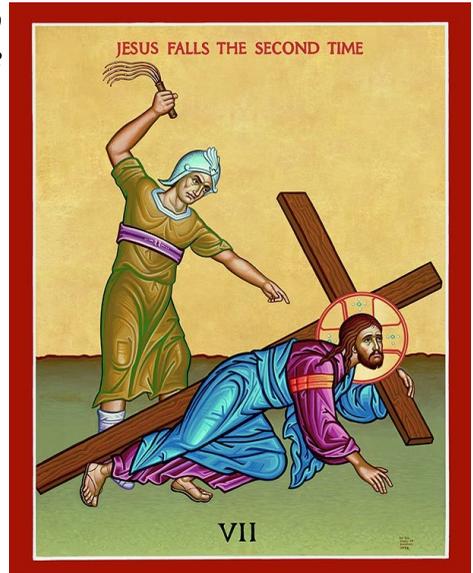
## 7TH STATION: JESUS FALLS THE SECOND TIME

*Isaiah 53:5—But he was pierced for our sins, crushed for our iniquity. He bore the punishment that makes us whole, by his wounds we were healed.*

***The indigenous towns need our solidarity to rise from the prostration in which the capitalistic neoliberal system maintains them.***

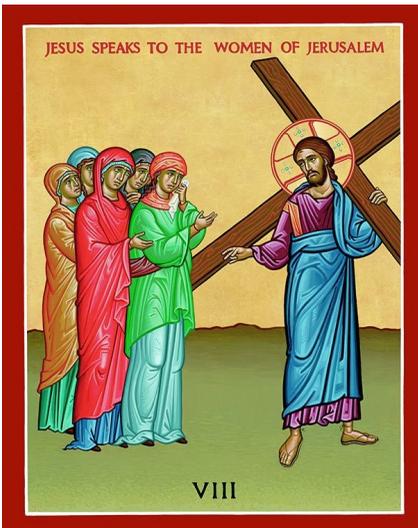
The original indigenous towns are still suffering the punishment of discrimination and displacement in their own land, and they suffer the poverty and the difficulty to have access to health and justice services, more than any other vulnerable group in our society. We have to mention that the menace that hangs over them because of their territories and their natural and cultural wealth, is very often based on the impulse of economic interests, by abandonment and by the exclusion of their cultures. Often, their territories awaken the interest of outsiders because of the wealth that lies underground, and not because they recognize the dignity, value and respect for the people who live in these territories.

*CCVI Document: Pastoral Plan*



## 8TH STATION: JESUS SPEAKS TO THE WOMEN

Luke 23:27-31—*A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say, ‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’ At that time people will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us!’ for if these things are done when the wood is green what will happen when it is dry?”*



***Jesus consoles the women who cry for him, and he invites us to console and change the fate of women who suffer exclusion and exploitation.***

There have certainly been advances in the recognition and value of women in society; however, an unfair and precarious situation prevails. Many women have been subject to them for centuries, within their families and even in the Church. It is necessary to emphasize and to denounce the constant outrages against their dignity, reflected in thousands of deaths: in the situation of many single mothers who struggle to support their families; in the exploitation and human trafficking of minors; and, the disappearance of a great number of

women. We recognize the long road that we still have to walk regarding the full appreciation of women, of the vocation and the mission of women in society and in the Church. We cannot postpone anymore their full incorporation in society, the respect to their rights and the appreciation of their specific contributions to the construction of a society that is more human, and of a Church that is more faithful to the uniqueness of the Christian message.

