

# WAY OF THE CROSS

## CALABRIAN FAMILY IN THE WORLD



### Presentation

In this month, our worldwide prayer for the General Chapters is very close to the Holy Week, that is why we invite you to meditate on the Way of the Cross, inspired by the encyclical "Fratelli tutti" of Pope Francis and to join spiritually with so many brothers and sisters who are suffering because of the pandemic, to those who are associated with a journey of the cross and trial due to the situations generated of existential, economic, and social crisis.

For the stations of the Way of the Cross we referred to the proposal of St. John Paul II, which divides it into 11 stages, instead of 14. Each station includes a biblical quotation, a reflection proposed by a passage taken from "Fratelli tutti", some contemporary excerpt or a prayer or a passage taken from the writings of Fr. Calabria.

### Introduction

The way of the cross is the road that Jesus walked 2000 years ago to carry out his mission up to the greatest gift, to die out of his passion, his love for us.

Each of us has his own way to go: sometimes it is smooth; at other times it is cluttered with obstacles, with misunderstandings to be overcome and disappointments to be accepted, with desires for peace to be restored... in our community, in our family, work, parish, in the mission that each one carries out.

Applying it in our life as we retrace the Via Crucis of Jesus will help us to see that each step of service is a small contribution to build that Kingdom of peace, justice and truth for which Jesus died on the cross and the third day rose again.

### Welcome

**CELEBRANT:** In the name of the Father, the Son and the Holy Spirit.  
**Amen**

**C.** The Lord be with you.  
**And with your spirit.**

**GUIDE:** At the beginning of this journey of love we ask God to allow us to contemplate in the meditation of the WAY OF THE CROSS the crucified and risen face of his Son Jesus. In him it is manifested to us that God is Father, that God is love. In him we can all live as brothers and sisters.

*(Prayer that concludes the encyclical Fratelli tutti)*

*O God, Trinity of love,  
from the profound communion of your divine life,  
pour out upon us a torrent of fraternal love.  
Grant us the love reflected in the actions of Jesus,  
in his family of Nazareth,  
and in the early Christian community.*

*Grant that we Christians may live the Gospel,  
discovering Christ in each human being,  
recognizing him crucified*

*in the sufferings of the abandoned  
and forgotten of our world,  
and risen in each brother or sister  
who makes a new start.*

*Come, Holy Spirit, show us your beauty,  
reflected in all the peoples of the earth,  
so that we may discover anew  
that all are important and all are necessary,  
different faces of the one humanity  
that God so loves. Amen.*



## 1<sup>ST</sup> STATION: JESUS IN THE GARDEN OF OLIVES

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### From the Gospel of Mark (14,32-36)

<sup>32</sup>They came to a plot of land called Gethsemane, and he said to his disciples, 'Stay here while I pray.' <sup>33</sup>Then he took Peter and James and John with him. <sup>34</sup>And he began to feel terror and anguish. And he said to them, 'My soul is sorrowful to the point of death. Wait here, and stay awake.' <sup>35</sup>And going on a little further he threw himself on the ground and prayed that, if it were possible, this hour might pass him by. <sup>36</sup>'Abba, Father!' he said, 'For you everything is possible. Take this cup away from me. But let it be as you, not I, would have it.

### Encyclical letter FRATELLI TUTTI: Abandoned on the wayside

63. Jesus tells the story of a man assaulted by thieves and lying injured on the wayside. Several persons passed him by, but failed to stop. These were people holding important social positions, yet lacking in real concern for the common good. They would not waste a couple of minutes caring for the injured man, or even in calling for help. Only one person stopped, approached the man and cared for him personally, even spending his own money to provide for his needs. He also gave him something that in our frenetic world we cling to tightly: he gave him his time. Certainly, he had his own plans for that day, his own needs, commitments and desires. Yet he was able to put all that aside when confronted with someone in need. Without even knowing the injured man, he saw him as deserving of his time and attention.

### Contemporary situation

The experience of suffering in solitude is characterizing this period of pandemic: in our prayers we remember all those in the world who are experiencing this situation and in particular those who are dying without a word of comfort, without a friendly hand to support them, without someone who simply stands besides them.

