

In the name of God, who has created all human beings equal in rights, duties and dignity, and who has called them to live together as brothers and sisters, to fill the earth and make known the values of goodness, love and peace;

In the name of innocent human life that God has forbidden to kill, affirming that whoever kills a person is like one who kills the whole of humanity, and that whoever saves a person is like one who saves the whole of humanity;

In the name of the poor, the destitute, the marginalized and those most in need, whom God has commanded us to help as a duty required of all persons, especially the wealthy and those of means;

In the name of orphans, widows, refugees and those exiled from their homes and their countries; in the name of all victims of wars, persecution and injustice; in the name of the weak, those who live in fear, prisoners of war and those tortured in any part of the world, without distinction;

In the name of peoples who have lost their security, peace and the possibility of living together, becoming victims of destruction, calamity and war;

In the name of human fraternity, that embraces all human beings, unites them and renders them equal;

In the name of this fraternity torn apart by policies of extremism and division, by systems of unrestrained profit or by hateful ideological tendencies that manipulate the actions and the future of men and women;

In the name of freedom, that God has given to all human beings, creating them free and setting them apart by this gift;

In the name of justice and mercy, the foundations of prosperity and the cornerstone of faith;

In the name of all persons of goodwill present in every part of the world;

In the name of God and of everything stated thus far, [we] declare the adoption of a culture of dialogue as the path; mutual cooperation as the code of conduct; reciprocal understanding as the method and standard.

(Joint statement of Pope Francis and Grand Imam Ahmad Al-Tayyeb as quoted in Fratelli Tutti, 285)

STATIONS OF THE CROSS

INSPIRED BY

FRATELLI TUTTI



MMXXI



CAMPUS MINISTRY

Introduction

In his most recent encyclical, *Fratelli Tutti* (3 October 2020), Pope Francis writes on universal fraternity and social friendship. He hopes for everyone to be like St. Francis in his openness “to acknowledge, appreciate and love each person, regardless of physical proximity, regardless of where he or she was born or lives” (1).

While the Church has always taught that we have specific duties to our own families, communities, and nations, the Church has also taught that our common humanity requires us to consider everyone as a person with dignity and of concern to us. In an increasingly globalized world, Pope Francis encourages us in this moment to deepen our understanding of ourselves not just as members of our families, communities, and nations, but as one human family.

Papal encyclicals are usually addressed to an audience: sometimes bishops, sometimes clergy, sometimes all Catholics or Christians, and sometimes to all people of good will. *Fratelli Tutti* is different; it is not addressed to anyone. Perhaps Pope Francis addresses the encyclical to *no one* because he wants to appeal to *everyone* (perhaps even people of not-so-good will!).

Considering many social evils in the world today, Pope Francis offers us a “modest contribution” (6) to a new vision of universal fraternity and social friendship. Each of these stations of the cross is inspired by a specific social evil which Pope Francis addresses in *Fratelli Tutti* as an affront to dignity in our human family. These stations are a way to engage with Pope Francis’ message not just in reading but in prayer. May our encounter with Jesus’ crucifixion help us to see the suffering of anyone in the world as the suffering of a member of our own family. May our encounter with Jesus help to seal this vision of universal fraternity and social friendship into our hearts as we work toward justice and reconciliation in the specific ways that we are called.



Inter-Faith Committee
on Latin America



Casa de Salud



Arch City Defenders



Equal Justice Initiative



Healing Action:
Serving Survivors of
Sexual Exploitation



SLU Students for Life Pregnant
and Parenting Student Assistance



SLU Green Billikens



St. Benedict Joseph Labre
Ministry with the Homeless

The Fifteenth Station

Jesus is Raised From the Dead



The Resurrection of Jesus Christ has changed everything. We are not left hopeless staring at the social evils our world faces. After Jesus is sentenced to die, falls, is humiliated, crucified, and dies, God still brings about Resurrection. Our encounter with Jesus Christ allows us to work for justice in a spirit of real hope: a hope that holds the real suffering caused by these evils together with the knowledge of Resurrection.

Jesus, seal in our hearts a vision of universal fraternity and social friendship. Rend our hearts to celebrate and honor Your Resurrection by working to end injustice in our world today in specific ways that we are called.

We invite you to explore some of the following organizations to discern how you are being called to honor the Resurrection by working for justice and reconciliation. While by no means an exhaustive list of justice organizations, we provide this as one resource to respond to the call of the Pope to work to see all as our siblings in Christ and work for justice, peace, and fraternity.