*CCVI Document: CCVI Pastoral Plan. June, 1987. P. 10*

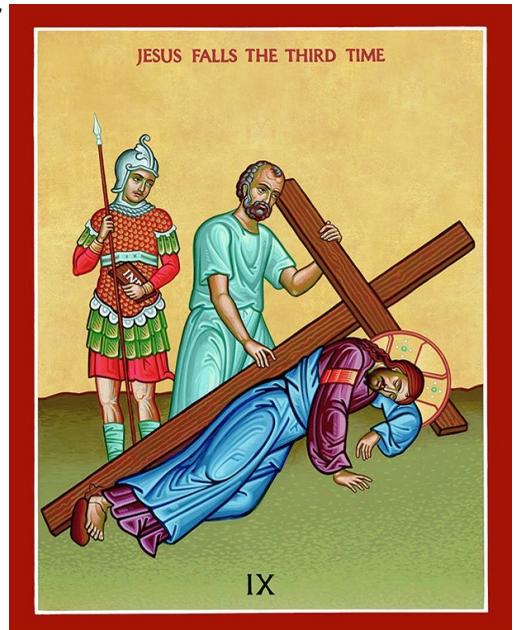
“A problem that becomes more and more evident in the Church has been the undervaluing of women and the limitation of their opportunities so they may participate in pastoral work in a more significant way.”

## 9TH STATION: JESUS FALLS THE THIRD TIME

Isaiah 53:6-7—*We had all gone astray like sheep, all following our own way; But the LORD laid upon him the guilt of us all. Though harshly treated, he submitted and did not open his mouth; Like a lamb led to slaughter or a sheep silent before shearers, he did not open his mouth.*

***The abuse and humiliation of human beings  
is an attack against peace.***

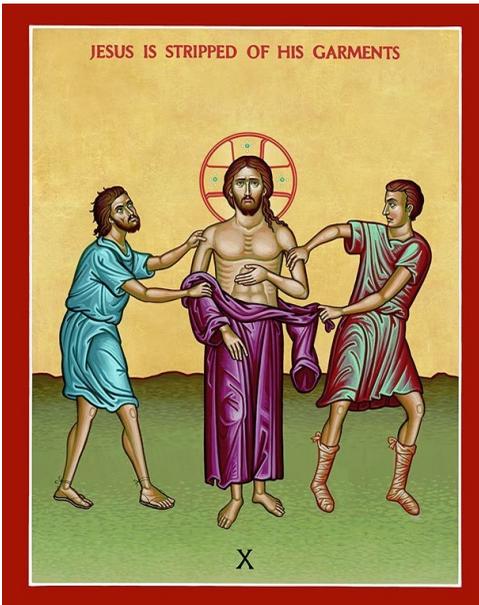
The third fall of the Lord under the cross makes us reflect on the times when we have let the peace of the world succumb to wars organized by the governments of powerful countries. Political intrigues of governments that are interested in destabilizing countries that are weaker in order to take over their wealth or their territories have caused internal wars in some countries in Africa, in Syria and in other places. Peace has been threatened many times in recent years, in many parts of the world. We often feel that it is a phenomenon that is very far from us, and we forget the suffering that it causes in the innocent victims.



*CCVI Document: Acts of Chapter 1972*

## 10TH STATION: JESUS IS STRIPPED OF HIS GARMENTS

John 19: 23-24—*When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled [that says]: "They divided my garments among them, and for my vesture they cast lots."*



***Just as Jesus was stripped, today the earth is being stripped of its natural garments. Powerful people divide them among themselves, and they raffle them among the wealthiest companies.***

The Earth is a generous mother for human beings. It is suffering due to exaggerated plundering, and pollution caused by the large companies whose factories pollute Earth with their toxic wastes. We, the children of Earth, collaborate in the excessive use of plastic, Styrofoam and trash that we accumulate and discard in mountains and rivers. These practices damage and scar Earth's surface, and

the life of animals who are our brothers and sisters in creation.