## 2<sup>ND</sup> STATION: JESUS BETRAYED BY JUDAS

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### From the Gospel of Mark (14,43-46)

<sup>43</sup>And at once, while he was still speaking, Judas, one of the Twelve, came up and with him a number of men armed with swords and clubs, sent by the chief priests and the scribes and the elders. <sup>44</sup>Now the traitor had arranged a signal with them saying, 'The one I kiss, he is the man. Arrest him, and see he is well guarded when you lead him away.' <sup>45</sup>So when the traitor came, he went up to Jesus at once and said, 'Rabbi!' and kissed him. <sup>46</sup>The others seized him and arrested him."

### Encyclical letter "FRATELLI TUTTI"

57. This parable has to do with an age-old problem. Shortly after its account of the creation of the world and of man, the Bible takes up the issue of human relationships. Cain kills his brother Abel and then hears God ask: "Where is your brother Abel?" (Gen 4:9). His answer is one that we ourselves all too often give: "Am I my brother's keeper?" (ibid.). By the very question he asks, God leaves no room for an appeal to determinism or fatalism as a justification



for our own indifference. Instead, he encourages us to create a different culture, in which we resolve our conflicts and care for one another.

### **Let's meditate the words of Fr. John Calabria**

Let our charity be practical, let us help each other, let us bear with each other, there may be one heart and one soul among us, may the great evil of gossiping never appear in our homes ... Remember that before being a traitor Judas was a gossip; that is why I am afraid, the gossips frighten me ... As I have told you many times, I am not afraid of external struggles that could arise against the Opera, I fear only internal disunion, lack of charity, disunion between Father and children, between brothers. This I fear indeed, because it would be the ruin.

## **3<sup>RD</sup> STATION: JESUS IS CONDEMNED BY THE SANHEDRIN**

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### **From the Gospel of Mark (14.55.60-64)**

<sup>55</sup> The chief priests and the whole Sanhedrin were looking for evidence against Jesus in order to have him executed. But they could not find any.

<sup>60</sup> The high priest then rose before the whole assembly and put this question to Jesus, 'Have you no answer to that? What is this evidence these men are bringing against you?' <sup>61</sup> But he was silent and made no answer at all. The high priest put a second question to him saying, 'Are you the Christ, the Son of the Blessed One?' <sup>62</sup> 'I am,' said Jesus, 'and you will see the Son of man seated at the right hand of the Power and coming with the clouds of heaven.' <sup>63</sup> The high priest tore his robes and said, 'What need of witnesses have we now?' <sup>64</sup> You heard the blasphemy. What is your finding?' Their verdict was unanimous: he deserved to die.

### **Encyclical letter "FRATELLI TUTTI"**

285. In my fraternal meeting, which I gladly recall, with the Grand Imam Ahmad Al-Tayyeb, "we resolutely [declared] that religions must never incite war, hateful attitudes, hostility and extremism, nor must they incite violence or the shedding of blood. These tragic realities are the consequence of a deviation from religious teachings. They result from a political manipulation of religions and from interpretations made by religious groups who, in the course of history, have taken advantage of the power of religious sentiment in the hearts of men and women... God, the Almighty, has no need to be defended by anyone and does not want his name to be used to terrorize people"

### **Contemporary Situation**

A misleading comment, a word that generates doubt, a judgment that leaves no room for pity: how many times can we too generate divisions, create hostility, build walls. O Father, we entrust to you the hearts of all the members of the Opera, so that in every situation of our daily lives we can be docile to your action to become true builders of communion.



## 4TH STATION: JESUS IS DENIED BY PETER

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### From the Gospel of Mark (14,66-72)

<sup>66</sup> While Peter was down below in the courtyard, one of the high priest's servant-girls came up. <sup>67</sup> She saw Peter warming himself there, looked closely at him and said, 'You too were with Jesus, the man from Nazareth.' <sup>68</sup> But he denied it. 'I do not know, I do not understand what you are talking about,' he said. And he went out into the forecourt, and a cock crowed. <sup>69</sup> The servant-girl saw him and again started telling the bystanders, 'This man is one of them.' <sup>70</sup> But again he denied it. A little later the bystanders themselves said to Peter, 'You are certainly one of them! Why, you are a Galilean.' <sup>71</sup> But he started cursing and swearing, 'I do not know the man you speak of.' <sup>72</sup> And at once the cock crowed for the second time, and Peter recalled what Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times.' And he burst into tears.