Missourians Against the
Death Penalty



SLU Campus Kitchen

How Can I Engage with These Stations?

These stations are not a booklet to be read through. They do not reflect comprehensive Catholic Social Teaching nor are they deep reflections on social evils. Each station only contains a brief connection between a social evil addressed in *Fratelli Tutti* and a moment from Jesus' passion.

Imagine yourself sitting at a bus station. It is not important what you are actively doing there. Your purpose is to sit and wait for awhile until the bus arrives. You might think of each of these stations as a place to sit and wait for Christ to arrive to you in prayer. The goal is to encounter Jesus Christ, and let that encounter seal in your heart a vision of universal fraternity and social friendship. Please do not allow the shortcomings of *Fratelli Tutti*, the shortcomings of the words of these stations, or your own personal shortcomings to prevent you from experiencing that encounter.

Instead, begin by recognizing the presence of God and ask for an open heart. Then, spend a few minutes with each station. Imagine the scene with Jesus on Calvary. Imagine those who suffer from the social evil addressed. Reflect for yourself on the connection between the two. In the end, ask Jesus to seal in your heart a vision of universal fraternity and social friendship as you work toward justice and reconciliation in the specific ways that you are called.

Pope Francis. Encyclical Letter *Fratelli Tutti*. 3 Oct. 2020. Accessed at www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html.

The First Station Jesus is Condemned to Die



On the Death Penalty:

“Let us keep in mind that not even a murderer loses his personal dignity, and God himself pledges to guarantee this. The firm rejection of the death penalty shows to what extent it is possible to recognize the inalienable dignity of every human being and to accept that he or she has a place in this universe.” (Fratelli Tutti, 269)

Crucifixion was a brutal form of death, but it was accepted by the crowd as a ‘just’ punishment. Despite His innocence, Jesus is condemned to die by a state abusing its power. How must He have felt knowing that His life was to end soon, and what remained would be misery? Many in the crowd knew He was innocent, yet they stayed silent. Many on death row are also innocent and never committed a crime.

Regardless of criminal history, we fail to recognize their dignity when we condemn them to death.

Jesus, rend our hearts to see Your face in all that the state has condemned to death. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Fourteenth Station Jesus is Laid in the Tomb



On Homelessness:

“The word ‘culture’ points to something deeply embedded within a people, its most cherished convictions and its way of life. A people’s ‘culture’ is more than an abstract idea. It has to do with their desires, their interests and ultimately the way they live their lives. To speak of a ‘culture of encounter’ means that we, as a people, should be passionate about meeting others, seeking points of contact, building bridges, planning a project that includes everyone.” (Fratelli Tutti, 216).

Jesus is laid in a tomb, where later Mary Magdalene goes to pray. Her desire to visit the tomb is evidence of the deep love she had for Him. Every time there are dangerously low temperatures, those who live without a home in St. Louis are at risk of freezing to death. Sometimes, this tragedy occurs and other times it is avoided. How beautiful is it when we band together to ensure that everyone has a safe place to lay their heads? When we ensure that all are sheltered, we acknowledge the dignity of every human person. Of course, temporary shelter is only the first step. We must continue to build bridges and bonds of affection for a world in which everyone has a home.

Jesus, rend our hearts to create a society where no one is unhoused. Until that day comes, move us to show compassion to those who have nowhere to go. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Thirteenth Station

The Body of Jesus is Removed from the Cross



On Environmental Stewardship:

“We need to think of ourselves more and more as a single family dwelling in a common home. Such care does not interest those economic powers that demand quick profits. Often the voices raised in defense of the environment are silenced or ridiculed, using apparently reasonable arguments that are merely a screen for special interests.” (Fratelli Tutti, 17)

Joseph of Arimathea was not related to Jesus. Joseph’s desire to put Jesus’ body at rest made him different from other ancient elite. Joseph knew the importance of responding to an urgent need, even if it wasn’t obvious that it was his personal responsibility. Regardless of whether we feel it is our personal responsibility, it is clear that the Earth needs to be cared for at this moment in time.

Jesus, rend our hearts to be like Joseph and take personal responsibility, even when it's easier to just ignore the problems facing our planet. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Second Station

Jesus Carries His Cross



On Aggression and Social Media:

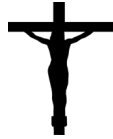
“Even as individuals maintain their comfortable consumerist isolation, they can choose a form of constant and febrile bonding that encourages remarkable hostility, insults, abuse, defamation and verbal violence destructive of others, and this with a lack of restraint that could not exist in physical contact without tearing us all apart. Social aggression has found unparalleled room for expansion through computers and mobile devices.” (Fratelli Tutti, 44)

Jesus was sentenced to take up His cross by someone who likely did not watch Him carry out this burden. His tormentors thrust the cross upon Him and then promptly turned the other way, never reconciling for the suffering their actions produced. Today, we force crosses on others in our shameless aggression toward others on social media. We allow hostility and verbal violence to damage others by failing to communicate peacefully, as though our actions online do not have real impacts in the world.