*CCVI Document: Chapter Acts 2014*

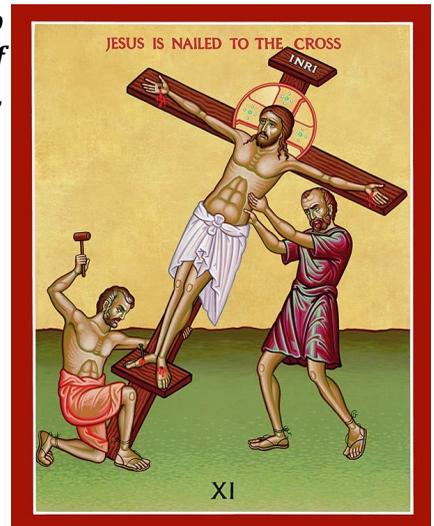
“Our Mission leads us to make a serious commitment with vulnerable people and to collaborate with individuals and organizations that share our values. We will assume the risk of a prophetic corporate stance that favors justice, peace and the care of creation.”

## 11TH STATION: JESUS IS NAILED TO THE CROSS

Luke 23:32-38—*Now two others, both criminals, were led away with him to be executed. When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. [Then Jesus said, "Father, forgive them, they know not what they do."] They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at him and said, "He saved others, let him save himself if he is the chosen one, the Messiah of God." Even the soldiers jeered at him. As they approached to offer him wine they called out, "If you are King of the Jews, save yourself." Above him there was an inscription that read, "This is the King of the Jews."*

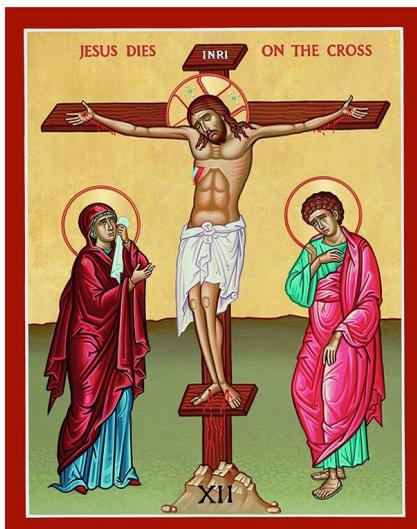
***Today, we also remember those who try to do good by working in healthcare and in the care of senior citizens.***

We feel anguish when we realize that we are facing a set of endemic illnesses which are the result of a unjust policies, and of a life style that is not centered on the individual person. Generally, our eating habits are poor; we are careless with our bodies, by not doing exercise and neglecting our interior life. We are worried about the abandonment suffered by many senior citizens who are vulnerable, and because of the collapse of support systems when facing terminal illnesses. We are aware of the increase of addictions, such as alcoholism and drug addictions. There has also been an increase in depression, and the suicide rate has unfortunately increased in our communities.



## 12TH STATION: JESUS DIES ON THE CROSS

Luke 24:44-49—*He said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled.” Then he opened their minds to understand the scriptures. And he said to them, “Thus it is written that the Messiah would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. You are witnesses of these things. And [behold] I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high.”*



***The Lord’s death, and the death of many innocent people around the world because of discrimination and violence.***

Our world has become very violent and aggressive toward the weak and the poor. Death, with different faces, seems to be taking over our communities, damaging and causing anguish in the poor and the needy. Many things strengthen this reality: lost values, family disintegration, lack of opportunities, poorly paid jobs, corruption at all levels, ungovernability, impunity, etc. This society, which should offer all citizens the conditions necessary to live with dignity, is damaged, and we should become

aware of this reality, and be responsible, so this society may become a place where all its members may live with dignity.