### Encyclical letter "FRATELLI TUTTI"

64. Which of these persons do you identify with? This question, blunt as it is, is direct and incisive. Which of these characters do you resemble? We need to acknowledge that we are constantly tempted to ignore others, especially the weak. Let us admit that, for all the progress we have made, we are still "illiterate" when it comes to accompanying, caring for and supporting the most frail and vulnerable members of our developed societies. We have become accustomed to looking the other way, passing by, ignoring situations until they affect us directly.

69. Each day we have to decide whether to be Good Samaritans or indifferent bystanders. And if we extend our gaze to the history of our own lives and that of the entire world, all of us are, or have been, like each of the characters in the parable. All of us have in ourselves something of the wounded man, something of the robber, something of the passers-by, and something of the Good Samaritan.

### Contemporary Situation

We pray in this station, for every member of the Calabrian Family and for every man and woman of good will so that we may have an attentive and vigilant heart to needs of the least brothers, particularly to brothers "next door" with whom sometimes it is hard to reach out.

## 5TH STATION: JESUS JUDGED BY PILATE

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### From the Gospel of Mark (Mk 15,14-15)

<sup>14</sup> Pilate asked them, 'What harm has he done?' But they shouted all the louder, 'Crucify him!' <sup>15</sup> So Pilate, anxious to placate the crowd, released Barabbas for them and, after having Jesus scourged, he handed him over to be crucified.

### Encyclical letter "FRATELLI TUTTI"

25. War, terrorist attacks, racial or religious persecution, and many other affronts to human dignity are judged differently, depending on how convenient it proves for certain, primarily economic, interests. What is true as long as it is convenient for someone in power stops being true once it becomes inconvenient.



## Contemporary Situation

Let us pray for all those who have a role of responsibility in our communities and in the Church, in political and economic society, so that they may always look for a common horizon, capable of overcoming all conflicts and fears; and make diversity converge in unity of purpose, for the common good and for the poor.

## 6<sup>TH</sup> STATION: JESUS IS SCOURGED AND CROWNED WITH THORNS

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### From the Gospel of Mark (15,16-18)

<sup>16</sup>The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. <sup>17</sup>They dressed him up in purple, twisted some thorns into a crown and put it on him. <sup>18</sup>And they began saluting him, 'Hail, king of the Jews!'

### Encyclical letter "FRATELLI TUTTI"

97. Some peripheries are close to us, in city centres or within our families. Hence there is an aspect of universal openness in love that is existential rather than geographical. It has to do with our daily efforts to expand our circle of friends, to reach those who, even though they are close to me, I do not naturally consider a part of my circle of interests. Every brother or sister in need, when abandoned or ignored by the society in which I live, becomes an existential foreigner, even though born in the same country. They may be citizens with full rights, yet they are treated like foreigners in their own country. Racism is a virus that quickly mutates and, instead of disappearing, goes into hiding, and lurks in waiting.

### Let's meditate the words of Fr. John Calabria

Our only thought is to seek the holy Kingdom of God and its justice, through the practical study of Jesus Christ, seeking with divine help to be many living Gospels, full, overflowing with charity for all. For all souls: friends and enemies, good and bad, learned and ignorant, rich and poor, righteous and sinful, because all brothers are regenerated and purchased by the blood of Jesus Christ.

## 7<sup>TH</sup> STATION: JESUS IS HELPED BY THE CYRENEUS TO CARRY THE CROSS

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### From the Gospel of Mark (15,20-21)

<sup>20</sup> And when they had finished making fun of him, they took off the purple and dressed him in his own clothes. They led him out to crucify him. <sup>21</sup>They enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross."

### Encyclical letter "FRATELLI TUTTI"

165. True charity is capable of incorporating all these elements in its concern for others. In the case of personal encounters, including those involving a distant or forgotten brother or sister, it can do so by employing all the resources that the institutions of an organized, free and creative society are capable of generating. Even the Good Samaritan, for example, needed to have a nearby inn that could provide the help that he was personally unable to



offer. Love of neighbour is concrete and squanders none of the resources needed to bring about historical change that can benefit the poor and disadvantaged.

### **Contemporary Situation**

During this pandemic, as well as in the incessant relief and warm service extended to the poorest, we experience the triumph of fraternity over individualism.