Jesus, rend our hearts to recognize that our actions on social media do have an impact. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Third Station

Jesus Falls for the First Time



On Food Insecurity:

“When financial speculation manipulates the price of food, treating it as just another commodity, millions of people suffer and die from hunger. At the same time, tons of food are thrown away. This constitutes a genuine scandal. Hunger is criminal; food is an inalienable right. Often, as we carry on our semantic or ideological disputes, we allow our brothers and sisters to die of hunger and thirst.” (Fratelli Tutti, 189)

Jesus falls because He is physically too weak to complete the task set before Him. People who struggle with food insecurity often find themselves physically weak as they go through their days, struggling to complete their tasks with hardly the time or strength to consider their goals. No one aided Jesus as He fell, though there were ample people around who could have stepped in. How often do I not share what I have been given with others? There is enough food to go around, so why are we content to allow others to stumble?

Jesus, rend our hearts to work to ensure that all are nourished enough to continue on in their own journey. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Twelfth Station

Jesus Dies on the Cross



On Abortion:

“Some parts of our human family, it appears, can be readily sacrificed for the sake of others considered worthy of a carefree existence. Ultimately, “persons are no longer seen as a paramount value to be cared for and respected, especially when they are poor and disabled, ‘not yet useful’ – like the unborn, or ‘no longer needed’ – like the elderly.” (Fratelli Tutti, 18)

After all of the misery and burden of the crucifixion, the moment of Jesus’ final breath—the brute fact that He was killed—is an obvious affront to the dignity of the human person. Today, roughly 50 to 70 million human persons are killed in abortion every year worldwide. Such killing is so normalized that many societies are not prepared with help for mothers who make the decision to choose life.

Jesus, rend our hearts to speak up for the unborn and provide holistic services for mothers who choose life. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Eleventh Station
Jesus Is Nailed to the Cross



On Domestic Violence:

“Truth means recognizing the pain of...victims of violence and abuse... Every act of violence committed against a human being is a wound in humanity’s flesh; every violent death diminishes us as people... Violence leads to more violence, hatred to more hatred, death to more death. We must break this cycle which seems inescapable.” (Fratelli Tutti, 277)

Jesus' captors knew that they were putting Him through excruciating pain. This pain was obvious to all who watched it occur, yet no one made it stop. Globally, many governments, laws, and attitudes are structured to protect abusers rather than believe survivors’ stories of abuse. The failure to protect survivors on a local and global level leaves survivors to fend for themselves.

Jesus, rend our hearts to notice and respond to domestic violence. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Fourth Station
Jesus Meets His Mother



On Responding to Migrants:

“Our response to the arrival of migrating persons can be summarized by four words: welcome, protect, promote and integrate.” (Fratelli Tutti, 129)

Jesus greets His mother only briefly, knowing it would be the last time He had a chance to interact with her before His death. Many asylum seekers who arrive in the United States have left family members behind in their countries of origin. Others are forcibly separated from family members upon arrival at the border or later by deportation. Often, these separations mean that the migrant will never see their loved one again.

Jesus, rend our hearts to challenge immigration policies that lead to the separation of families. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Fifth Station

Simon of Cyrene Helps Jesus Carry His Cross



On Isolation of the Elderly:

“We fail to realize that, by isolating the elderly and leaving them in the care of others without the closeness and concern of family members, we disfigure and impoverish the family itself. We also end up depriving young people of a necessary connection to their roots and a wisdom that the young cannot achieve on their own.” (Fratelli Tutti, 19)

Jesus was unable to complete the walk toward Calvary on his own. Recognizing this, the guards asked for someone to help Him. How often do college students feel as though they are finding their way in the world alone? How often are older adults isolated or left to feel as though they are no longer needed? Our journeys are made lighter when we connect often with older adults in our lives and ask for the wisdom that their experiences have to offer.