*CCVI Document: Pastoral Popular Ministry, Project 2018-2020*

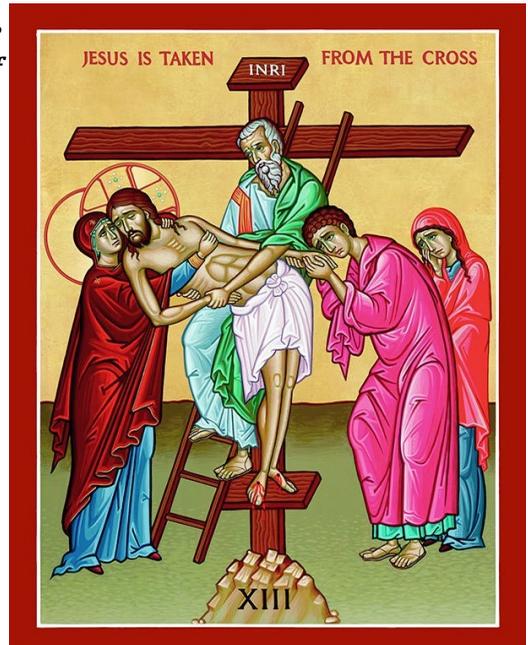
“We were able to make an analysis of reality and name specifically the contexts in which we are involved. We could visualize the consequences of the globalized neoliberal system, where people are seen as consumption objects and not as persons who have an inter-relation and a calling to transcendence.”

## 13TH STATION: JESUS IS TAKEN FROM THE CROSS

John 19:18—*There they crucified him, and with him two others, one on either side, with Jesus in the middle.*

***Taking the poor down from the cross, like Jesus, and placing them in the arms of their mother, the Church.***

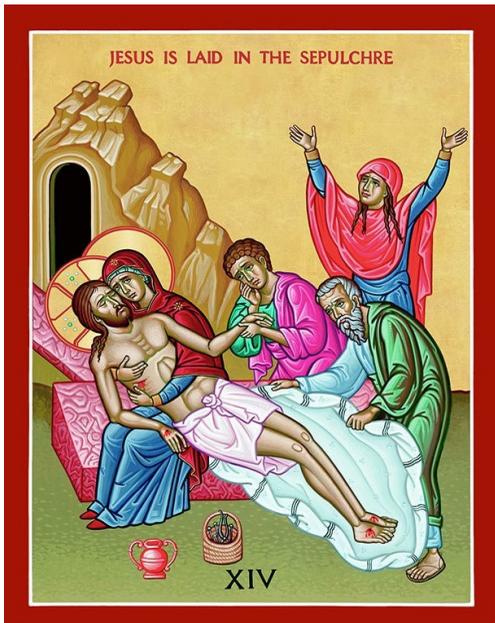
The poor who live on earth have to suffer pains and anguishes that are caused by the powers in this world; as followers of Christ, we have the responsibility to take the poor down from that cross of torments where the lords of this world have placed them, and like the Lord, we should place them in arms that will receive them with love and tenderness. Helping impoverished persons to overcome their miseries is not enough. We also have to promote their dignity and make sure that it is recognized by others.



*CCVI Document: Option for the poor—General Chapter 1984*

## 14TH STATION: JESUS IS LAID IN THE TOMB

Matthew 27:57-61—*When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it [in] clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. But Mary Magdalene and the other Mary remained sitting there, facing the tomb.*



### ***The danger of burying Utopias***

Jesus was buried, and for the powerful of his times, the *Utopia of God's Kingdom*. He caused them great fear and that fear drove them to kill the him, burying also that utopia in the sepulcher. Today, we still run the risk of burying utopias that move us to work for a better world. In spite of the difficulties and misunderstandings, we have to endure. If we bury our utopias, we leave the path open for the oppressors who need people without ideals in order to dominate them more easily. Ideals move us to be free in our thoughts and

in our actions.

*CCVI Document: Mother Pierre "Big Mamma" Chapter IV page 3*

"You have chosen freely, because you wished it, to follow the way of the Crucified Christ. Continue doing it. Be courageous. Be brave until the end."

# CLOSING PRAYER

# FINAL MEDITATION

## Jesus, Remember Me / Jesús, Recuérdame

Ostinato Refrain



Je-sus, re-mem-ber me when you come in - to your King-dom.  
*Je-sús, re - cuér - da - me cuan - do en - tres en tu Rei - no.*



Je-sus, re-mem-ber me when you come in - to your King-dom.  
*Je-sús, re - cuér - da - me cuan - do en - tres en tu Rei - no.*

Text: Luke 23:42; Taizé Community, 1981  
Tune: Jacques Berthier, 1923-1994  
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AÑOS **150** YEARS