Doctors, nurses, volunteers, teachers and educators, public order forces, priests, nuns and many lay people risk their lives every day to help others. In the moment of suffering, many are capable of bringing out the divine that is present in every man and woman on earth.

## **8<sup>TH</sup> STATION: JESUS PROMISES HIS KINGDOM TO THE GOOD THIEF**

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### **From the Gospel of Luke (23,33-34.39-43)**

<sup>33</sup>When they reached the place called The Skull, there they crucified him and the two criminals, one on his right, the other on his left. <sup>34</sup>Jesus said, 'Father, forgive them; they do not know what they are doing.' Then they cast lots to share out his clothing."

<sup>39</sup>One of the criminals hanging there abused him: 'Are you not the Christ? Save yourself and us as well.' <sup>40</sup>But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, <sup>41</sup>but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong.' <sup>42</sup>Then he said, 'Jesus, remember me when you come into your kingdom.' <sup>43</sup>He answered him, 'In truth I tell you, today you will be with me in paradise.'"

### **Encyclical letter "FRATELLI TUTTI"**

250. Forgiving does not mean forgetting. Or better, in the face of a reality that can in no way be denied, relativized or concealed, forgiveness is still possible. In the face of an action that can never be tolerated, justified or excused, we can still forgive. In the face of something that cannot be forgotten for any reason, we can still forgive. Free and heartfelt forgiveness is something noble, a reflection of God's own infinite ability to forgive. If forgiveness is gratuitous, then it can be shown even to someone who resists repentance and is unable to beg pardon.

251. Those who truly forgive do not forget. Instead, they choose not to yield to the same destructive force that caused them so much suffering. They break the vicious circle; they halt the advance of the forces of destruction. They choose not to spread in society the spirit of revenge that will sooner or later return to take its toll.

### **Let's meditate the words of Fr. John Calabria**

Let's learn to forgive by looking at the cross. It is therefore evident the obligation of the Christian to forgive offenses, to strive for peace between brothers, and to seek reconciliation in every way. If we look at our troubled age, with so many disorders, so many violence, so many conflicts, we find many reasons for hatred, resentment, revenge! It is a complex web of reciprocal dislikes that surrounds us... The world considers forgiveness as weakness and foolishness. But we Christians look to the Cross, where the Man God died forgiving, and in the Cross, we find a new wisdom and a new strength.



## 9<sup>TH</sup> STATION: JESUS GIVES HIS MOTHER TO US AND DIES ON THE CROSS

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### From the Gospel of John (19,25-30)

<sup>25</sup>Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. <sup>26</sup>Seeing his mother and the disciple whom he loved standing near her, Jesus said to his mother, 'Woman, this is your son.' <sup>27</sup>Then to the disciple he said, 'This is your mother.' And from that hour the disciple took her into his home. <sup>28</sup>After this, Jesus knew that everything had now been completed and, so that the scripture should be completely fulfilled, he said: I am thirsty. <sup>29</sup>A jar full of sour wine stood there; so, putting a sponge soaked in the wine on a hyssop stick, they held it up to his mouth. <sup>30</sup>After Jesus had taken the wine he said, 'It is fulfilled!'; and bowing his head he gave up his spirit.

### Encyclical letter "FRATELLI TUTTI"

278. called to take root in every place, the Church has been present for centuries throughout the world, for that is what it means to be "catholic". She can thus understand, from her own experience of grace and sin, the beauty of the invitation to universal love. Indeed, "all things human are our concern... wherever the councils of nations come together to establish the rights and duties of man, we are honoured to be permitted to take our place among them". For many Christians, this journey of fraternity also has a Mother, whose name is Mary. Having received this universal motherhood at the foot of the cross (cf. Jn 19:26), she cares not only for Jesus but also for "the rest of her children" (cf. Rev 12:17). In the power of the risen Lord, she wants to give birth to a new world, where all of us are brothers and sisters, where there is room for all those whom our societies discard, where justice and peace are resplendent.

### Let's pray with Charles de Foucauld

My father, I abandon myself to you,  
do what you like with me.  
For whatever you do with me I thank you.

I am ready for anything, I accept everything.  
Your will be done in me,  
in all your creatures.  
I want nothing else, my God.