Jesus, rend our hearts to reach out to and connect with people in different generations than our own. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Tenth Station

Jesus is Stripped of His Clothing



On Human Trafficking:

“Trafficking in persons and other contemporary forms of enslavement are a worldwide problem that needs to be taken seriously by humanity as a whole: since criminal organizations employ global networks to achieve their goals, efforts to eliminate this phenomenon also demand a common and, indeed, a global effort on the part of various sectors of society.” (Fratelli Tutti, 24)

The stripping of Jesus’ clothes in public is a shocking affront to his dignity. Jesus’ persecutors humiliate Him by stripping away his basic autonomy and control over His very person. People entrapped in human trafficking and enslavement today also have their basic control over themselves stripped away. The humiliation is intentional and an affront to the dignity of all people.

Jesus, rend our hearts to fight against human trafficking and speak up for those whose dignity is stripped away. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Ninth Station

Jesus Falls for the Third Time



On Racism:

“A readiness to discard others finds expression in vicious attitudes that we thought long past, such as racism, which retreats underground only to keep reemerging. Instances of racism continue to shame us, for they show that our supposed social progress is not as real or definitive as we think.” (Fratelli Tutti, 20)

On the long road to Calvary, Jesus falling is the only thing that happened more than once. Racist events in the news and reactions to them can feel cyclical, as the same hatred we vowed to eradicate last time surfaces to the attention of people in power again. Time after time after time, Jesus finds Himself on the ground, barely able to continue on. Time after time after time, governments, laws, and attitudes fail to respond to the pain of people hurt by the effects of white supremacy.

Jesus, rend our hearts to continually fight for racial justice, not just as a response to a tragedy. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Sixth Station

Veronica Wipes the Face of Jesus



On Healthcare Systems:

“If only we might keep in mind all those elderly persons who died for lack of respirators [during the COVID-19 pandemic], partly as a result of the dismantling, year after year, of healthcare systems. If only this immense sorrow may not prove useless, but enable us to take a step forward towards a new style of life.” (Fratelli Tutti, 189)

Veronica has been immortalized for wiping the blood and sweat from Jesus’s face. Her simple actions are heroic, but her inability to do more to care for His needs leaves us with great sadness. She can’t take away His cross, take the thorns out of His head, or take back the scars from His beating. Today, we see online fundraising pages to help to cover someone’s medical bills. We see news stories of people working three jobs so that their loved one can pay for their healthcare. These actions are heroic, but they leave us with a great sadness at the failures of our healthcare system to treat those who are unable to pay for care.

Jesus, rend our hearts to work for a system that truly cares for all who are sick. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Seventh Station

Jesus Falls for the Second Time



On Unjust Imprisonment and Mass Incarceration:

“Fear and resentment can easily lead to viewing punishment in a vindictive and even cruel way, rather than as part of a process of healing and reintegration into society. Nowadays, ‘in some political sectors and certain media, public and private violence and revenge are incited, not only against those responsible for committing crimes, but also against those suspected, whether proven or not, of breaking the law... There is at times a tendency to deliberately fabricate enemies: stereotyped figures who represent all the characteristics that society perceives or interprets as threatening.’” (Fratelli Tutti, 266)

Jesus falls again because He is too weak to carry His cross. When people in our society fall, we condemn them quickly making unjust use of prisons as a matter of retribution rather than restoration. While every person bears responsibility for their actions, rarely do we account for the burdens that they carry with them and seek ways to reintegrate people into society. It is often seen as counter-cultural to show mercy, but that is what we are called to do.

Jesus, rend our hearts to find better solutions than mass incarceration, and to work to implement these in our society. For the sake of Your sorrowful passion, have mercy on us and on the whole world.

The Eighth Station

Jesus Meets the Women of Jerusalem



On Sexism:

“Similarly, the organization of societies worldwide is still far from reflecting clearly that women possess the same dignity and identical rights as men. We say one thing with words, but our decisions and reality tell another story. Indeed, doubly poor are those women who endure situations of exclusion, mistreatment and violence, since they are frequently less able to defend their rights.” (Fratelli Tutti, 23)

Throughout Jesus’s road to Calvary, the only group of people He stops to address specifically are these women. In this moment, He both recognizes their weeping and moves them to go beyond it. He does not ignore them, nor does He ignore their pain, but instead acknowledges what they have to offer to the world. Women are often leaders in movements striving to make the world a better place. They also bear the burden of being hurt, silenced, and abused rather than loved and cherished. How often do the cries of women go unnoticed?

Jesus, rend our hearts to respond to women weeping in the world today. In our listening, help us to also recognize the unique gifts and talents that women bring. For the sake of Your sorrowful passion, have mercy on us and on the whole world.