



What's What

A weekly communication that provides an opportunity for our faith community to grow together in faith.

History of the Stations of the Cross

Since the first century, Christians have been making pilgrimages to the land where Jesus lived. St. Helena, mother of Emperor Constantine, made a famous pilgrimage in the fourth century, trying to identify where Jesus was born, died and was buried.

For a short time after 1199 when the crusaders captured Jerusalem and nearby territory, visiting these sites was easier. After the crusaders lost this territory in 1291, pilgrimages became much more dangerous and expensive.

The Stations of the Cross, also known as the Way of the

Cross, bring the Holy Land both to people unable to travel there and to those who have made that pilgrimage.

Francis of Assisi had two great devotions: Jesus' Incarnation and his passion, symbolized in the crib and the cross.

The Franciscan friars popularized the Way of the Cross devotion, starting in the 14th century. People erected small stations inside churches and sometimes life-size ones outdoors. Soon, almost all churches had a Way of the Cross. A Franciscan wrote the *Stabat Mater* lyrics, often used during the Stations in the original Latin

or in translation.

The number of stations and the events commemorated have varied over the centuries.

Pope Clement XII (1730-40) fixed the present number and list.

Whether you pray the Stations alone or with a group of people in a parish church or outdoors, this devotion makes Jesus' passion and death very real.

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Issue 1 —
Stations of the
March 9, 2008

Things to talk about:

- Have you ever prayed the Stations of the Cross?
- If so, what struck you the most as you prayed?
- What do the Stations look like in your church?
- Have you ever noticed the Stations in another Catholic Church?

Traditional Stations of the Cross

- I. Jesus is condemned to death
- II. Jesus receives the cross
- III. Jesus falls the first time
- IV. Jesus meets His Mother
- V. Simon of Cyrene carries the cross
- VI. Veronica wipes Jesus' face with her veil
- VII. Jesus falls the second time
- VIII. Jesus meets the women of Jerusalem
- IX. Jesus falls the third time
- X. Jesus is stripped of His garments
- XI. Crucifixion: Jesus is nailed to the cross
- XII. Jesus dies on the cross
- XIII. Jesus' body is removed from the cross (Pieta)
- XIV. Jesus is laid in the tomb and covered in incense.

Modern liturgists have emphasized that devotion to the Passion is incomplete without reference to the Resurrection and so have added a fifteenth station, the Resurrection of Jesus.

Scriptural Way of the Cross

The following stations of the cross are based on those celebrated by Pope John Paul II on Good Friday 1991. They are an alternative to the traditional stations and offer a way of reflecting more deeply on the Scriptural accounts of Christ's passion.

- I. Jesus in the Garden of Gethsemane *Matthew 25:36-41*
- II. Jesus, Betrayed by Judas, is Arrested *Mark 14: 43-46*
- III. Jesus is Condemned by the Sanhedrin *Luke 22: 66-71*
- IV. Jesus is Denied by Peter *Matthew 26: 69-75*
- V. Jesus is Judged by Pilate *Mark 15: 1-5, 15*
- VI. Jesus is Scourged and Crowned with Thorns *John 19: 1-3*
- VII. Jesus Bears the Cross *John 19: 6, 15-17*
- VIII. Jesus is Helped by Simon the Cyrenian to Carry the Cross *Mark 15: 21*
- IX. Jesus Meets the Women of Jerusalem *Luke 23: 27-31*
- X. Jesus is Crucified *Luke 23: 33-34*
- XI. Jesus Promises His Kingdom to the Good Thief *Luke 23: 39-43*
- XII. Jesus Speaks to His Mother and the Disciple *John 19: 25-27*
- XIII. Jesus Dies on the Cross *Luke 23: 44-46*
- XIV. Jesus is Placed in the Tomb *Matthew 27: 57-60*



Saint in the Spotlight — Saint John Ogilvie (1579-1615)

March 10, is the memorial of St John Ogilvie.

John Ogilvie's noble Scottish family was partly Catholic and partly Presbyterian. His father raised him as a Calvinist, sending him to the continent to be educated. There John became interested in the popular debates going on between Catholic and Calvinist scholars. Confused by the arguments of Catholic scholars whom he sought out, he turned to Scripture. Two texts particularly struck him: "God wills all men to be saved and come to the knowledge of the truth," and "Come to me all you who are weary and find life burdensome, and I will refresh you."

Slowly, John came to see that the Catholic Church could embrace all kinds of people. Among these, he noted, were many martyrs. He decided to become Catholic and was received into the Church at Louvain, Belgium, in 1596 at the age of 17.

John continued his studies, first with the Benedictines, then as a student at the

Jesuit College at Olmutz. He joined the Jesuits and for the next 10 years underwent their rigorous intellectual and spiritual training. Ordained a priest in France in 1610, he met two Jesuits who had just returned from Scotland after suffering arrest and imprisonment. They saw little hope for any successful work there in view of the tightening of the penal laws. But a fire had been lit within John. For the next two and a half years he pleaded to be missioned there.

Sent by his superiors, he secretly entered Scotland posing as a horse trader or a soldier returning from the wars in Europe. Unable to do significant work among the relatively few Catholics in Scotland, John made his way back to Paris to consult his superiors. Rebuked for having left his assignment in Scotland, he was sent back. He warmed to the task before him and had some success in making converts and in secretly serving Scottish Catholics. But he was soon betrayed, arrested and brought before the court. His trial dragged on

until he had been without food for 26 hours. He was imprisoned and deprived of sleep. For eight days and nights he was dragged around, prodded with sharp sticks, his hair pulled out. Still, he refused to reveal the names of Catholics or to acknowledge the jurisdiction of the king in spiritual affairs. He underwent a second and third trial but held firm. At his final trial he assured his judges: "In all that concerns the king, I will be slavishly obedient; if any attack his temporal power, I will shed my last drop of blood for him. But in the things of spiritual jurisdiction which a king unjustly seizes I cannot and must not obey."

Condemned to death as a traitor, he was faithful to the end, even when on the scaffold he was offered his freedom and a fine living if he would deny his faith. His courage in prison and in his martyrdom was reported throughout Scotland.

John Ogilvie was canonized in 1976, becoming the first Scottish saint since 1250.

www.americancatholic.org/Features/SaintOfDay



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Connections to Doctrine & Tradition

- Supporting the Stations of the Cross (CCC 599-605).
- Passion Accounts
 - Matthew 21-27
 - Mark 14-15
 - Luke 19:28-23
 - John 11:55-19

Want to know more?

Would you like to know more about the Stations of the Cross? Check out the following websites for more info:

- <http://www.cptryon.org/prayer/child/stations>
Online Stations of the Cross for Children
- <http://www.usccb.org/nab/stations.htm>
The Scriptural Way of the Cross

These are just suggestions. In providing these we assume no responsibility for, nor do we necessarily endorse these books or websites, their content, or their sponsoring organizations.

"What's What" is a publication of the Youth Ministry Department of St Mary, Canandaigua, and St Bridget, Bloomfield.

Our Youth Ministry Mission Statement [Draft]:

Building on the mission of our parishes to follow the way of Christ in our thoughts, words, and deeds, and to make Christ more fully present in all who live within our community, the Youth Ministry mission is to empower young people to live as disciples of Jesus Christ in the world today; to affirm the gifts of our youth and provide opportunities for young people to share their gifts with the larger community; and to meet the religious, spiritual and social needs of all youth with the committed leadership, guidance and support of our parish family, providing an opportunity for our entire faith community to grow together in Christian faith.