I entrust my soul into your hands  
I give it to you my God,  
with all the love of my heart  
because I love you,  
and out of love I must to give myself  
to place myself in your hands without reserve  
with infinite confidence  
because You are my Father

## 10<sup>TH</sup> STATION: JESUS IS LAID IN THE SEPULCHER

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### From the Gospel of John (19,38-42)

<sup>38</sup>After this, Joseph of Arimathea, who was a disciple of Jesus -- though a secret one because he was afraid of the Jews -- asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. <sup>39</sup>Nicodemus came as well -- the same one who had first come to Jesus at night-time -- and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and bound it in linen cloths with the spices, following the Jewish burial custom. <sup>41</sup>At the place where he had



been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried.  
<sup>42</sup>Since it was the Jewish Day of Preparation and the tomb was nearby, they laid Jesus there."

### **Encyclical letter "FRATELLI TUTTI"**

87. Human beings are so made that they cannot live, develop and find fulfilment except "in the sincere gift of self to others". Nor can they fully know themselves apart from an encounter with other persons: "I communicate effectively with myself only insofar as I communicate with others". No one can experience the true beauty of life without relating to others, without having real faces to love. This is part of the mystery of authentic human existence. "Life exists where there is bonding, communion, fraternity; and life is stronger than death when it is built on true relationships and bonds of fidelity. On the contrary, there is no life when we claim to be self-sufficient and live as islands: in these attitudes, death prevails".

### **Contemporary Situation**

Father look all your most fragile and defenseless sons and daughters. Help us to experience to be loved children, sought after and found by you, to be able to approach so many of your wounded sons and daughters, taking care of them with strength and tenderness, so that through the Opera they may discover your paternity and motherhood that always guides us on the ways of life.

## **11TH STATION: JESUS RISES AND MANIFESTS ITSELF TO MARY OF MAGDALA AND TO THE DISCIPLES**

We adore you, O Christ Jesus, and we bless you  
**Because by your Holy Cross and Resurrection you have saved the world**

### **From the Gospel of Mark (16,9-15)**

<sup>9</sup>Having risen in the morning on the first day of the week, he appeared first to Mary of Magdala from whom he had cast out seven devils. <sup>10</sup>She then went to those who had been his companions, and who were mourning and in tears, and told them. <sup>11</sup>But they did not believe her when they heard her say that he was alive and that she had seen him. <sup>12</sup>After this, he showed himself under another form to two of them as they were on their way into the country. <sup>13</sup>These went back and told the others, who did not believe them either. <sup>14</sup>Lastly, he showed himself to the Eleven themselves while they were at table. He reproached them for their incredulity and obstinacy, because they had refused to believe those who had seen him after he had risen. <sup>15</sup>And he said to them, 'Go out to the whole world; proclaim the gospel to all creation.'

### **Encyclical letter "FRATELLI TUTTI"**

284. We are called to be true 'people of dialogue', to cooperate in building peace not as intermediaries but as authentic mediators. (...) The mediator, is one who retains nothing for himself, but rather spends himself generously until he is consumed, knowing that the only gain is peace.

### **Contemporary Situation**

The gift of the Risen Jesus is the peace that is manifested in the communion. We become builders of peace and communion in our gestures, greetings, words and daily choices. As our father St. John Calabria always urged us, may peace reign in our hearts so that we can be joyful instruments of Peace and prophets of communion in the hands of the Father.



## **Conclusion with the act of ENTRUSTMEN TO THE CRUCIFIX**

Lord Jesus, King of the universe and center of history:  
You became man and died on the cross  
to reveal to us the merciful love of God the Father.  
You are friend and brother of men.  
You are the light that illuminates the darkness,  
you are the life that triumphs over death.  
You are our Redeemer and Savior.

To You, Jesus, crucified and risen,  
today we want to entrust all humanity suffering from the spread of the pandemic,  
the sick, the poor, the unemployed, the families and communities ...  
those who assist and care for the suffering, those who have civil and religious responsibilities.  
Upon all we invoke your blessing.

Guard each one of us, bless and strengthen every desire for good;  
revive and nourish faith; sustain and enlighten hope; stir and animate charity;  
guide us on the path of holiness, make us all brothers  
and hand us over to Your and our Father. Amen

## **Blessing and Closing Song**